General Editor's *Introduction* and *Foreword*

Introduction to *Tafsīr al-Jalālayn*

The fifteenth-century Qur'anic commentary or *Tafsīr* of 'the two Jalāls' (*al-Jalālayn*) — the Egyptian *Shafi'i-madhhab* scholar Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī (d. 864 AH / 1459 CE), and his (also Egyptian) student the famous *'ālim* and polymath, Jalāl al-Dīn 'Abd al-Raḥmān b. Abī Bakr al-Suyūṭī (d. 911 AH / 1505 CE) — is one of the most popular *Tafsīr*s in the Islamic world, perhaps even *the* most popular *Tafsīr*. Copies of it are available in almost every bookshop and library in the Arab and Islamic world, in dozens of different editions, and it sits, well-loved and respected, in countless homes, schools and mosques all over the world. Moreover, of the great Sunni Orthodox Classical *Tafsīr*s — what might be called the 'unofficial Sunni Canon' of *Tafsīr* — namely, the *Tafsīr*s of Ṭabarī, Rāzī, Qurṭubī, Bayḍāwī, Ibn Kathīr and Jalālayn, it is by far the shortest and easiest to read and understand. Consequently, it is invariably read as an introduction to Classical *Tafsīr*s — or even to *Tafsīr* as such — such that for millions of students and adults who never go further into the subject, it is the only *Tafsīr* they ever come to know extensively. Finally, because it is so accessible and ubiquitous, and because in Arabic it is always printed in a single volume, in the margins of the Qur'an itself (where it fits quite easily and legibly), it is habitually used as an instant reference work for words in the Qur'an whose meaning is not immediately clear to the modern reader, and this arguably is its real forte. It is thus an immensely successful and influential work not just as the classic introduction to *Tafsīr*, but also as the standard reference work for the language of the Qur'an.

The Method and Strategy of *Tafsīr al-Jalālayn*

The *Tafsīr al-Jalālayn* is usually categorized as a *Tafsīr bil-Ma'thūr* — that is, a 'commentary based upon transmitted knowledge' (from the *Ḥadīth*, the first *Tafsīr*s and the early Islamic history books, usually) — this being the primary category of perhaps six or seven traditional categories of *Tafsīr*.[1] This, however, is deceptive. In fact, in addition to the material handed down from the time of the Prophet Muhammad (p.b.u.h.), the *Tafsīr al-Jalālayn* uses a number of different approaches to explaining the Qur'anic text, not all of which can be attributed only to transmitted Tradition or *tafsīr bil-ma'thūr*. These include precisely 'linguistic commentary', 'legal or *Shari'ah* commentary' and *tafsīr bil-tafsīr* as mentioned below (as different categories of commentaries). They also include, however, a few other elements, perhaps no less important. Thus, in addition to: (1) giving transmitted explanations and quoting *ḥadīth*s about Qur'anic verses, (2) providing Arabic synonyms for difficult Qur'anic words, (3) elaborating on legal explanations of verses according (mostly) to the *Shafi'i* school of jurisprudence, and (4) putting into context, perspective and mutual definition verses from the Qur'an using other verses about related matters (i.e. practicing *tafsīr bil-tafsīr*), the *Tafsīr al-Jalālayn* uses the following Commentary strategies:

(5) It gives the *Asbāb al-Nuzūl* (the 'occasions for Revelation', that is, what was happening to and around the Prophet (p.b.u.h.) when a verse or verses were Revealed (ostensibly in answer to these circumstances) for selected verses when they are known (this of course is a purely *Ma'thūr* element of Commentary).

(6) It indicates which verses are abrogated (*mansūkh*) and which verses abrogate (*nāsikh*), (this should be a purely *ma'thūr* element, but is arguably not always so).

(7) It notes the seven (or ten) different 'readings' (*qirā'āt*) of the Holy Qur'an and briefly discusses their divergent emphases.

(8) It discusses the grammar of the Qur'an according to that of the Arabic language, and explains the arcane grammatical forms occasionally to be found in the Qur'an.

(9) It clarifies many Arabic and Qur'anic linguistic tropes by filling in deliberate omissions and ellipses strategically employed in the Qur'an, and by suggesting meanings for synecdoche, metonymy, metaphor and allusion used in Arabic.

(10) Finally, it fills in, based largely on the Bible and its Rabbinical and Patristic Commentaries gleaned mostly from early Christian and Jewish converts to Islam (and therefore containing some confused, polemical and apocryphal material), the historical order, details and context of many of the stories in the

Qur’an concerning the Biblical Prophets and Jesus (p.b.u.h.) and his family and disciples. This element is known in Arabic as *Isrā’īliyyāt* (‘Tales of the Children of Israel’) and is generally thought of as not only the most controversial part of *Tafsīr al-Jalālayn*, but of *Tafsīr* in general, because of the tenuousness of some of the material involved. However, it is extremely useful for understanding the background — and therefore also the meaning (symbolic or otherwise) — of many of the tales of the Qur’an, such that few if any Classical Commentaries have ever able been able to ignore it.

Reading the *Tafsīr al-Jalālayn*, one immediately understands that, despite the number of elements and strategies that its authors employ (as just listed), its primary and overriding goal — one might say its ‘categorical imperative’ — is only to clarify the immediate sense of the Qur’anic text, thereby facilitating the reading of the Qur’an. There are no digressions, no distractions, no embellishments, nothing superfluous, and nothing whose sole purpose is not to elucidate an ambiguity in the text of the Qur’an or to explain something that is not self-evident.[2] Moreover, the commentary itself is made to fit in between the verses or phrases or words of the Qur’an without interrupting its sense as read, thereby generally forming one continuous, uninterrupted flow of holy text and commentary. It is thus as if the two Jalāls wanted to remove any obstacles to understanding any word or sense in the holy text so that even the simplest reader might recite the Qur’an and immediately understand at least its literal meaning. In this sense the *Tafsīr al-Jalālayn* is what the word ‘*Tafsīr*’ literally means — an ‘explanation’ — and not what the word has come to mean by extension (namely: ‘commentary’ or ‘interpretation’). This is doubtless what makes the *Tafsīr al-Jalālayn* invaluable as an introductory classical *tafsīr*, and is the secret of its timeless popularity.

The Interpretation of the Holy Qur’an (*Tafsīr*) according to Personal Opinion (*Ra’y*)

Some of the partisans of *Tafsīr bil-Ma'thūr* (and today their ranks are swollen by the literalist Fundamentalists) hold that any *Tafsīr* of the Qur’an based on personal opinion (*ra’y*), and not handed down by tradition is forbidden. In this context, Ibn Kathir (who in this respect echoes the views of his teacher, Ibn Taymiyyah), in the introduction to his *Tafsīr al-Qur'ān al-'Aẓīm*, quotes this the following *ḥadīth*:

> *Whoever speaks of the Qur’an according to his own opinion or according to that of which he [or she] has no knowledge, then let him assume his place in the Fire*.[3]

Other Islamic scholars, however, and amongst them Sunni scholars like Fakhr al-Din al-Rāzī and al-Ghazālī, argue that this *hadith* must be understood in the wider context of the Qur’an’s own injunctions about its own interpretation as well the injunctions of other *ḥadīth*. The Holy Qur’an says:

> *He it is Who hath revealed unto thee [Muhammad] the Scripture wherein are verses which are clear prescripts — they are the substance of the Book — and others [which are] allegorical. But those in whose hearts is deviation follow that which is allegorical seeking [to cause] dissension and seeking its interpretation. And none know its interpretation except God and those firmly grounded in knowledge [who]*[4] *say: “We believe therein. It is all from our Lord”. And none remember except those [people] of kernels.* (*Āl 'Imrān*, 3:7)

And:

> *Will they not then meditate upon the Qur’an? If it had been from other than God they would have found therein much discrepancy. / And if any tidings, whether of safety or fear, come unto them, they proclaim it about, whereas had they referred it to the Messenger and such of them as are in authority, those among them who can interpret it among them would have known it. And were it not for the bounty of God upon you and His Mercy, you would have surely followed Satan, save a few [of you].* (*Al-Nisā',* 4: 82-83)

Thus there are, according to scholars, two types of verses in the Qur’an: (1) clear, legislative verses (called ‘*al-aḥkām*’ by some scholars; see *Hūd* 11:1) that are not ‘open’ to interpretation, and (2) allegorical verses (called ‘*al-akhbār*’ by some scholars; see *Al-Zumar* 39:23) that are ‘open’ to interpretation.

Following the first verses quoted above, Ghazālī maintains that the allegorical verses *can licitly be* interpreted by individual readers based on their own opinions and understanding, but *only* upon the following specific, strict conditions: (A) that the interpreter be completely familiar with all interpretations of the Holy Qur’an attributed to the Prophet (p.b.u.h.) and his Companions, and that the individual

interpretation (*ra'y*) not contradict these; (B) that the individual interpretations (*ra'y*) *not* be used to contradict any legislative verse (and presumably *a fortiori* anything that contradicts orthodox doctrine or *'aqīdah*); and (C) that the interpreter have mastered the Arabic language and not contradict the literal meaning of any verse itself with his or her individual interpretation (*ra'y*). Ghazālī says:

> It is false that hearing [from an authority] is a stipulation for Qur'anic interpretation. It is lawful for everyone to elicit meaning from the Qur'an commensurate with his understanding and the limit of the intelligence.[5]
>
> One who, without being prudent at outward exegesis, hastens to elicit deep meanings by mere understanding of the Arabic language makes many mistakes and is included in the group of those who explain the Qur'an by personal opinion (*ra'y*). Then transmission [from an authority] and hearing [from him] are necessary for outward exegesis first, so that the exegete may, by them, be safe in places where mistakes are likely to be made. After this, understanding will be wide and the eliciting of deep meanings will be possible.[6]
>
> In this and similar [questions] only knowledge which has been transmitted and heard (*al-naql wal-samā'*) is of any use. The Qur'an, from its beginning to its end, is not lacking in [rhetorical figures of] this kind, and, because it was revealed in the language of the Arabs, it includes such figures of their speech such as conciseness (*ijāz*), prolixity (*taṭwīl*), ellipsis (*iḍmār*), omission (*ḥadhf*), substitution (*ibdāl*), and preposition and postposition (*taqdīm wa ta'khīr*), all of which served to dumbfound the Arabs and render them unable to imitate it. Anyone who is satisfied with an understanding of the outward aspect alone of the Arabic language, and who then hastens to explain the Qur'an without having recourse to that knowledge which has been transmitted and heard (*al-naql wal-samā'*) in these matters, is to be counted among those who explains the Qur'an by their personal opinions (*ra'y*). For example, a person may understand the term *umma* in its most widely known meaning, and in his nature and opinion he may incline towards that meaning. However, if he then encounters the term in another place, he may still incline in his opinion towards that widely-known meaning which he has previously heard, and he will neglect to pursue what has been transmitted with respect to that term's many other meanings. It is possible that this is what is prohibited [in the *hadith* that: *Whoever speaks of the Qur'an according to his own opinion or according to that of which he [or she] has no knowledge, then let him assume his place in the Fire*] and not the understanding of the secret meanings [of the Qur'an].[7]

As evidence for the permissibility of individual interpretation, Al-Ghazālī points to the saying of the Caliph 'Alī explaining how he had an understanding of the Qur'an in addition to that which was related by the Prophet (p.b.u.h.):

> The Messenger of God (may God's blessings and peace be upon him) did not hide from me anything which he concealed from people, except that God (Great and Mighty is He) bestows upon a man understanding of His Book.[8]

'Understanding' of the Qur'an is thus undeniable and perfectly legitimate, whereas *ra'y* (personal opinion) is then reprehensible only when it is a deliberate wilful disobedience to the (aforementioned) rules of *Tafsīr*.

Other scholars, Ibn 'Arabi for instance, set 'the bar' even lower: they maintain that because God's knowledge in infinite and He foresaw all possible meanings of His text, all interpretations that are (A) literally true according to the Arabic language and (B) do not contradict the *Shari'ah* (in accordance with the Qur'anic verse — 3:7 — as quoted earlier) are legitimate. Reprehensible *ra'y* is then only what contradicts the literal Arabic text and the *Shari'ah*:

> Every sense (*wajh*) which is supported (*iḥtimāl*) by any verse in God's Speech (*kalām*)—whether it is the Qur'an, the Torah, the Psalms, the Gospel or the Scripture—in the view of anyone who knows that language (*lisān*) is intended (*maqṣūd*) by God in the case of that interpreter (*muta'awwil*). For His knowledge encompasses all senses….
>
> We say concerning the senses of a verse that all are intended by God. No one forces anything upon God. On the contrary, it is an affair verified by God…. Hence when someone understands a sense from the verse, that sense is intended by God in this verse in the case of the person who finds it.

This situation is not found outside God's Speech. Even though the words might support a sense, it may be that it was not intended by the speaker; for we know that he is incapable of encompassing all the senses of the words….

Hence, everyone who comments (*tafsīr*) on the Qur'an and does not go outside of what the words support is a true commentator. However, "He who comments according to his opinion (*ra'y*) becomes an unbeliever"—so it has been recorded in the *hadith* of Tirmidhī. But the commentary will not be "according to his own opinion" until the speakers of that language do not recognize that sense in that word.[9]

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This possibility of this kind of interpretation perhaps explains why the Qur'an calls for people (and not merely qualified classical scholars) to reflect upon it for wisdom's sake (and not for any social or legislative reason) in verses such as:

Do they not reflect upon the Word, or has there come unto them anything that did come to their fathers of old. (*Al-Mu'minūn*, 23:68)

[Here is] a Book which We have sent down unto thee, full of blessing, that they may reflect upon its verses, and that those of cores may remember. (*Ṣād*, 38: 29)

Do they not meditate upon the Qur'an or do hearts have their locks upon them? (*Muḥammad*, 47:24)

Equally, this also perhaps explains why the Prophet (p.b.u.h.) said:

Every verse [in the Qur'an] has an outer aspect and inner aspect and each [of these two aspects] has a limit and a place of ascent.[10]

For why would the Prophet (p.b.u.h.) provide us with these invaluable keys to interpretation if he had meant for all interpretation apart from his own to be absolutely forbidden?

Finally, we note that God promised the Prophet (p.b.u.h.) the following in the Holy Qur'an:

Stir not thy tongue herewith to hasten it. / Lo! upon Us [resteth] the putting together thereof and the reading thereof. / And when We read it, follow thou the reading; / Then lo! upon Us [resteth] the explanation thereof. (*Al-Qiyamah*, 75:16-19)

Now Al-Ṭabarī quotes Ibn 'Abbās saying that 'the putting together thereof' of the Qur'an occurred in the breast of the Prophet (p.b.u.h.). This meaning is affirmed in other *Tafsir*s including those of Fakhr al-Dīn Al-Rāzī and Ibn Kathīr. However, whereas Al-Ṭabarī quotes a *hadith* relating the Divine Promise as regards 'the explanation thereof' of the Qur'an (after its 'reading') as being made to the Prophet himself, Fakhr Al-Dīn Al-Rāzī for one, does not limit the Divine Promise exclusively to the Prophet's (p.b.u.h.) (inspired) explanation and 'commentary', especially since this commentary is not extant for the whole Qur'an and since what is extant often requires correct understanding and elaboration. In other words, some authoritative and orthodox commentators take the Divine Promise in the Qur'an to explain the Qur'an to be *an ongoing process* (within of course certain parameters, such as the Prophet's own commentary where it exists, the limits of the Arabic language, the legislative verses, the *'aqīdah* and so on, as mentioned earlier). *Wa Allāhu A'lam*: *And God knows best*.

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There are, moreover, many interpretations of verses of the Qur'an going back to the Prophet himself (p.b.u.h.) that indicate not only symbolical resonances[11] in the sacred verses of the Holy Qur'an, but also distinct levels of both micro-macrocosmic[12] mirror-play and anagogical meanings in these verses (as perhaps maybe indicated in the *ḥadīth* quoted above). For example, the Holy Qur'an says:

He sendeth down water from the sky, so that valleys are in flood with it, each according to its capacity, and the flood beareth [on its surface] swelling foam—from that which they smelt into the fire in order to make ornaments and tools riseth a foam like unto it—thus Allah coineth [the similitude of] the Truth and falsehood. Then, as for the foam, it passeth away as scum upon the banks, while as for that which profiteth mankind, it remaineth in the earth. Thus Allah coineth the similitudes. (*Al-Ra'd*, 13:17)

Al-Ṭabarī reports[13] that according to Ibn 'Abbās (the Prophet's—p.b.u.h.— cousin and student) the valleys are a simile for people's hearts (*qulūb*), the scum which *passeth away* is a simile for doubt (*shakk*), and *that which is of use to mankind* and *remaineth in the earth* is a simile for certainty (*yaqīn*). This clearly establishes a parallel between the earth or the world and human beings (and the worlds within them) and between the sky and heaven. It also establishes (via the symbol of water) a parallel between the life of the body and that of the heart and the soul. It thus implies micro-macrocosmic mirror-play and anagogical levels of meaning in the Qur'an in general. In other words, it implies that the *akhbar* (or at least the similitudes or *amthāl* within the *akhbār*) of the Holy Qur'an can be understood in a 'inner' sense in addition and parallel to their literal outward meanings. *Wa Allāhu A'lam*: *And God knows best*.

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One last point must be mentioned here on this subject: many mystics (such as Ibn 'Arabī and Ruzbihān Baqlī) who wrote Commentaries on the Qur'an or on parts of it — and even a few 'inspired philosophers', like Ibn Sīnā — claimed that their Commentaries, or parts of them, were not based on 'individual opinion' at all, but rather on 'spiritual intuition' or even 'mystical inspiration'. Thus, they argued that there was nothing individualistic or subjective about what they wrote because it did not come through ordinary, rational thought. In other words, they claimed the censure against rational or subjective speculation did not apply to them, since they wrote only what they 'received' passively from the uncreated Intellect, ultimately through Divine inspiration. In this they claimed to be like the mysterious figure (known as *al-Khiḍr* in the Commentaries) in the *Sūrat al-Kahf*, who was not a prophet as such and yet whom God *had given him mercy from [that which is] with Us and taught him knowledge from Our Presence* (18:65) such that he told Moses (p.b.u.h.), with reference to certain acts that he been inspired to commit: *I will announce to thee the interpretation of that which that couldst not bear with patience …. I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear* (18:78-82). This they claimed was precisely what was meant by the Caliph 'Alī's (k.w.) saying that (as quoted earlier[14]): 'God (Great and Mighty is He) bestows upon a man understanding of His Book'. Now evidently, claiming this state is a major claim for anyone to make, but the Commentators who made them (or some of them at least) were precisely not just 'anyone', and what cannot be denied is that the Holy Qur'an itself seems to allow for the possibility of exactly such a claim. *Wa Allāhu A'lam*: *And God knows best*.

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Strategies and Methods not employed in the *Tafsīr al-Jalālayn*, but used in other Commentaries

In order to better understand and situate the *Tafsīr al-Jalālayn* — and, indeed, *tafsīr* in general — mention must be now made of all the Commentary strategies and methods the *Tafsīr al-Jalālayn* does not use. These are:

(1) There is no *Tafsīr bil-Ra'y* of the kind just mentioned: the two authors never give their personal opinions, never speculate, never give their thoughts and reactions, never cite poetry, adages or popular sayings to illustrate a point, and always stick to what they understand of transmitted tradition.

(2) There are no mystical inspirations or spiritual insights about passages in the Qur'an of the kind also just mentioned (notwithstanding a vision by Maḥallī's brother, related at the end of the *Sūrat al-Isrā'*, wherein the two authors discuss their work after Maḥallī's death).

(3) There are no theological discussions of God's Names, Qualities, Attributes, Words or *Sunan* (such as those great discussions to be found in Rāzī's *Mafātīḥ al-Ghayb*), and in fact there is no Theology as such at all to be found in the *Tafsīr al-Jalālayn*.

(4) There are no philosophical discussions based on the laws of logic, on syllogisms, induction, deduction, and dialectic; equally there are no didactic and rhetorical questions and answers sessions of the kind even Ṭabarī uses.

(5) There are no discussions of symbolism in the Qur'an of the kind described above: neither microcosmic, nor anagogical nor even allegorical or moral. In fact, the very issue of symbolism is not even broached, despite the *ḥadīth* and the Qur'anic verses mentioned earlier.

(6) There are no semantic investigations of Arabic words, and no citations of *Jāhiliyya* poetry as semantic references and guarantees of the connotations, implications and nuances of the words in the Qur'an.

(7) There is no etymological study of the roots of Arabic words and letters and their basic meanings: every Arabic word can be traced to a tri-letteral or quadri-letteral root, and these roots have a basic meaning which is usually connected to some natural (and hence desert) phenomenon; from these 'root words' dozens of forms and hundreds of derivatives are produced, such that once the root word is known the form and the meaning of any derivative word can be deduced. Thus etymology in Arabic, more than in modern languages, is extremely useful in understanding the exact meaning and behaviour of any indigenous word. The *Tafsīr al-Jalālayn*, however, does not delve into this.

(8) Anterior to even the meaning of root words in Arabic is the archetypal meaning of the 28 Arabic letters themselves which make up every word in the Arabic language (and ultimately their root meanings), and each one of which has a form, a sound, a behaviour, and even a corresponding number that exactly reflects its archetypal meaning. These archetypal meanings in turn translate into universal principles and thus into lunar house (there are 28 or 29 traditional lunar houses), so that all existent things can ultimately be associated with one of them. This idea — the idea that there is a perfect symbolism and exact meaning to every aspect of the Arabic letters — is evidently a difficult and esoteric idea, but it is precisely the foundation of a number of arcane but sacred sciences in Islam. Moreover, more importantly for *Tafsīr*, 29 of the Qur'an's 114 *Sūra*s or Chapters start with Arabic letters enunciated on their own without forming words (e.g. *Alif*, *Lām*, *Mīm*; *Nūn*; *Qāf*; *Ṣād*, and so on). The *Tafsīr al-Jalālayn*, however, completely ignores this issue, and when it comes to these letters at the beginning of *Sūra*s merely remarks: "God knows better what is meant by this".

(9) The *Tafsīr al-Jalālayn* does not explore the traditional *Gharā'ib al-Qur'ān* ('the wondrous-strange features of the Qur'an'), and does not address or explain the more complex linguistic tropes to be found in it: it does not explain possible meanings clothed by rhetoric, hyperbole and tautology; it does not delve into puzzling juxtapositions and zeugmas; and does not resolve apparent antinomies and dialectics. It passes over these mines of secret wisdom with very little gloss.

(10) More unusually for a *tafsīr bil-ma'thūr*, the *Tafsīr al-Jalālayn* gives no *isnād*s (chains of transmission) for any of the *hadith*s it quotes, and mentions earlier *Tafsīr*s to which it is heavily indebted (primarily Ṭabarī) only rarely. This is evidently, as mentioned earlier, in order to keep the *Tafsīr* as simple as possible, since in Suyūṭī's *al-Durr al-Manthūr*, all *isnād*s are given.

(11) With the occasional exception (e.g. the last verses of *Sūrat al-Isrā'* and *Sūrat al-Sajda*) the *Tafsīr al-Jalālayn* — and this too is unusual for a *tafsīr bil-ma'thūr* — does not relate the *Faḍā'il al-Qur'ān*: in many of the traditional collections of *hadith* there are specific sections devoted to what Prophet (p.b.u.h.) related about the merits of certain verses of the Qur'an and about effects of reciting them at certain times. These are known as '*Faḍā'il al-Qur'ān*' — literally, 'the bounties or excellences of the Qur'an' — and constitute the basis of Islamic supererogatory prayer litanies. They are thus extremely important to practising Muslims, and thus constitute perhaps the strangest omission in the *Tafsīr al-Jalālayn*, since they are relatively brief and few, and would have been easy to relate.

(12) There is, in the *Tafsīr al-Jalālayn*, no calling attention to the 'inner architecture' of the Qur'an, showing exactly why certain words and near-synonyms are used in given contexts and not others, in the fashion made so famous by the late popular *Azharī* Sheikh and Commentator Muḥammad Mitwallī Al-Sha'rāwī (but which has existed since the first centuries of Islam — witness for example al-Ḥākim al-Tirmidhī's third-century AH *Bayān al-Farq bayn al-Ṣadr wal-Qalb wal-Fu'ād wal-Lubb*[15]).

(13-14) There are obviously no modern political musings on Qur'anic verses, of the kind to be found in Seyyed Quṭb's *Fī Ẓilāl al-Qur'ān*. Nor are there any modern scientific interpretations of Qur'anic verses about cosmological, biological or even historical principles or facts — in order to show that the Qur'an miraculously anticipated/agrees with modern science and research despite being over 1,000 years older than them — of the kind to be found for example in the writings of the late Maurice Bucaille, Dr Zaghlul Najjar, or in the *Tafsīr* of Tanṭāwī Jawharī.

(15) Finally, the *Tafsīr al-Jalālayn* usually (that is, over 95% of the time) only gives one meaning for the Qur'anic text (and at most, three alternate meanings) unlike, for example, Al-Ṭabarī who so often gives many possible different meanings and then sometimes gives preponderance to one or two of these. This it does despite the existence of different *hadith*s and reports from the Companions confirming more than one meaning of many verses, and despite (as discussed earlier) verses of the Qur'an enjoining meditation upon the Qur'an, and *hadith*s indicating many possible meanings of at least the Qur'an's 'allegorical' verses. This is the *Tafsīr al-Jalālayn* greatest weakness, but perhaps also its greatest strength for it is precisely what makes the work so accessible.

In summary then, it can be said that despite the great erudition and wide range of Commentary strategies employed in the *Tafsīr al-Jalālayn*, there are even more strategies which the *Tafsīr* has in general deliberately not employed. Living as they did, more or less after the end of the Classical Tradition of Commentary, its two authors had the advantage of having easy access to the great works of Classical *Tafsīr*s and to their methods, but they deliberately summarized, streamlined or simplified these in order to stay focused on their one overriding aim: to make the literal meaning of the Holy Qur'an completely intelligible in the simplest possible way!

The Science and Art of Translation

Translation — and *a fortiori* translation of sacred texts which are all-important for man — should, above all, convey 'the *meaning*, the whole *meaning* and nothing but the *meaning*' of the original text. This means that in general the translation should be as literal as possible. It should try to keep the word order as close to that of the Arabic as possible and, more important perhaps, try to consistently use the same translation for the same word in different places in order to convey something of the system of inner architecture and allusions of the Arabic text. However, when the literal meaning in the translated language does not convey the exact sense of the original, it should depart from the literal words and give *as precise a translation of the* ***meaning*** *as possible*. Indeed, this is perhaps the most common mistake of translation, as most people do not realize that the meaning of words, when used in idiom, is often slightly different from their literal meaning, and conversely that an idiom may be used to translate something whose literal meaning does not suggest it. Obviously, however, literal translations should also beware of not quite making sense in the language into which the text is translated, and of being grammatically incorrect. On the other hand, even worse are translations which, in the attempt to use 'good English' (or whatever the translated language is) or 'poetic language' take license with the literal text or its meaning. Thus translation must, as it were, steer a 'middle course' between meaning and language — between, in a sense, 'science' and 'art'— but leaning always on the side of meaning when the two diverge.

This requires three major qualities in a translator: that (1) he or she knows the language of the original text perfectly; that (2) he or she knows the language into which the text is being translated perfectly, and (3) that he or she fully understands at least the literal meaning of the text they are translating.

With the Holy Qur'an, which is the Word of God who is Omniscient, fully understanding the sacred text — and consequently understanding all its meanings — is humanly impossible. Translation is thus with the Holy Qur'an itself always only a question of interpretation of the Qur'an's immediate, 'surface' meaning with little if any of its linguistic beauty, mystery, holiness, miraculous nature, depth, symbolic resonances and layers of meaning. Nevertheless this interpretation is a vital endeavour since the majority of Muslims in the world do not know Arabic. Moreover, *Tafsīr* itself — having human authors who are not omniscient and who therefore mean a finite amount of things with their words — is much easier to translate (when it is not actually quoting the Holy Qur'an) than the sacred text itself and therefore can be accurately if not rendered into another language.

The Present Translation

The present text was translated by the Iraqi-English scholar Dr Feras Hamza and edited by Dr Reza Shah-Kazemi, Dr Yousef Meri and myself. I believe it to be particularly commendable for its commitment to the *meaning* of the original, and even, where possible, to its word order. It will easily stand-up to academic scrutiny, and at the same time it is accessible to the simplest of readers, for whom in fact it was meant. It is also bound *in shā' Allāh* to attract academic attention for the simple reason that it is the first classical *Tafsīr* to appear *in toto* in English *ever*![16] Its publication should thus be an event of some significance not only for Islamic studies in English, but for English-speaking Muslims interested in further study of the Holy Qur'an.

The Aal al-Bayt Institute's *Great Tafsīr Project*

This translation and publication of Jalālayn's *Tafsīr* was commissioned by the *Aal al-Bayt Institute for Islamic Thought*, for its *Great Tafsīr Project* (see: www.altafsir.com). The Aal al-Bayt Institute for Islamic Thought is an international Islamic charitable institute based in Jordan whose mission is to 'preserve, protect and propagate traditional Islamic thought, spirituality, culture, heritage and unity'. It is unique in the modern world because its charter specifically the seven *madhhab*s (the four *Sunni madhhab*s — *Shafi'i*, *Hanafi*, *Maliki*, *Hanbali* — the Shi'i *Ja'fari* and *Zaydi madhhabs*, and the *Ibadi madhhab*), and Islamic Theology, Philosophy and Mysticism. It consists of a centre in Amman, Jordan that undertakes charitable intellectual projects for the Islamic Nation or *Umma*, and an international fellowship comprising up to one hundred senior fellows and fifty fellows selected from the top scholars, sheikhs, imams, jurists, qadis, religious affairs ministers, philanthropists and religious activists of the entire Islamic world from over forty countries, who meet every other year in Jordan to explore and discuss a given theme, and publish the result of their symposium.

One of the many projects undertaken by the Aal al-Bayt Institute's centre in Jordan is the aforementioned *Great Tafsīr Project*. This project consists mainly of a unique free website (currently visited by an average of over a million visitors a year but built to handle 100x that number) of over a hundred of Islam's greatest *Tafsīr*s (from all *madhhab*s, and from every epoch and country, some of which have never been properly edited or published in book form) and essential resources for the study of the Holy Qur'an and *Tafsīr* (such as a word-for-word concordance etc.), in addition to around twenty translations of the Qur'an into the world's major languages; to a number of specially commissioned translations of various Classical *Tafsīr*s into English and to on-line *tilāwa* and *tajwīd* (oral recitation) of the Qur'an in all different readings (*qirā'āt*) and tones (*maqāmāt*). The whole project thus consists of around a million pages, (hundreds of volumes, worth thousands of dollars in book-form) typed-in (and not scanned — this is unique, but necessary in order to have search engines within the *Tafsīr*s themselves) to the altafsir.com website. Essentially, it is an effort to make the Word of God and the sum total of what men have understood and written about it throughout history available, for free, to the whole of humanity, at the click of a button.[17]

This translation of *Jalālayn* is the first to be completed of the series of translations of *Tafsīr* commissioned especially for the Aal al-Bayt Institute for Islamic Thought's Great *Tafsīr* Project (the others, to date, include Ibn 'Abbās, Wāḥidī, Tusṭarī, Bayḍāwī, Kāshānī, Qushayrī, Ṭabarī, Nasafī, Suyūṭī's *Itqān*, and *in sha Allah* Fakhr Al-Din Al-Rāzī). In addition merely posting it on the internet, it is a great honour and blessing for us to be able to publish in book form. We pray that God forgive us any mistakes and inadequacies in it.

Translator's Introduction

The *Tafsīr al-Jalālayn* ('The Commentary of the Two Jalāls') is one of the most well-known and popular commentaries that have come down to us from the medieval Islamic period. It is the work of a teacher, Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī (d. 864/1459), and his student, Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī (d. 911/1505). Al-Suyūṭī himself informs us (see his comments at the end of Q. 17) that his teacher, al-Maḥallī, had composed a commentary (on the Fātiḥa, and from sūrat al-Kahf, Q. 18, to sūrat al-Nās, Q. 114), which he then completed with a commentary on the remainder (the more substantial section from sūrat al-Baqara, Q. 2 to the end of sūrat al-Isrā', Q. 17). In its formal structure, this Sunni commentary is of the type known as *musalsal* ('chained') commentary, a step-by-step explanation of key aspects of the Qur'ānic narrative, allowing for quicker reference and digestion of the text.[18] The method of exegesis used is known as *tafsīr bi'l-ma'thūr* ('exegesis according to reports'), which means that it draws principally upon the *ḥadīth* narrations that go back to the Prophet, the Companions (*ṣaḥāba*) and prominent figures from among the Successor (*tābi'ūn*) generation.

Jalāl al-Dīn al-Maḥallī was an Egyptian Shāfi'ī scholar and jurist who wrote treatises on law and legal theory. He wrote a number of 'commentaries' (*sharḥ*) on works of other authors, the most prominent of which are a *sharḥ* on *Jam' al-jawāmi'* ('The Collected collections') of Tāj al-Dīn al-Subkī (d. 771/1370), entitled *al-Badr al-ṭāli' fī ḥall jam' al-jawāhir* ('The Rising Full Moon Concerning the Resolution of the Collection of Jewels'), another on the *Minhāj al-ṭālibīn* ('The Path of the Knowledge-seekers') by al-Nawawī (d. 675/1277), which is actually mentioned by al-Suyūṭī in this commentary at the point where he takes over from al-Maḥallī,[19] and one on al-Juwaynī's (d. 478/1085) *al-Waraqāt fī uṣūl al-dīn* ('Notes Concerning Jurisprudence').

Of the 'two Jalāls', however, by far the more prolific and better known is al-Suyūṭī, who also lived most of his life in Cairo. At a very young age, he was already teaching Shāfi'ī law, even giving some *fatwa*s, and, as the famous Ibn Ḥajar al-'Asqalānī had once done, al-Suyūṭī dictated *ḥadīth* in the mosque of Ibn Ṭulūn, where al-Suyūṭī's father had been a preacher. Al-Suyūṭī had a prodigious memory (as he himself was sometimes wont to note), and it is said that he knew by heart all the *ḥadīth*s that had come to his knowledge (some 200,000). His rapid development and rise to fame earned him the envy of fellow scholars, something to which his numerous 'response' works (*al-radd 'alā*) attest; the most famous of his rivals was Muḥammad al-Sakhāwī (d. 902/1497). Such rivalry was further fuelled by al-Suyūṭī's claims, sometime before the end of the 9th Muslim century, to have reached the rank of *mujtahid* in Shāfi'ī law and to be the 'renewer' of Islam (*mujaddid*) for that era. Al-Suyūṭī, however, gradually became disenchanted by public life, particulary, by what he saw as the corrupt and ignorant scholarly milieu of his time.

As well as being a legal expert, al-Suyūṭī wrote on history: his best-known works in this field are the *Ta'rīkh al-khulafā'* ('History of the Caliphs'), and his Egyptian history, *Ḥusn al-muḥāḍara* ('The Excellent Lecture'). He was also interested in the sciences related to the Arabic language, as can be seen in the Jalālayn commentary. Other well-known works are *al-Durr al-manthūr fi'l-tafsīr bi'l-ma'thūr* ('The Scattered Pearls Of Traditional Exegesis'), focusing exclusively on *ḥadīth*, and his *Lubāb al-nuqūl fī asbāb al-nuzūl* ('The Prime Entries Concerning the Occasions of Revelation'), dealing with the circumstances of Qur'ānic verse revelation, which one frequently finds appended in the margins of modern editions of the *Tafsīr al-Jalālayn*;[20] in addition to these one might also mention his *al-Itqān fī 'ulūm al-Qur'ān* ('Mastery of the Sciences of the Qur'ān'). On a personal level, al-Suyūṭī was a devoted Sufi and in a number of works he sought to explain the harmony that must exist between commitment to the Sufi *ṭarīqa* and the individual's obligation to the Divine *sharī'a*.[21]

Glossary of Grammatical Terms

There is no hard and fast way to translate the technical terms used in Arabic grammar. Of course, there are some which may be rendered by obvious English equivalents; but for the most part it is difficult to reflect, in translation, the malleability of the grammatical terminology when used in Arabic. Indeed, one might ask whether it serves any purpose translating the grammatical discussions at all. But as these discussions may be of value to those interested in grammar, and particularly, in the grammar employed in the text of the Qur'ān, it has been decided to assist the non-Arabic reader by translating as much of these discussions as is possible. The list below summarises the way, not ideal by any means, in which the ubiquitous grammatical terminology, has been translated. The reader should note that the translations given below relate to how they seem to be used by the authors of al-Jalālayn; certain terms may be translated differently in the context of other authors or works.

'ā'id, referential pronoun.

'alamiyya, proper noun.

amr, imperative or command.

'āmil (*fī*), operator of.

aṣl, original form (of conjugated verb).

'aṭf, supplement (to); *'aṭf bayān*, explicative supplement.

badal, substitution, substitutes for (*yubaddal minhu* etc.); *badal ishtimāl*, an inclusive substitution; *badal*

bayān, explication; *li'l-bayān*, explicative.

binā' li'l-fā'il, active (voice of the) verb.

binā' li'l-maf'ūl, passive (voice of the) verb.

ḍamīr, pronoun, person of the verb; *ḍ. al-sha'n*, pronoun of the matter; *ḍ. munfaṣil*, free pronoun; *ḍ. muttaṣil*, suffixed pronoun; *ḍ li'l-faṣl*, separating pronoun.

du'ā', invocation (vocative).

fā'il, subject of the verb.

fāṣila, *fawāṣil*, end-rhyme of Qur'ānic verses (in a particular sequence).

bi'l-fawqāniyya, to read a verbal form in the 2nd person (with an initial *tā'*).

ghāya, *ghā'iyya*, to denote a purpose or an end.

ḥadhf, omission (*maḥdhūf*, omitted).

ḥāl, a circumstantial qualifier.

hamzat al-waṣl, conjunctive *hamza*.

hamzat al-istifhām, interrogative *hamza*.

ḥaqīqī, literal.

ibtidā', equational (sentence); *li'l-ibtidā'*, for inceptiveness.

iḍāfa, (genitive) annexation; *muḍāf*, the element annexed (*kitābu*, in *kitābu'Llāhi*, 'the Book of God'); *muḍāf ilayhi*, the object of the annexation (*Allāh*, in *kitābu'Llāhi*).

idghām, assimilation of a letter that appears in the original (conjugated) form of verb.

iḍrāb, (used mostly with words like *bal*, 'nay') to turn away from, in refutation (of a previous statement etc.).

iltifāt, shift in (grammatical) person (*'an al-ghayba*, from the third to the second person; *'an al-khiṭāb*, from the second to the third person).

inkār, for denial, rejection, rebuttal.

intiqāl, to effect a transition (to a new topic or clause; cf. *iḍrāb*), in effect, metastasis.

i'rāb, syntax.

ishbā', lengthening the vowel, or writing it out in full.

ishāra, demonstrative noun.

ism fā'il, active participle.

ism fi'l, noun of action.

ism inna, the subject of *inna*.

ism maf'ūl, passive noun.

istifhām, interrogative; *istifhām inkārī*, or *li'l-istinkār*, [rhetorical] interrogative meant as disavowal; *istifhām li'l-tawbīkh*, [rhetorical] interrogative meant as a rebuke.

isti'nāf, *musta'nafa*, new (independent) sentence.

istithnā', exception: *munqaṭi'*, discontinuous (exception), *muttaṣil*, continuous (exception).

li'l-ittisā', (in *iḍāfa* constructions), to allow for a range [of alternatives] or scope.

jār, preposition or particle rendering following noun in genitive case; *majrūr*, noun in genitive case because of preceding *jār*.

jawāb, response (to conditional, oath etc.).

jazm, apocopation; *majzūm*, apocopated; *jāzim*, apocopating (particle).

jins (*ism al-jins*), generic (collective) noun.

(*'alā*) *al-jiwār*, (on account of) adjacency.

khabar, predicate.

khabariyya (of particles), relating to, or functioning as, the predicate.

khafḍ, placing noun in the genitive case (by preceding particle or preposition, *al-khāfiḍ*).

lafẓ, (morphological) form.

mabnī, invariable (indeclinable).

maf'ūl lahu, (direct) object denoting reason (for the verbal action).

maf'ūl ma'ahu, object of 'accompaniment'.

maḥall, status, locus, functions as.

majāz, figurative or metaphorical (also *kināya*).

ma'nā, import or sense.

ma'rifa, definite noun.

maṣdar, a verbal noun.

maṣdariyya (of particles), relating to the verbal action.

ma'mūl, *ma'mūla* (*li-*), operated by.

manṣūb, or *nuṣiba*, *'alā al-madḥ*, is in the accusative because it is a laudative.

mubtada', subject (of a nominal sentence).

muhmala, undotted (*'ayn*).

mu'jama, a dotted letter.

muta'alliq, (semantically) connected to (also, *ta'allaq bi-*).

muthallatha, three-dot letter (*thā'*).

muwaḥḥada, single dot letter (*nūn* or *bā'*).

nafī, negation.

nakira, indefinite noun.

na't, description.

naz', omission (usually of *jār* preposition or particle).

nidā', vocative.

nūn al-raf', the *nūn* of independence (marker of the indicative mood).

rad', prevention, rebuttal, thwarting.

sababiyya, causative (expressing cause).

ṣarf, declinable; *muni'a li'l-ṣarf*, indeclinable.

sharṭ, conditional clause; *ṣharṭiyya*, conditional (particle).

ṣifa, adjectival qualification (*waṣf*).

ṣīgha, form.

ṣila, relative clause; *mawṣūl* (*-a*), relative noun or pronoun.

li'l-tab'īḍ, partitive.

tabkīt, rebuke, reproof.

tafsīr, explanation; *yufassiruhu*, explained by (sc. governed by).

taghlīb, predominance (of one element over others, all subsumed by the same expression or noun).

bi'l-taḥtāniyya, to read a verb form in the 3rd person (with an initial *yā'*).

taḥqīq, full pronounciation (of a *hamza*).

ta'jīb, to provoke amazement; *ta'ajjub* (*istifhām*), meant to indicate amazement.

takhfīf, softened form, without *shadda* (opposite of *tashdīd*).

ta'kīd, emphasis.

ta'līl, to justify or provide reason for.

ta'allaqa bi, (semantically) connected to (usually to a preceding verb).

tamannī, optative ('wish') particle or clause.

tanbīh, (of vocative particles, *yā*) for exclamation or calling attention to.

tankīr, to make noun indefinite.

taqdīr, understand a word or clause as implied or implicit (*muqaddar*, *quddir*, *yuqaddar*).

taqrīr, affirmation; *istifhām li'l-taqrīr*, interrogative meant as affirmative.

taṣghīr, diminutive (*muṣaghghar*).

tashdīd, doubling (usually of second consonant of root).

tashīl, non pronounciation (of *hamza*).

tathlīth, to read the second consonant of the verbal root with all three inflections (*ḍamma*, *fatḥa* and *kasra*).

tawbīkh, rebuke.

thaqīla, (usually of particles) doubled, with *shadda*.

waḍ' (or *iqāmat*) *al-ẓāhir mawḍi'* (or *maqām*) *al-muḍmar*, to replace a pronominalisation with an overt noun (and *vice versa*).

Conventions

The honorific for the Prophet *ṣallā Llāhu 'alayhi wa-sallam* ('may God bless him and grant him peace') is given as *ṣ* in parentheses (*ṣ*), for the sake of brevity. The term *ḥanīf* has not been translated, but it should generally be understood to describe those who had, prior to the advent of Islam, a monotheistic tendency, thought by Muslim tradition to be the remaining followers of the faith of Abraham. The term *tawḥīd* appears

in almost every other verse; it is difficult to translate succinctly in English, since it denotes the concept of 'God being One', the affirmation of God's Oneness as well as belief in, or profession of, the statement, 'there is no god but God'. The term *īmān* is generally translated 'belief', occasionally, 'faith', depending on which of the two nuances the Arabic favours in a given context. The term *islām* has been translated as 'submission'. The reader should also note that *kufr* (*kuffār*, *kafarū*, *yakfurūn*) has different nuances according to context, and they are: to 'deny' or to 'disbelieve in', to 'be an disbeliever' (a *kāfir*) or to 'be ungrateful' (for God's blessings).

Biblical names that should be familiar are given in their standard form (Noah, Jonah, Zachariah, John etc.); less well-known ones and non-Biblical names are transliterated. The biographical appendix at the end of the commentary identifies and gives a brief biography of the principal traditionists and compilers that are mentioned repeatedly in the commentary. As regards the sundry figures that appear in verses bearing on the Prophet's immediate experiences, the best reference would be the *Sīra* itself, to which the reader is directed.

A distinctive aspect of the Jalālayn commentary, more so perhaps than any other popular commentary, is the density of the grammatical material interfused with the narrative elements of the commentary. While this is reasonably easy to digest in Arabic, the same concision cannot be reproduced in English without losing the reader totally. Therefore, in order to distinguish between the grammatical discussions and the paraphrased commentary to the verse, I use parentheses (…). The Qur'ānic text is indicated in bold and italics; but only in italics when it is a reference to some other verse in the Qur'ān not forming the basis of the commentary at that given point. Brackets […] constitute my own insertions or repetitions, and these are used to maintain the flow of the original commentary and to clarify the nature of the paraphrased comments of the authors.

The commentary is full of variant readings, most of which can be found in the well-known 'seven readings' text of Ibn Mujāhid (see bibliography below). The authors of the commentary, naturally, guide the reader to these variants by commenting on which single letter is changed or inflected differently. Where such instances appear, together with variant inflections of a particular clause, I always write these out in transliteration, sometimes giving the original in brackets, in order that the reader might see how the changes relate to one another (for example I write out the active and the passive of variants, as opposed to merely translating the terms *mabnī li'l-fā'il wa'l-maf'ūl*). Needless to say, reproducing the Arabic *verbatim* in such instances would be impractical, if not impossible.

Given the idiosyncracies of every language, on occasion the reader not consulting the Arabic original will be unaware of instances where the authors use the root of a particular word to explain its derivative, thus creating a play on words of sorts, not for the purposes of humour, but because the Arabic allows for it as an effective way of providing a quick explanation (see Q. 36:2 and Q. 52:27 for examples of this). I indicate such instances of paronomasia by providing the original term as well as its explanation in parentheses so that the reader will see the affinity between the two, where in the English there will be two unrelated roots. Where the gloss makes a difference only in Arabic, the gloss is ignored, as it will be reflected in the English translation of the Qur'ān itself (so for instance, *alīm* is frequently glossed as *mu'lim*; *a'dadnā* for *a'tadnā* [Q. 17:10] is another example). Somewhat similarly, there are numerous cases where the only way to translate the commentary is to incorporate its rendition into the Qur'ānic text (for example *ẓillin min yaḥmūm*, of Q. 56:43 *et passim*).

For the English translation of the Qur'ān, I have drawn principally on, M. M. Pickthall's *The Meaning of the Glorious Koran* (New York: A. A. Knopf, 1930) and the recently published, commendable translation by 'Alī Qulī Qarā'ī, *The Qur'ān: with a phrase-by-phrase English translation* (London: ICAS Press, 2004). Occasionally I have consulted Y. 'Alī, *The Holy Qur'an*, and less frequently, A. J. Arberry's, *The Koran Interpreted* (Oxford: OUP, 1955). There are numerous editions of the *Tafsīr al-Jalālayn*. This work is based on a recent and good edition by 'Abd al-Qādir al-Arnā'ūṭ and Aḥmad Khālid Shukrī (Damascus and Beirut: Dār Ibn Kathīr, 1998), which I collate with the much older Cairo version (Būlāq, 1280/1863).

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It was by a propitious twist of fate that I came to be associated with the Great *Tafsīr* Project undertaken by the Aal al-Bayt Institute for Islamic Thought in Amman, Jordan. I am honoured to have been invited to participate in such a ground-breaking undertaking, and for this I should like to thank HRH Prince Ghazi bin Muhammad. I hope that his earnest enthusiasm for and deep appreciation of the subject of Muslim *tafsīr* will have been, even if in some small measure, vindicated by the translation offered here.

Dr Reza Shah-Kazemi deserves special mention, not least for his unfailing support throughout the duration of this work. His comments and suggestions on an earlier draft spotted certain infelicities and greatly enhanced the overall form of the translation. I should also like to thank my colleague Dr Yousef Meri, whose meticulous reading of the final draft and professionalism ensured that the final version was that much better. It goes without saying, however, that the responsibility for any shortcomings in the work is entirely mine.

Finally, I owe a debt of gratitude to my wife, Rula, for assisting me in very practical, but ultimately crucial, ways from the start, and for her encouragement and devoted patience throughout this project, all of which kindnesses were offered with characteristic generosity.

[1] The other categories of *Tafsīr* can be thought of as follows: (b) *tafsīr bil-ra'y* — 'Commentary based upon personal opinion (e.g. Fakhr al-Dīn al-Rāzī's great *Mafātīḥ al-Ghayb*); (c) *tafsīr lughawī* — 'Linguistic Commentary' (e.g. Zamakhsharī's *Kashshāf* or Bayḍāwī's *Anwār al-Tanzīl wa Asrār al-Ta'wīl*); (d) *tafsīr fiqhī* — 'commentary focusing on *Sharī'ah* law' (e.g. Qurṭubī's *al-Jāmi' li-Aḥkām al-Qur'ān*); (e) *tafsīr bil-tafsīr* — 'Commentary wherein Qur'anic verses are juxtaposed and used to explain each other'; (f) *tafsīr ishārī* or *tafsīr ṣūfī* or *ta'wīl* — 'esoteric' or 'mystic commentary'; and (g) (in modern times only) *tafsīr 'ilmī*— 'scientific commentary', i.e. wherein the author uses modern science to explain verses in the Qur'an (especially the ones relating cosmological and biological themes) and *vice versa* (e.g. the *Tafsīr* of Tanṭāwī Jawharī).

[2] Jalāl al-Dīn Suyūṭī's later *Tafsīr*, the voluminous *al-Durr al-Manthūr fil-Tafsīr al-Ma'thūr*, proves not only that he intended precisely to write a short, 'introductory' *Tafsīr*, but also that he was quite capable of writing a longer, more complex one.

[3] This *Ḥadīth* is found in *Sunan* al-Tirmidhī (# 2950 and 2951), *Musnad* Ibn Ḥanbal (I; 233; 269; 327) and many other collections of *Ḥadīth* (including the *Sunan* of Abū Dāwūd) and is traced to Abū Sufyān al-Thawrī. It is even found in Ṭabarī's seminal *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*.

[4] The meaning of this part of the verse is ambiguous in Arabic: depending on where the reading pauses, 'those firmly grounded in knowledge' may or may not be included in the exception to 'none knows its interpretation'. We have thus added the word 'who' in brackets to convey this sense. However, the issue is resolved definitively (in favour of 'those firmly grounded in knowledge' knowing interpretation) by the next verses quoted above, according to the universally agreed upon cardinal principle attributed to Imām 'Alī (*Nahj al-Balāgha*, discourse #133) that 'the parts of the Qur'an explain each other' (*Inna al-Qur'ān yufassir ba'ḍuhu ba'ḍan*) and quoted by Ibn Kathīr in his *Tafsīr* (of *Sūrat al-Mu'minūn* 23:50).

[5] Muḥammad Abū Ḥāmid al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, Volume 8, *Kitāb Adab Tilāwat al-Qur'ān*; Part IV (trans. Muhammad Abul Quasem as *The Recitation and Interpretation of the Qur'an*: Al-Ghazālī's Theory, London: Kegan Paul International, 1984, p.92).

[6] *Ibid*. p.94.

[7] *Ibid*. p.101.

[8] Muḥammad Abū Ḥāmid al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, Volume 8, *Kitāb Adab Tilāwat al-Qur'ān*; Part III (trans. Muhammad Abul Quasem as *The Recitation and Interpretation of the Qur'an*: Al-Ghazālī's Theory, p.60). The *ḥadīth* itself is to be found in *Ṣaḥīḥ* al-Bukhārī, *al-Diyāt*, 24,31; *Musnad* Ibn Ḥanbal, I, 79; and *Sunan* al-Nasā'ī, *Qasama*, 13.

[9] From Muḥyī al-Dīn Ibn al-'Arabī's *al-Futūḥāt al-Makkiyya* (quoted from William C. Chittick, *The Sufi Path of Knowledge*, Albany, State University of New York Press, 1989, p. 244).

[10] Baghawī, *Sharḥ al-Sunna, Kitāb al-'Ilm, Bāb al-Khuṣūma fil-Qur'ān*; also to be found in: *Saḥīḥ* Abū Ḥayyān, # 74; *Musnad* Abū Ya'lā, # 5403; Ṭahāwī, *Sharḥ Mushkil al-Athar*, 172:4; Bazzār, *Kashf al-Astār*, 90:3; Ibn Ḥajar al-Haythamī, *Majma' al-Zawā'id*, 152:7, *et al.* A different reading of this *Hadith* with a slightly different interpretation is given by the Caliph 'Alī (k.w.): *Every verse in the Qur'an has four senses: an outer, an inner, a limit, and a place of ascent. So the outer is the recitation, the inner is understanding, the limit is the injunctions of what is permitted and proscribed, and the place of ascent is what God desires from his servant by means of that verse*.

[11] Symbolism seems to us to be quite specially adapted to the needs of human nature, which is not exclusively intellectual but which needs a sensory basis from which to rise to higher levels.... Fundamentally, every expression, every formulation, whatever it may be, is a symbol of the thought which it expresses outwardly. In this sense, language itself is nothing other than symbolism. (René Guénon, *Fundamental Symbols: The Universal Language of Sacred Science*, trans. Alvin Moore, (Cambridge: Quinta Essentia, 1995), p. 13.
Thus the Holy Qur'an says:

> *Seest thou not how God coineth a similitude: A goodly word, [is] as a goodly tree, its roots set firm, its branches reaching into heaven, / Giving its fruit at every season by permission of its Lord? God coineth the similitudes for mankind in order that they may reflect.* (The Holy Qur'an, *Ibrāhīm*, 14:24-25)

[12] Man was created from God's Spirit and in His image:

> *Then He fashioned him [man] and breathed into him of His spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!* (The Holy Qur'an, *al-Sajda*, 32:9)
> *Verily God created Adam in His own image*. (*Musnad* Ibn Ḥanbal, 2: 244, 251, 315. 323 etc.; *Ṣaḥīḥ al-Bukhārī, Kitab al-Isti'dhān*, 1; *Ṣaḥīḥ Muslim, Kitāb al-Birr,* 115, *et al.*)

Likewise, the world was also created in God's image:

> *And of His portents is this: The heavens and the earth stand fast by His command.... / Unto Him belongeth whosoever is in the heavens and the earth.... / He it is who produceth creation, then reproduceth it.... His is the Sublime Exemplar in the heavens and in the earth. He is the Mighty, the Wise.* (The Holy Qur'an, *al-Rūm*, 30:25-27)

Thus it necessarily follows that man and the world being both made in the image of God, are also images of each other (a 'microcosm' and 'macrocosm', in the image of the 'Metacosm'):

We shall show them Our Portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. (The Holy Qur'an, *Fuṣṣilat*, 41:53)

The Holy Qur'an too, being the Word of God, necessarily reflects not only the Truth, but the Whole Truth:

With truth We have revealed it and with truth it hath descended…. (The Holy Qur'an, *al-Isrā'*, 17:105)

…. *We have neglected nothing in the Book* …. (The Holy Qur'an, *al-An'ām*, 6:38)

And verily We have coined for mankind in this Qur'an of every kind of similitude, that perhaps they may reflect. (The Holy Qur'an, *al-Zumar*, 39:27)

Thus stories in the Qur'an about events occurring in the world can be taken in an inward or 'microcosmic' sense, because they inherently reflect humans in themselves:

[T]he content [of the Holy Qur'an] concerns ourselves in a concrete and direct way, since the disbelievers (the *kāfirūn*), and the associaters of false divinities with God (the *mushrikūn*) and the hypocrites (the *munāfiqūn*) are within ourselves; likewise that the Prophets represent our Intellect and our consciousness, that all the tales in the Qur'an are enacted almost daily in our souls, that Mecca is the Heart and that the tithe, the fast, the pilgrimage and the holy war are so many contemplative attitudes. (F. Schuon, *Understanding Islam*, Bloomington: World Wisdom Books, 1994, p.51.)

[13] Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, (Beirut: *Dār al-Kutub al-'Ilmiyya*, 1992) Volume VII, *Tafsīr* on *Sūrat al-Ra'd*, v.17, p. 370, # 20310.

[14] *Ṣaḥīḥ* al-Bukhārī, *al-Diyāt*, 24,31; *Musnad* Ibn Ḥanbal, I, 79; and *Suna*n Al-Nasā'ī, *Qasama*, 13.

[15] This treatise has in fact been translated into English under the title *Three Early Sufi Texts* (Louisville: Fons Vitae, 2003).

[16]The modern *Tafsīr*s of the likes of Mawdūdī, Syed Quṭb and Muḥammad Ghazālī have appeared in English; Abu Ḥāmid al-Ghazālī's Classical Commentary of the (single) Verse of Light *Mishkāt al-Anwār* has appeared in several English translations; the late Yahya Cooper started an excellent translation of Ṭabarī's *Jāmi' al-Bayān* before his untimely death; in 2003 the first volume (up to the end of *Sūrat al-Baqara*) of Qurṭubī's *al-Jāmi' li-Aḥkām al-Qur'ān*, translated by Aisha Bewley was published; two abridged translations of Ibn Kathīr's *Tafsīr* (one by Saifur-Rahman Al-Mubarakpuri [2000], the other by Muḥammad Naṣīb Ar-Rifā'ī [1996] (the first complete, and the second, only one-third complete to date) have been published with the excellent feature of containing the Arabic text Holy Qur'an for comparison; and there have been many excellent selections or amalgamations of *Tafsīr* with or without translations of the Qur'an itself — some completed, some still incomplete — produced in English in various parts of the Islamic world (mainly in the Indian Subcontinent and in the various parts of Arabia, e.g. As'ad Homid's *Aysar al-Tafāsīr*) and in the West (e.g. Mahmoud Ayoub's *The Qur'an and its Interpreters*; The Nawawi Foundation's *The Majestic Qur'an*; Muhammad Asad's *The Message of the Qur'an*; Yūsuf 'Alī's *Translation and Commentary on The Holy Qur'an*, and so on). However, to date (2007) no complete translation of a Classical *Tafsīr* has ever been published in the English language.

[17] This project obviously required a very large sum of money to realize; the money was all provided by a single non-Jordanian, Muslim patron, who requested in return two things: that he remain anonymous, and that the text of the *Tafsīr*s be presented as they are with no editing or interference on our behalf. We have kept the second condition with pleasure and the first with regret, but ask readers to pray that God reward this generous benefactor.

[18] Cf. *The Commentary on the Qur'ān by Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī: being an abridged translation of Jāmi' al-Bayān 'an ta'wīl āy al-Qur'ān*, with intro. and notes by J. Cooper, general editors W. F. Madelung and A. Jones (Oxford: Oxford University Press, 1987), xxv-xxvii.

[19] See end of section Q. 17:111 below, where al-Suyūṭī concludes his section of the commentary; on Maḥallī in general, see Charles Pellat, 'al-Maḥallī', *EI2*, V, 1223.

[20] Hundreds of works are attributed by biographers to al-Suyūṭī; the principal ones may be gleaned from the following list: *Ḥusn al-Muḥāḍara,* Cairo: Būlāq, 1299 AH, I, 252; Najm al-Dīn al-Ghazzī, *al-Kawākib al-sā'ira fī a'yān al-mi'a al-'āshira*, Beirut: American University of Beirut Press, 1949, I, 226; Ibn Iyās, *Badā'i' al-Zuhūr*, Cairo: Būlāq, 1896, IV, 83. Cf. Eric Geoffroy, 'al-Suyūṭī', *EI2*, IX, 913-16; E. M. Sartain, *Jalāl al-Dīn al-Suyūṭī*, Cambridge: CUP, 1975; M. 'A. Sharaf, *Jalāl al-Dīn al-Suyūṭī: manhajuhu wa-ārā'uhu al-kalāmiyya*, Beirut: Dār al-Nahḍa al-'Arabiyya, 1981.

[21] The standard reference work to al-Suyūṭī is E. M. Sartain, *Jalāl al-Dīn al-Suyūṭī: Biography and Background*, Cambridge: University of Cambridge Oriental Publications no. 23, 1975; see also M. J. Saleh, "Al-Suyūṭī and His works: Their Place in Islamic Scholarship from Mamluk Times to the Present", *Mamlūk Studies Review* V (2001), 73-89; specifically on the *Tafsīr al-Jalālayn*, see Sulaiman Musa, "The Influence of *Tafsīr al-Jalālayn* on Some Notable Nigerian *Mufassirūn* in Twentieth-Century Nigeria", *Journal of Muslim Minority Affairs* XX.ii (2000), 323-328; Hartmut Bobzin, "Notes on the Importance of Variant Readings and Grammar in the *Tafsīr al-Ǧalālayn*", *Zeitschrift für Arabische Linguistik* XV (1985), 33-44; "Ignaz Goldziher on al-Suyūṭī: a translation of his article of 1871, with additional notes", trans. M. Barry, *The Muslim World* LXVII.ii (1978), 79-99.

(Al-Fâtihah)

[1:1]

In the Name of God, the Compassionate, the Merciful:

[1:2]

Praise be to God, is a predicate of a nominal clause, the content of which is intended to extol God [by stating that]: He possesses the praise of all creatures, or that He [alone] deserves their praise. God is a proper noun for the One truly worthy of worship; Lord of all Worlds, that is, [He is] the One Who owns all of creation: humans, jinn, angels, animals and others as well, each of which may be referred to as a 'world'; one says 'the world of men', or 'world of the jinn' etc. This plural form with the yā' and the nūn [sc. 'ālamīn] is used to denote, predominantly, cognizant beings (ūlū 'ilm). The expression ['ālamīn] relates to [the term] 'sign' ('alāma), since it is an indication of the One that created it.

[1:3]

The Compassionate, the Merciful: that is to say, the One who possesses 'mercy', which means to want what is good for those who deserve it.

[1:4]

Master of the Day of Judgement: that is, [the day of] requite, the Day of Resurrection. The reason for the specific mention [of the Day of Judgement] is that the mastery of none shall appear on that Day except that of God, may He be exalted, as is indicated by [God's words] 'Whose is the Kingdom today?' 'God's' [Q. 40:16] (if one reads it mālik [as opposed to malik], then this signifies that He has possession of the entire affair on the Day of Resurrection, or else that He is ever described by this [expression], in the same way as [He is described as] 'Forgiver of sin' (ghāfir al-dhanb). Thus, one can validly take it as an adjective of a definite noun).

[1:5]

You [alone] we worship, and You [alone] we ask for help: that is to say, we reserve worship for You [alone] by way of acknowledging Your Oneness (tawhīd) and so on, and we ask for [Your] assistance in worship and in other things.

[1:6]

Guide us to the straight path: that is, 'show us the way to it'. This is substituted by:

[1:7]

the path of those whom You have favoured, with guidance (from alladhīna together with its relative clause is substituted by [ghayri l-maghdūbi 'alayhim]) not [the path] of those against whom there is wrath, namely, the Jews, and nor of those who are astray, namely, the Christians. The subtle meaning implied by this substitution is that the guided ones are neither the Jews nor the Christians. But God knows best what is right, and to Him is the Return and the [final] Resort. May God bless our master

Muhammad (s), his Family and Companions and grant them everlasting peace. Sufficient is God for us; an excellent Guardian is He. There is no power and no strength save in God, the High, the Tremendous.

Medinese: [consisting of] 286 or 287 verses..

(Al-Baqarah)

[2:1]

Alif lām mīm: God knows best what He means by these [letters].

[2:2]

That, meaning, this, Book, which Muhammad (s) recites, in it there is no doubt, no uncertainty, that it is from God (the negation [lĀ rayba fĪhi] is the predicate of dhĀlika; the use of the demonstrative here is intended to glorify [the Book]). A guidance (hudĀ is a second predicate, meaning that it [the Book] 'guides'), for the God-fearing, namely, those that tend towards piety by adhering to commands and avoiding things prohibited, thereby guarding themselves from the Fire;

[2:3]

who believe in, that is, who accept the truth of, the Unseen, what is hidden from them of the Resurrection, Paradise and the Fire; and maintain the prayer, that is to say, who perform it giving it its proper due; and of what We have provided them, that is, of what we have bestowed upon them, expend, in obedience to God;

[2:4]

and who believe in what has been revealed to you, namely, the Qur'ān; and what was revealed before you, that is, the Torah, the Gospel and other [scriptures]; and of the Hereafter, they are certain, that is, they know [it is real].

[2:5]

Those, as described in the way mentioned, are upon guidance from their Lord, those are the ones that will prosper, that is, who will succeed in entering Paradise and be saved from the Fire.

[2:6]

As for the disbelievers, the likes of Abū Jahl, Abū Lahab and such; alike it is for them whether you have warned them or have not warned them, they do not believe, as God knows very well, so do not hope that they will believe (read a-andhartahum pronouncing both hamzas, or by not pronouncing the second, making it an alif instead, and inserting an alif between the one not pronounced and the other one, or leaving [this insertion]; al-indhār ['warning'] is to give knowledge of something, and simultaneously instil an element of fear).

[2:7]

God has set a seal on their hearts, impressing on them and making certain that no good enters them; and on their hearing, [in which He has] deposited something so that they cannot profit from the truth they hear; and on their eyes is a covering, that is, a veil so that they do not see the truth; and for them there will be a mighty chastisement, that is, intense and everlasting.

[2:8]

The following was revealed concerning the hypocrites: and some people there are who say, 'We believe in God and the Last Day', that is, in the Day of Resurrection because it is the very last day; but they are not believers (the [plural] import of man [in man yaqūl, 'who says'] is taken into account here, as expressed by a pronoun [hum] that expresses this [plural] meaning).

[2:9]

They would deceive God and the believers, by manifesting the opposite of the unbelief they hide, so that they can avoid His rulings in this world; and only themselves they deceive (yukhādiʿūn), for the evil consequences of their deception will rebound upon them, as they are disgraced in this world when God makes known to His Prophet what they are hiding, and they will be punished in the Hereafter; and they are not aware, and they do not know that they are actually deceiving themselves (mukhādaʿa [although a third verbal form, from khādaʿa] actually denotes a one-way action, such as [when one says] ʿāqabtu al-lissa, 'I punished the thief' [using the third verbal form ʿāqaba]; the mention of 'God' in [this statement] is for [rhetorical] effect; a variant reading [for wa-mā yukhādiʿūna] has wa-mā yakhdaʿūna).

[2:10]

In their hearts is a sickness: doubt and hypocrisy, which ails their hearts, debilitating them; and God has increased their sickness with what He has revealed in the Qur'ān, since they disbelieve it; and there awaits them a painful chastisement because they used to lie (read yukadhdhibūn to imply [that they used to call] the Prophet of God [a liar], or yakdhibūn to imply their [mendacity when] saying 'we believe').

[2:11]

When it is said to them, that is, these latter, 'Do not spread corruption in the land', through unbelief and hindering [people from] faith, They say, 'We are only putting things right', that is, 'we are not engaging in corruption'. God, exalted be He, refutes them, saying:

[2:12]

Truly (a-lā, 'truly', is for alerting), intended emphatically, they are the agents of corruption, but they perceive, this, not.

[2:13]

When it is said to them, 'Believe as the people believe', that is, as the Companions of the Prophet (s), They say, 'Shall we believe as fools believe?', that is, as the ignorant do? No we do not follow their way. The exalted One refutes them, saying: Truly, they are the foolish ones, but they know, this, not.

[2:14]

When they meet (laqū is actually laquyū, but the damma has been omitted, being too cumbersome for pronunciation; likewise the yā' [is omitted], because it is unvocalised and is followed by a wāw); those who believe, they say, 'We believe'; but when they go apart, away from them and return, to their devils, their leaders, they say, 'We are with you, in religion; we were only mocking, them [the believers] by feigning belief.

[2:15]

God [Himself] mocks them, requiting them for their mockery, leaving them, that is, giving them respite, in their insolence, that is, in their transgressing the limits of unbelief; bewildered, wavering, in perplexity (yaʿmahūn is a circumstantial qualifier).

[2:16]

Those are they who have bought error for guidance, that is, they have exchanged the latter for the former; so their commerce has not profited them, that is to say, they have gained nothing from it, indeed, they have lost, because their destination is the Fire, made everlasting for them; nor are they guided, in what they did.

[2:17]

Their likeness, the way they are in their hypocrisy, is as the likeness of one who kindled, that is, [one who] lit a fire in darkness, and when it illumined all about him, so that he is able to see, and to feel warm and secure from those he feared, God took away their light, extinguishing it (the plural pronoun [in nūrihim] takes into account the [plural] import of alladhī); and left them in darkness, unable to see, what is around them, confused as to the way, in fear; likewise are those who have found [temporary] security by professing faith, but who will meet with terror and punishment upon death; these [last] are:

[2:18]

deaf, to the truth, so that they cannot hear it and accept it; dumb, mute as regards goodness, unable to speak of it; and, blind, to the path of guidance, so that they cannot perceive it; they shall not return, from error.

[2:19]

Or, the likeness of them is as a cloudburst, that is, [the likeness of them is] as people are during rain (ka-sayyib: the term is originally sayyūb, from [the verb] sāba, yasūbu, meaning 'it came down'); out of the heaven, out of the clouds, in which clouds is darkness, layer upon layer, and thunder, the angel in charge of them [sc. the clouds]; it is also said that this [thunder] is actually the sound of his voice; and lightning, the flash caused by his voice which he uses to drive them — they, the people under the rain, put their fingers, that is, their fingertips, in their ears against, because of, the thunderclaps, the violent sound of thunder, in order not to hear it, cautious of, fearful of, death, if they were to hear it. Similar is the case with these: when the Qur'ān is revealed, in which there is mention of the unbelief that is like darkness, the threat of punishment that is like the sound of thunder, and the clear arguments that are like the clear lightning, they shut their ears in order not to hear it and thereby incline towards [true] faith and abandon their religion, which for them would be death; and God encompasses the disbelievers in both knowledge and power, so they cannot escape Him.

[2:20]

The lightning well-nigh, almost, snatches away their sight, that is, takes it away swiftly; whensoever it gives them light, they walk in it, in its light; and when the darkness is over them, they stop, that is, they stand still: a simile of the perturbation that the Qur'ānic arguments cause in their hearts, and of their acknowledging the truths of what they love to hear and recoiling from what they detest; had God willed, He would have taken away their hearing and their sight, that is, the exterior faculty, in the same way that He took away their inner one; Truly, God has power over all things, [that] He wills, as for example, His taking away of the above-mentioned.

[2:21]

O people, of Mecca, worship, profess the oneness of, your Lord Who created you, made you when you were nothing, and created those that were before you; so that you may be fearful, of His punishment by worshipping Him (la'alla, 'so that', is essentially an optative, but when spoken by God it denotes an affirmative),

[2:22]

He Who assigned to you, created [for you], the earth for a couch, like a carpet that is laid out, neither extremely hard, nor extremely soft so as to make it impossible to stand firm upon it; and heaven for an edifice, like a roof; and sent down from the heaven water, wherewith He brought forth, all types of, fruits for your provision; so set not up compeers to God, that is partners in worship, while you know that He is the Creator, that you create not and that only One that creates can be God.

[2:23]

And if you are in doubt, in uncertainty, concerning what We have revealed to Our servant, Muhammad (s), of the Qur'ān, that it is from God, then bring a sūra like it, that is also revealed (min mithlihi: min is explicative, that is, a sūra like it in its eloquence, fine arrangement and its bestowal of knowledge of the Unseen; a sūra is a passage with a beginning and end made up of a minimum of three verses); and call your witnesses, those other gods that you worship, besides God, that is, other than Him, so that it can be seen, if you are truthful, in [your claim] that Muhammad (s) speaks it from himself. So do this, for you are also fluent speakers of Arabic like him. When they could not do this, God said:

[2:24]

And if you do not, do what was mentioned because you are incapable, and you will not (a parenthetical statement), that is, never [will you be able to], because of its inimitability, then fear, through belief in God and [belief] that this is not the words of a human, the Fire, whose fuel is men, disbelievers, and stones, like their very idols, indicating that its heat is extreme, since it burns with the [stones] mentioned, unlike the fires of this world that burn with wood and similar materials; prepared, and made ready, for disbelievers, so that they are punished in it (this [phrase, u'iddat li'l-kāfirīna, 'prepared for disbelievers'] is either a new sentence or a sustained circumstantial qualifier).

[2:25]

And give good tidings to, inform, those who believe, who have faith in God, and perform righteous deeds, such as the obligatory and supererogatory [rituals], that theirs shall be Gardens, of trees, and habitations, underneath which, that is, underneath these trees and palaces, rivers run (tajrī min tahtihā'l-anhāru), that is, there are waters in it (al-nahr is the place in which water flows [and is so called] because the water carves [yanhar] its way through it; the reference to it as 'running' is figurative); whensoever they are provided with fruits therefrom, that is, whenever they are given to eat from these gardens, they shall say, 'This is what, that is, the like of what we were provided with before', that is, before this, in Paradise, since its fruits are similar (and this is evidenced by [the following statement]): they shall be given it, the provision, in perfect semblance, that is, resembling one another in colour, but different in taste; and there for them shall be spouses, of houris and others, purified, from menstruation and impurities; therein they shall abide: dwelling therein forever, neither perishing nor departing therefrom. And when the Jews said, 'Why does God strike a similitude about flies, where He says, And if a fly should rob them of anything [Q. 22:73] and about a spider, where He says, As the likeness of the spider [Q. 29:41]: what does God want with these vile creatures? God then revealed the following:

[2:26]

God is not ashamed to strike, to make, a similitude (mathal: is the first direct object; mā either represents an indefinite noun described by what comes after it and constitutes a second direct object, meaning 'whatever that similitude may be'; or it [the mā] is extra to emphasise the vileness [involved], so that what follows constitutes the second direct object); even of a gnat, (ba'ūda is the singular of ba'ūd), that is, small flies; or anything above it, that is, larger than it, so that this explanation is not affected [by the size of the creature] with regard to the judgement [God is making]; as for the believers, they know it, the similitude, is the truth, established and given in this instance, from their Lord; but as for disbelievers, they say, 'What did God desire by this for a similitude?' (mathalan is a specification, meaning, 'by this similitude'; mā is an interrogative of rejection and is the subject; dhā means alladhī, whose relative clause contains its predicate, in other words, 'what use is there in it?'). God then responds to them saying: Thereby, that is, by this similitude, He leads many astray, from the truth on account of their disbelieving in it, and thereby He guides many, believers on account of their belief in it; and thereby He leads none astray except the wicked, those that reject obedience to Him.

[2:27]

Those such as, He has described, break the covenant of God, the contract He made with them in the [revealed] Books to belief in Muhammad (s), after its solemn binding, after it has been confirmed with them, and such as cut what God has commanded should be joined, of belief in the Prophet, of kinship and other

matters (an [in the phrase an yūsala, 'that it be joined'] substitutes for the pronoun [suffixed] in bihi [of the preceding words mā amara Llāhu bihi, 'that which God has commanded']); and such as do corruption in the land, by way of their transgressing and impeding faith, they, the ones thus described, shall be the losers, since, they shall end up in the Fire, made everlasting for them.

[2:28]

How do you, people of Mecca, disbelieve in God, when you were dead, semen inside loins, and He gave you life, in the womb and in this world by breathing Spirit into you (the interrogative here is either intended to provoke amazement at their [persistent] unbelief despite the evidence established, or intended as a rebuke); then He shall make you dead, after your terms of life are completed, then He shall give you life, at the Resurrection, then to Him you shall be returned!, after resurrection, whereupon He shall requite you according to your deeds; and He states, as proof of the Resurrection, when they denied it:

[2:29]

He it is Who created for you all that is in the earth, that is, the earth and all that is in it, so that you may benefit from and learn lessons from it; then, after creating the earth, He turned to, that is, He made His object, heaven and levelled them (fa-sawwāhunna: the pronoun [-hunna] refers to 'heaven', since, it [heaven] is implicit in the import of the sentence attributed to it [the pronoun]), that is to say, He made them thus, as [He says] in another verse, [fa-qadāhunna] so He determined them [Q. 41:12]) seven heavens and He has knowledge of all things, in their totality and in their individual detail, so do you not then think that the One who has the power to create this to begin with, which is much greater than what you are, also has the power to bring you back [after death]?

[2:30]

And, mention, O Muhammad (s), when your Lord said to the angels, 'I am appointing on earth a vicegerent', who shall act as My deputy, by implementing My rulings therein — and this [vicegerent] was Adam; They said, 'What, will You appoint therein one who will do corruption therein, through disobedience, and shed blood, spilling it through killing, just as the progeny of the jinn did, for they used to inhabit it, but when they became corrupted God sent down the angels against them and they were driven away to islands and into the mountains; while we glorify, continuously, You with praise, that is, "We say Glory and Praise be to You", and sanctify You?', that is, 'We exalt You as transcendent above what does not befit You?; the lām [of laka, 'You'] is extra, and the sentence [wa-nuqaddisu laka, 'We sanctify You'] is a circumstantial qualifier, the import being, 'thus, we are more entitled to be Your vicegerents'); He, exalted be He, said, 'Assuredly, I know what you know not', of the benefits of making Adam a vicegerent and of the fact that among his progeny will be the obedient and the transgressor, and justice will prevail between them. They said, 'God will never create anything more noble in His eyes than us nor more knowledgeable, since we have been created before it and have seen what it has not seen. God then created Adam from the surface of the earth (adīm al-ard [adīm literally means 'skin']), taking a handful of all its colours and mixing it with different waters, then made him upright and breathed into him the Spirit and he thus became a living being with senses, after having been inanimate.

[2:31]

And He taught Adam the names, that is, the names of things named, all of them, by placing knowledge of them into his heart; then He presented them, these names, the majority of which concerned intellectual beings, to the angels and said, to them in reproach, 'Now tell Me, inform Me, the names of these, things named, if you speak truly', in your claim that I would not create anything more knowledgeable than you, or that you are more deserving of this vicegerency; the response to the conditional sentence is intimated by what precedes it.

[2:32]

They said, 'Glory be to You!, exalting You above that any should object to You, We know not except what

You have taught us. Surely You are (innaka anta emphasises the [preceding suffixed pronoun] kāf) the Knower, Wise’, from whose knowledge and wisdom nothing escapes.

[2:33]

He, exalted be He, said, ‘Adam, tell them, the angels, their names’, all of the things named; so, he named each thing by its appellation and mentioned the wisdom behind its creation; And when he had told them their names He, exalted, said, in rebuke, ‘Did I not tell you that I know the Unseen in the heavens and the earth?, what is unseen in them, And I know what you reveal, what you manifested when you said, ‘What, will You appoint therein …’, and what you were hiding, what you were keeping secret when you were saying that God would not create anything more knowledgeable or more noble in His eyes than us.

[2:34]

And, mention, when We said to the angels, ‘Prostrate yourselves to Adam’, a prostration that is a bow of salutation; so they prostrated themselves, except Iblīs, the father of the jinn, who was among the angels, he refused, to prostrate, and disdained, became proud and said, I am better than he [Q. 7:12]; and so he became one of the disbelievers, according to God’s knowledge.

[2:35]

And We said, ‘Adam, dwell (anta, ‘you’ [of ‘dwell you’] here reiterates the concealed pronoun [of the person of the verb uskun], so that it [wa-zawjuk] may be made a supplement to it); and your wife, Eve (Hawwā’) — who was created from his left rib — in the Garden, and eat thereof, of its food, easefully, of anything without restrictions, where you desire; but do not come near this tree, to eat from it, and this was wheat or a vine or something else, lest you be, become, evildoers’, that is, transgressors.

[2:36]

Then Satan, Iblīs, caused them to slip, he caused them to be removed (fa-azallahumā: a variant reading has fa-azālahumā: he caused them to be away from it) therefrom, that is, from the Garden, when he said to them, ‘Shall I point you to the tree of eternity’ [cf. Q. 20:120], and swore to them by God that he was only giving good advice to them, and so they ate of it; and brought them out of what they were in, of bliss; and We said, ‘Go down, to earth, both of you and all those comprised by your seed; some of you, of your progeny, an enemy to the other, through your wronging one another; and in the earth a dwelling, a place of settlement, shall be yours, and enjoyment, of whatever of its vegetation you may enjoy, for a while’, [until] the time your terms [of life] are concluded.

[2:37]

Thereafter Adam received certain words from his Lord, with which He inspired him (a variant reading [of Ādamu] has accusative Ādama and nominative kalimātu), meaning they [the words] came to him, and these were [those of] the verse Lord, we have wronged ourselves [Q. 7:23], with which he supplicated, and He relented to him, that is, He accepted his repentance; truly He is the Relenting, to His servants, the Merciful, to them.

[2:38]

We said, ‘Go down from it, from the Garden, all together (He has repeated this [phrase qulnā ihbitū] in order to supplement it with), yet (fa-immā: the nūn of the conditional particle in [‘if’] has been assimilated with the extra mā) there shall come to you from Me guidance, a Book and a prophet, and whoever follows My guidance, believing in me and performing deeds in obedience of Me, no fear shall befall them, neither shall they grieve, in the Hereafter, since they will be admitted into Paradise.

[2:39]

As for the disbelievers who deny Our signs, Our Books, those shall be the inhabitants of the Fire, abiding therein', enduring perpetually, neither perishing nor exiting therefrom.

[2:40]

O Children of Israel, sons of Jacob, remember My favour wherewith I favoured you, that is, your forefathers, saving them from Pharaoh, parting the sea, sending clouds as shelter and other instances, for which you should show gratitude by being obedient to Me; and fulfil My covenant, that which I took from you, that you believe in Muhammad (s), and I shall fulfil your covenant, that which I gave to you, that you shall be rewarded for this with Paradise; and be in awe of Me, fear Me and not anyone else when you have abandoned belief in him [the Prophet].

[2:41]

And believe in what I have revealed, of the Qur'ān, confirming that which is with you, of the Torah, by its agreement with it, in respect to [affirmation of] God's Oneness and prophethood; and be not the first to disbelieve in it, from among the People of the Scripture, for those who will come after you will depend on you and so you will bear their sins. And do not sell, exchange, My signs, those that relate to the description of Muhammad (s) in your Book; for a small price, for a trivial and temporary affair of this world; that is to say, do not suppress this for fear of losing what you hope to earn from lowly individuals among you; and fear Me, and none other in this matter.

[2:42]

And do not obscure, confuse, the truth, that I have revealed to you, with falsehood, that you fabricate; and do not conceal the truth, the description of Muhammad (s), wittingly, that is, knowing it to be the truth.

[2:43]

And establish prayer, and pay the alms, and bow with those that bow, that is, pray with those who pray, Muhammad (s) and his Companions: this was revealed concerning their religious scholars, who used to say to their kin from among the Muslims, 'Stay firm upon the religion of Muhammad (s), for it is the truth'.

[2:44]

Will you bid others to piety, to belief in Muhammad (s), and forget yourselves, neglecting yourselves and not bidding them to the same, while you recite the Book?, in which there is the threat of chastisement, if what you do contradicts what you say. Do you not understand? the evil nature of your actions, that you might then repent? (the sentence about 'forgetting' constitutes the [syntactical] locus of the interrogative of disavowal).

[2:45]

Seek help, ask for assistance in your affairs, in patience, by restraining the soul in the face of that which it dislikes; and prayer. The singling out of this for mention is a way of emphasising its great importance; in one hadīth, [it is stated], 'When something bothered the Prophet (s), he would immediately resort to prayer'; it is said that the address here is to the Jews: when greed and desire for leadership became impediments to their faith, they were enjoined to forbearance, which constituted fasting and prayer, since, the former stems from lust and the latter yields humility and negates pride. For it, prayer, is grievous, burdensome, except to the humble, those that are at peace in obedience,

[2:46]

who reckon, who are certain, that they shall meet their Lord, at the Resurrection, and that to Him they are returning, in the Hereafter, where He will reward them.

[2:47]

O Children of Israel, remember My favour wherewith I favoured you, by giving thanks through obedience to Me, and that I have preferred you, your forefathers, above all the worlds, of their time;

[2:48]

and fear, be scared of, the day when no soul for another shall give satisfaction, which is the Day of Resurrection, and no intercession shall be accepted (read either tuqbal or yuqbal) from it, that is, it is not the case that it has power to intercede, for it then to be accepted from it [or rejected, as God says], So now we have no intercessors [Q. 26:100]; nor any compensation, ransom, be taken, neither shall they be helped, to avoid God's chastisement.

[2:49]

And, remember, when We delivered you, your forefathers: the address here and henceforth directed to those living at the time of the our Prophet, is about how God blessed their forefathers, and is intended to remind them of God's grace so that they might believe; from the folk of Pharaoh who were visiting you with, that is, making you taste, evil chastisement, of the worst kind (the sentence here is a circumstantial qualifier referring to the person of the pronoun [suffixed] in najjaynākum, 'We delivered you'); slaughtering your, newly-born, sons: this is explaining what has just been said; and sparing, retaining, your women, [doing so] because of the saying of some of their priests that a child born among the Israelites shall bring about the end of your rule [Pharaoh]; and for you therein, chastisement or deliverance, was a tremendous trial, a test or a grace, from your Lord.

[2:50]

And, remember, when We divided, split in two, for you, on account of you, the sea, such that you were able to cross it and escape from your enemy; and We delivered you, from drowning, and drowned Pharaoh's folk, his people with him, while you were beholding the sea crashing down on top of them.

[2:51]

And when We appointed for (wā'adnā or wa'adnā) Moses forty nights, at the end of which We shall give him the Torah for you to implement, then you took to yourselves the calf, the one which the Samaritan fashioned for you as a god, after him, that is, after he departed for Our appointment, and you were evildoers, for taking it [in worship], because you directed your worship to the wrong place.

[2:52]

Then We pardoned you, erasing your sins, after that, act of worship, so that you might be thankful, for Our favour upon you.

[2:53]

And when We gave to Moses the Scripture, the Torah, and the Criterion (wa'l-furqān is an explicative supplement [of Torah]), that is, the one that discriminates (faraqa) between truth and falsehood and between what is licit and illicit, so that you might be guided, by it away from error.

[2:54]

And when Moses said to his people, those who worshipped the calf, 'My people, you have done wrong against yourselves by your taking the [golden] calf, for a god; now turn to your Creator, away from that worship [of the calf] and slay one another, that is, let the innocent of you slay the guilty; That, slaughter, will be better for you in your Creator's sight', who made it easier for you to accomplish this and sent down a dark cloud over you, so that none of you was able to see the other and show him mercy, such that almost

seventy thousand of you were killed; and He will turn to you [relenting], before your [turning in] repentance; truly He is the Relenting, the Merciful.

[2:55]

And when you said, having gone out with Moses to apologise before God for your worship of the calf, and having heard what he had said [to you]; 'O Moses, we will not believe you till we see God openly', with our own eyes; and the thunderbolt, the shout, took you, and you died, while you were beholding, what was happening to you.

[2:56]

Then We raised you up, brought you back to life, after you were dead, so that you might be thankful, for this favour of Ours.

[2:57]

And We made the cloud overshadow you, that is, We sheltered you with fine clouds from the heat of the sun while you were in the wilderness; and We sent down, in them [the clouds], upon you manna and quails — which are [respectively, a type of citrus known as] turunjabīn and the quail — and We said: 'Eat of the good things We have provided for you', and do not store any of it away, but they were not grateful for this favour and stored the food, and so they were deprived of it; And they did not wrong Us, in this, but themselves they wronged, since the evil consequences [of this] befell them.

[2:58]

And when We said, to them, after they came out of the wilderness, 'Enter this city, either the Holy House [of Jerusalem] (Bayt al-Maqdis) or Jericho (Arīhā), and eat freely therein wherever you will, plentifully and without any restrictions, and enter it at the gate, its gate, prostrating, bowing, and say, 'our request is for [an] exoneration', that is, 'That we be exonerated from our transgressions', and We shall forgive (naghfir: a variant reading has one of the two passive forms yughfar or tughfar, '[they] will be forgiven') you your transgressions and We shall give more to those who are virtuous' — through obedience — in terms of reward.

[2:59]

Then the evildoers, among them, substituted a saying other than that which had been said to them, and said instead, 'A grain inside a hair' and entered [the town] dragging themselves on their rears; so We sent down upon the evildoers (the replacement of the second person [of the previous verse] with the overt identification in the third person alladhīna zalamū, 'the evildoers', is intended to emphasise the depravity of their action) wrath, a punishment of plague, from the heaven for their wickedness, for deviating from obedience, and within a very short period of time just under seventy thousand of them were dead.

[2:60]

And, mention, when Moses sought water for his people, for they suffered thirst in the wilderness, We said, 'Strike with your staff the rock, (the one that ran off with his robe, a light cube-like [rock] about the size of a man's head, made of marble) and he struck it, and there exploded, there burst and gushed forth, from it twelve fountains, equal to the number of tribes, each people, [each] tribe among them, came to know their drinking-place, which they did not share with any of the others. And We said to them, 'Eat and drink of that which God has provided, and do not be degenerate in the earth, seeking corruption' (mufsidīn is a circumstantial qualifier emphasising its operator, the subject of the verb [lā ta'thaw, 'do not be degenerate'] derived from 'athiya, meaning afsada, 'to corrupt').

[2:61]

And when you said, 'Moses, we will not endure one sort of food, that is to say, manna and quails; pray to your Lord for us, that He may bring forth for us, something, of (min here is explicative) what the earth produces — green herbs, cucumbers, garlic, lentils, onions', he, Moses, said, to them, 'Would you exchange what is better, more noble, that is, do you substitute this, with what is lowlier?' (the hamza of a-tastabdilūna is for rebuke); they thus refused to change their mind and he [Moses] supplicated to God, and He, exalted be He, said, 'Go down to a city, whichever city it may be; you shall have, there, what you demanded' of vegetable produce; And abasement, submissiveness, and wretchedness, that is, the signs of poverty on account of their submissiveness and debasement that always accompany them, even if they be rich, in the same way that a coin never changes its mint; were cast upon them, and they incurred, ended up with God's wrath; that, that is, that affliction and wrath, was because they used to disbelieve the signs of God and slay prophets, such as Zachariah and John, without right, that is, unjustly; that was because they disobeyed, and they were transgressors, overstepping the bounds in disobedience (here the repetition [dhālik bi-mā 'asaw wa-kānū ya'tadūn] is for emphasis).

[2:62]

Surely those who believe, [who believed] before, in the prophets, and those of Jewry, the Jews, and the Christians, and the Sabaeans, a Christian or Jewish sect, whoever, from among them, believes in God and the Last Day, in the time of our Prophet, and performs righteous deeds, according to the Law given to him — their wage, that is, the reward for their deeds, is with their Lord, and no fear shall befall them, neither shall they grieve (the [singular] person of the verbs āmana, 'believes', and 'amila, 'performs', takes account of the [singular] form of man, 'whoever', but in what comes afterwards [of the plural pronouns] its [plural] meaning [is taken into account]).

[2:63]

And, mention, when We made a covenant with you, your pledge to act according to what is in the Torah, and We, had, raised above you the Mount, which We uprooted from the earth [and placed] above you when you refused to accept it [sc. the Torah], and We said, 'Take forcefully, seriously and with effort, what We have given you, and remember what is in it, acting in accordance with it, so that you might preserve yourselves', from the Fire or acts of disobedience.

[2:64]

Then you turned away thereafter, and but for God's bounty and His mercy towards you, you would have been among the losers [there is no commentary on this verse].

[2:65]

And verily (wa-la-qad: the lām is for oaths) you know that there were those among you who transgressed, violated, the Sabbath, by fishing, when We had forbidden you to do so — these were the inhabitants of Eilat — and We said to them, 'Be apes, despised!', rejected, and they became so: they died three days later.

[2:66]

And We made it, this punishment, an exemplary punishment, a lesson to dissuade others from doing what they did; for all the former times and for the latter, that is, for the people of that time or those that came later; and an admonition to such as who fear, God: these are singled out for mention here because they, in contrast to others, are the ones who benefit thereby.

[2:67]

And, mention, when Moses said to his people, when one among them was killed and the killer was not known, and so they asked Moses to pray to God to reveal the killer, which he did; 'God commands you to sacrifice a cow'. They said, 'Do you take us in mockery?', that is, making fun of us when you answer us like this? He said, 'I take refuge with, I seek defence with, God lest I should be one of the ignorant', one of

those who indulge in mockery.

[2:68]

But when they realised that he was being serious, They said, 'Pray to your Lord for us, that He may make clear to us what she may be', its true nature, He, Moses, said, 'He, God, says she is a cow neither old, nor virgin, that is, young, middling between the two, in terms of age; so do what you have been commanded', by way of sacrificing it.

[2:69]

They said, 'Pray to your Lord for us, that He make clear to us what her colour may be' He said, 'He says she shall be a golden cow, bright in colour, that is, of a very intense yellow, gladdening to beholders: its beauty will please those that look at it.

[2:70]

They said, 'Pray to your Lord for us, that He make clear to us what she may be: does it graze freely or is it used in labour?; the cows (that is, the species described in the way mentioned), are all alike to us, because there are many of them and we have not been able to find the one sought after; and if God wills, we shall then be guided' to it. In one hadīth [it is reported]: 'Had they not uttered the proviso [inshā'a Llāh], it would never have been made clear to them'.

[2:71]

He said, 'He says she shall be a cow not broken, not subdued for labour, that is, to plough the earth, churning its soil for sowing (tuthīr al-ard: the clause describes the word dhalūl, and constitutes part of the negation); or to water the tillage, that is, the land prepared for sowing; one safe, from faults and the effects of toil; with no blemish, of a colour other than her own, on her'. They said, 'Now you have brought the truth', that is, [now] you have explained it clearly; they thus sought it out and found it with a boy very dutiful towards his mother, and they eventually purchased it for the equivalent of its weight in gold; and so they sacrificed her, even though they very nearly did not, on account of its excessive cost. In a hadīth [it is stated that], 'Had they sacrificed any cow, it would have sufficed them, but they made it difficult for themselves and so God made it difficult for them'.

[2:72]

And when you killed a living soul, and disputed thereon (iddāra'tum: the tā' [of the root-form itdāra'tum] has been assimilated with the dāl) — and God disclosed what you were hiding (this is a parenthetical statement; the story begins here [with wa-idh qataltum nafsan, 'and when you killed a soul'… and continues in the following]):

[2:73]

so We said, 'Smite him, the slain man, with part of it', and so when he was struck with its tongue or its tail, he came back to life and said, 'So-and-so killed me', and after pointing out two of his cousins, he died; the two [killers] were denied the inheritance and were later killed. God says: even so, is the revival, for, God brings to life the dead, and He shows you His signs, the proofs of His power, so that you might understand, [that you might] reflect and realise that the One capable of reviving a single soul is also capable of reviving a multitude of souls, and then believe.

[2:74]

Then your hearts became hardened, O you Jews, they [your hearts] became stiffened against acceptance of the truth, thereafter, that is, after what is mentioned of the bringing back to life of the slain man and the other signs before this; and they are like stones, in their hardness, or even yet harder, than these; for there

are stones from which rivers come gushing, and others split (yashshaqqaq: the initial tā’ [of the root-form yatashaqqaq] has been assimilated with the shīn), so that water issues from them; and others come down, from on high, in fear of God, while your hearts are unmoved, unstirred and not humbled; And God is not heedless of what you do, but instead, He gives you respite until your time comes (taʿmalūna, ‘you do’: a variant reading has yaʿmalūna, ‘they do’, indicating a shift to the third person address).

[2:75]

Are you then so eager, O believers, that they, the Jews, should believe you, seeing there is a party of them, a group of their rabbis, that heard God’s word, in the Torah, and then tampered with it, changing it, and that, after they had comprehended it, [after] they had understood it, knowingly?, [knowing full well] that they were indulging in mendacity (the hamza [at the beginning of the verb a-fa-tatmaʿūn] is [an interrogative] for rejection, in other words, ‘Do not be so eager, for they have disbelieved before’).

[2:76]

And when they, the hypocrites from among the Jews, meet those who believe, they say, ‘We believe’, that Muhammad (s) is a prophet and that he is the one of whom we have been given good tidings in our Book; but when they go in private one to another, they, their leaders the ones not involved in the hypocrisy, say, to those hypocrites: ‘Do you speak to them, the believers, of what God has disclosed to you, that is, what He has made known to you of Muhammad’s (s) description in the Torah, so that they may thereby dispute (the lām of li-yuhājjūkum, ‘that they may dispute with you’, is the lām of ‘becoming’) with you before your Lord?, in the Hereafter and hold the proof against you for not following him [Muhammad (s)], despite your knowledge of his sincerity? Have you no understanding?’ of the fact that they will contend with you if you speak to them in this way? So beware.

[2:77]

God says: Know they not (the interrogative is affirmative, the inserted wāw [of a-wa-lā] is to indicate the supplement) that God knows what they keep secret and what they proclaim?, that is, what they hide and what they reveal in this matter and all other matters, so that they may desist from these things.

[2:78]

And there are some of them, the Jews, that are illiterate, unlettered, not knowing the Scripture, the Torah, but only desires, lies which were handed down to them by their leaders and which they relied upon; and, in their rejection of the prophethood of the Prophet and fabrications of other matters, they have, mere conjectures, and no firm knowledge.

[2:79]

So woe, a severe chastisement, to those who write the Scripture with their hands, that is, fabricating it themselves, then say, ‘This is from God’ that they may sell it for a small price, of this world: these are the Jews, the ones that altered the description of the Prophet in the Torah, as well as the ‘stoning’ verse, and other details, and rewrote them in a way different from that in which they were revealed. So woe to them for what their hands have written, of fabrications, and woe to them for their earnings, by way of bribery (rishan, plural of rishwa).

[2:80]

And they say, when the Prophet promised them the Fire, ‘the Fire shall not touch us, that is, afflict us, save a number of days’, only a short time of forty days: the same length of time their forefathers worshipped the calf, after which time it [the Fire] will cease. Say, to them Muhammad (s): ‘Have you taken with God a covenant?, a pledge from Him to this? God will not fail in His covenant, in this matter, or — nay — say you against God what you do not know? (a’ttakhadhtum: the conjunctive hamza has been omitted on account of the interrogative hamza sufficing).

[2:81]

Not so, it will touch you and you will abide therein; whoever earns evil, through associating another with God, and is encompassed by his transgression, in the singular and the plural, that is to say, it overcomes him and encircles him totally, for, he has died an idolater — those are the inhabitants of the Fire, therein abiding (khālidūn: this [plural noun] takes account of the [plural] import of man, 'whoever').

[2:82]

And those who believe and perform righteous deeds — those are the inhabitants of Paradise, therein abiding.

[2:83]

And, mention, when We made a covenant with the Children of Israel, in the Torah, where We said: 'You shall not worship (a variant reading [for lā ta'budūna] has [third person plural] lā ya'budūn ['they shall not worship']) any other than God (lā ta'budūna illā Llāha is a predicate denoting a prohibition; one may also read lā ta'budū [Worship you not]); and to be good, and righteous, to parents, and the near of kin: here kinship is adjoined to parents; and to orphans, and to the needy; and speak well, [good] words, to men, commanding good and forbidding evil, being truthful with regard to the status of Muhammad (s), and being kind to them [sc. orphans and the needy] (a variant reading [for hasanan] has husnan, the verbal noun, used as a hyperbolic description); and observe prayer and pay the alms', which you actually accepted, but, then you turned away, refusing to fulfil these [obligations] (here the second person address is used, but their forefathers are [still] meant); all but a few of you, rejecting it, like your forefathers.

[2:84]

And when We made a covenant with you, and We said: 'You shall not shed your own blood, spilling it by slaying one another; neither expel your own from your habitations': let no one of you expel the other from his house; then you confirmed it, that is, you accepted this covenant, and you bore witness, upon your own souls.

[2:85]

Then there you are killing one another, and expelling a party of you from their habitations, conspiring (tazzāharūna: the original ta' has been assimilated with the zā'; a variant reading has it without [the assimilation, that is, tazāharūna]), assisting one another, against them in sin, in disobedience, and enmity, injustice, and if they come to you as captives (a variant reading [for usārā] has asrā), you ransom them (a variant reading [for tafdūhum] has tufādūhum), that is to say, you deliver them from captivity with money etc., and this [ransoming] was one of the things to which they were pledged; yet their expulsion was forbidden you (muharramun 'alaykum ikhrājuhum is semantically connected to wa-tukhrijūna, 'and expelling', and the statement that comes in between is parenthetical, that is, [expulsion was forbidden you] in the same way that non-ransoming was forbidden you). Qurayza had allied themselves with the Aws, and the Nadīr with the Khazraj, but every member of an alliance would fight against a fellow ally, thus destroying each other's homes and expelling one another, taking prisoners and then ransoming them. When they were asked: 'Why do you fight them and then pay their ransom?', they would reply, 'Because we have been commanded to ransom'; and they would be asked, 'So, why do you fight them then?', to which they would say, 'For fear that our allies be humiliated'; God, exalted, says: What, do you believe in part of the Book, that is, the part about ransom, and disbelieve in part?, namely, the part about renouncing fighting, expulsion and assistance [against one another]; What shall be the requital of those of you who do that, but degradation, disgrace and ignominy, in the life of this world: they were disgraced when Qurayza were slewn and the Nadīr were expelled to Syria, and ordered to pay the jizya; and on the Day of Resurrection to be returned to the most terrible of chastisement? And God is not heedless of what you do (ta'malūna, or read ya'malūna, 'they do').

[2:86]

Those are the ones who have purchased the life of this world at the price of the Hereafter, by preferring the former to the latter — for them the punishment shall not be lightened, neither shall they be helped, [neither shall they be] protected against it.

[2:87]

And We gave Moses the Scripture, the Torah, and after him We sent successive messengers, that is, We sent them one after another, and We gave Jesus son of Mary the clear proofs, that is, the miracles of bringing the dead back to life and healing the blind and the leper, and We confirmed him, We strengthened him, with the Holy Spirit (the expression rūh al-qudus is an example of annexing [in a genitive construction] the noun described to the adjective [qualifying it], in other words, al-rūh al-muqaddasa), that is, Gabriel, [so described] on account of his [Jesus's] sanctity; he would accompany him [Jesus] wherever he went; still you refuse to be upright, and whenever there came to you a messenger, with what your souls did not desire, [did not] like, in the way of truth, you became arrogant, you disdained to follow him (istakbartum, 'you became arrogant', is the response to the particle kullamā, 'whenever', and constitutes the interrogative, and is meant as a rebuke); and some, of them, you called liars, such as Jesus, and some you slay?, such as Zachariah and John (the present tenses [of these verbs] are used to narrate the past events [as though they were events in the present], in other words, '[and some] you slew').

[2:88]

And they say, to the Prophet mockingly: 'Our hearts are encased' (ghulf is the plural of aghlaf), that is to say, wrapped up in covers and cannot comprehend what you say; God, exalted be He, says: Nay (bal introduces the rebuttal), but God has cursed them, removed them far from His mercy and degraded them when they rejected [the messengers], for their unbelief, which is not the result of anything defective in their hearts; and little will they believe (fa-qalīlan mā yu'minūn: the mā here is extra, emphasising the 'littleness' involved): that is, their belief is minimal.

[2:89]

When there came to them a Book from God, confirming what was with them, in the Torah, that is the Qur'ān — and they formerly, before it came, prayed for victory, for assistance, over the disbelievers, saying: 'God, give us assistance against them through the Prophet that shall be sent at the end of time'; but when there came to them what they recognised, as the truth, that is, the mission of the Prophet, they disbelieved in it, out of envy and for fear of losing leadership (the response to the first lammā particle is indicated by the response to the second one); and the curse of God is on the disbelievers.

[2:90]

Evil is that for which they sell their souls, that is, their share of the reward [in the Hereafter] (bi'samā, 'evil is that [for] which': mā here is an indefinite particle, representing 'a thing', and constitutes a specification qualifying the subject of [the verb] bi's, 'evil is', the very thing being singled out for criticism); that they disbelieve in that, Qur'ān, which God has revealed, grudging (baghyan here is an object denoting reason for yakfurū, 'they disbelieve'), that is, out of envy, that God should reveal (read either yunzil or yunazzil) of His bounty, the Inspiration, to whomever He will of His servants, to deliver the Message; and they were laden, they returned, with anger, from God for their disbelief in what He has revealed (the indefinite form, bi-ghadabin, 'with anger', is used to emphasise the awesomeness [of the 'anger']), upon anger, which they deserved formerly, when they neglected the Torah and disbelieved in Jesus; and for the disbelievers there shall be a humiliating chastisement.

[2:91]

And when it was said to them, 'Believe in what God has revealed, that is, the Qur'ān and other [Books], they said, 'We believe in what was revealed to us', that is, the Torah; and (wā, here indicates a circumstantial

qualifier) they disbelieve in what is beyond that, what is other than that or what came afterwards, such as the Qur'ān; yet it is the truth (wa-huwa'l-haqqu is a circumstantial qualifier) confirming (musaddiqan, a second circumstantial qualifier for emphasis) what is with them. Say, to them: 'Why then were you slaying the prophets of God formerly, if you were believers?' in the Torah and in it you were forbidden to kill them: this address, concerning what their forefathers did, is directed towards those present at the time of our Prophet, on account of their approval of it [that is, of what the forefathers had done].

[2:92]

And Moses came to you with clear proofs, miracles, such as the staff, his hand, and the parting of the sea; then you took to yourselves the calf, as a god, after him, after he had gone to the appointment, and you were evildoers, for taking it [in worship].

[2:93]

And when We made a covenant with you, to act according to what is in the Torah, and raised over you the Mount, to drop it on you, when you had refused to accept it; We said, 'Take forcefully, seriously and with effort, what We have given you, and listen', to what you have been commanded, and be prepared to accept it, They said, 'We hear, your words, and disobey', your command; and they were made to drink the calf in their hearts, that is to say, the love of it [the golden calf] intoxicated their hearts in the way that wine does, on account of their unbelief. Say, to them: 'Evil is that, thing, which your belief, in the Torah, enjoins on you, [in the way of] the worship of the [golden] calf, if you are believers', in it, as you claim; meaning, you are not believers, for faith does not command that you worship the calf — their forefathers are meant here. Likewise, you do not believe in the Torah, because you have denied [the prophethood of] Muhammad (s), whereas faith in it does not command you to reject him.

[2:94]

Say, to them: 'If the Abode of the Hereafter, that is, Paradise, with God is purely yours, that is, exclusively, and not for other people, as you allege, then long for death — if you speak truly' (here both conditionals are connected to the verb tamannū, 'long for', so that the first is dependent upon the second, in other words, 'If you speak truly when you claim that it is yours, then you will naturally incline to what is yours, and since the path to it is death, long for it [death]').

[2:95]

But they will never long for it, because of that which their own hands have sent before them, as a result of their rejection of the Prophet (s), the consequence of their mendacity. God knows the evildoers, the disbelievers and He will requite them.

[2:96]

And you shall find them (the lām of la-tajidannahum is for oaths) the people most covetous of life, and, more covetous of it than, the idolaters, who reject the [idea of the] Resurrection, for the former know that their journey's end will be the Fire, while the idolaters do not believe even in this; any one of them would love, wishes, that he might be given life for a thousand years (law yu'ammar, '[if only] he might be given life': the particle law, 'if only', relates to the verbal noun and functions with the sense of an, 'that', and together with its relative clause explains the [implicit] verbal noun in the object of the verb yawaddu, 'he would love'); yet, any one of them, his being given life (an yu'ammara, 'that he should be given life', constitutes the subject of the verb muzahzihihi, 'that it should budge him' [this verb comes later], as though it were ta'mīruhu, 'the giving of life to him') shall not budge, remove, him from the chastisement, of the Fire. God sees what they do (ya'malūna may be alternatively read ta'malūna, 'you do'), and will requite them. ['Abd Allāh] Ibn Sūryā asked the Prophet (s), or 'Umar [b. al-Khattāb], about which angel brings down the revelation, and he replied that it was Gabriel; he [Ibn Sūryā] then said, 'He is our enemy, because he brings chastisement with him; had it been Michael, we would have believed in him, because he brings fertility and security.' Then, the following was revealed:

[2:97]

Say, to them: 'Whoever is an enemy to Gabriel, let him die in exasperation — he it was that brought it, the Qur'ān, down upon your heart by the leave, by the command, of God, confirming what was before it, of scriptures, a guidance, from error, and good tidings, of Paradise, for the believers.

[2:98]

Whoever is an enemy to God and His angels and His messengers, and Gabriel (read Jibrīl or Jabrīl, Jibra'il or Jabra'il, Jibra'īl or Jabra'īl), and Michael (Mīkāl, also read Mīkā'īl, or Mīkā'il; a supplement to malā'ikatihi, 'His angels', an example of the specific being supplemented to the collective) — then surely God is an enemy to the disbelievers' (He says 'to the disbelievers' instead of 'to them' in order to point out their status).

[2:99]

And We have revealed to you, O Muhammad (s), clear proofs, lucid [ones] (bayyinātin, 'clear proofs', is a circumstantial qualifier; this was in response to Ibn Sūryā saying to the Prophet (s), 'You have not brought us anything'); and none disbelieves in them except the wicked, these have disbelieved in them.

[2:100]

Why, whenever they make a covenant, with God that they will believe in the Prophet (s) when he appears, or that they will not give assistance to the idolaters against the Prophet (s), does a party of them reject it?, cast it away repudiating it (this is the response to the clause beginning with kullamā, the interrogative of rebuke). Nay (bal indicates a transition), but most of them are disbelievers.

[2:101]

When there came to them a messenger from God, namely, Muhammad (s), confirming what was with them, a party of them who were given the Scripture have cast away the Scripture of God, that is, the Torah, behind their backs, that is to say, they have not acted according to what it said about belief in the Messenger and otherwise; as though they did not know, what is contained in it, to the effect that he is a true Prophet, or that it is the Book of God.

[2:102]

And they follow (wa'ttaba'ū is a supplement to nabadha, '[it] cast away') what the devils used to relate, during the time of, Solomon's kingdom, in the way of sorcery: it is said that they [the devils] buried these [books of sorcery] underneath his throne when his kingdom was taken from him; it is also said that they used to listen stealthily and add fabrications to what they heard, and then pass it on to the priests, who would compile it in books; this would be disseminated and rumours spread that the jinn had knowledge of the Unseen. Solomon gathered these books and buried them. When he died, the devils showed people where these books were, and the latter brought them out and found that they contained sorcery, and said, 'Your kingdom was only thanks to what is in here'; they then took to learning them and rejected the Scriptures of their prophets. In order to demonstrate Solomon's innocence and in repudiation of the Jews when they said, 'Look at this Muhammad, he mentions Solomon as one of the prophets, when he was only a sorcerer', God, exalted, says: Solomon disbelieved not, that is, he did not work magic because he disbelieved, but the devils disbelieved, teaching the people sorcery (this sentence is a circumstantial qualifier referring to the person governing the verb kafarū); and, teaching them, that which was revealed to the two angels, that is, the sorcery that they were inspired to [perform] (al-malakayn, 'the two angels': a variant reading has al-malikayn, 'the two kings') who were, in Babylon — a town in lower Iraq — Hārūt and Mārūt (here the names are standing in for 'the two angels', or an explication of the latter). Ibn 'Abbās said, 'They were two sorcerers who used to teach [people] magic'; it is also said that they were two angels that had been sent to teach [sorcery] to people as a trial from God. They taught not any man, without them saying, by way of counsel, 'We are but a temptation, a trial from God for people, so that He may test them when

they are taught it: whoever learns it is a disbeliever, but whoever renounces it, he is a believer; do not disbelieve', by learning it; if this person refused and insisted on learning it, they would teach him. From them they learned how they might cause division between a man and his wife, so that they would hate each other, yet they, the sorcerers, did not hurt any man thereby, that is, by this magic, save by the leave of God, by His will; and they learned what hurt them, in the Hereafter, and did not profit them, and this was sorcery. And surely (the lām [of la-qad, 'surely'] is for oaths) they, the Jews, knew well that whoever (la-man: the lām denotes [part of] the subject of the sentence and is semantically connected to what precedes it; the man introduces the relative clause) buys it, [whoever] chooses it and took it in place of God's Book, he shall have no share in the Hereafter, that is, no portion of Paradise; evil then would have been, the thing, that they sold themselves for, those sellers, that is to say, the portion due for this [act] in the Hereafter, if they were to learn it; for it would have made the Fire obligatory in their case; if they had but known, the reality of the chastisement they would be destined for, they would not have learnt it.

[2:103]

Yet if only they, the Jews, had believed, in the Prophet and the Qur'ān, and been fearful, of God's chastisement, by abandoning acts of disobedience towards Him, such as sorcery (the response to the [conditional clause beginning with] law, 'if', has been omitted, [but it is intimated to be] 'they would have been rewarded', and this is indicated by [His following words]) verily, a reward from God would have been better, than that for which they sold themselves, if they had but known, that this is better they would not have preferred that over this (la-mathūbatun, 'verily the reward', is the subject; the lām is that of oaths; and min 'indi'Llāhi khayrun, 'from God, would have been better', is the predicate).

[2:104]

O you who believe, do not say, to the Prophet (s), 'Observe us', (rā'inā is an imperative form from murā'āt) which they used to say to him, and this was a derogatory term in Hebrew, derived from the noun al-ru'ūna ['thoughtlessness']. They found this very amusing and used to address the Prophet (s) in this way, and so the believers were forbidden to use it; but say, instead, 'Regard us', that is, look at us, and give ear, to what you are commanded and be prepared to accept it; and for disbelievers awaits a painful chastisement, that is, the Fire.

[2:105]

Those disbelievers of the People of the Scripture and the idolaters, from among the Arabs (al-mushrikīna, 'idolaters', is a supplement to ahl al-kitābi, 'People of the Scripture', and the min, 'of', is explicative), do not wish that any good, any Inspiration, should be revealed to you from your Lord, out of envy of you, but God singles out for His mercy, [for] the office of His Prophet, whom He will; God is of bounty abounding.

[2:106]

When the disbelievers began to deride the matter of abrogation, saying that one day Muhammad enjoins his Companions to one thing and then the next day he forbids it, God revealed: And whatever verse (mā is the conditional particle), that has been revealed containing a judgement, We abrogate, either together with its recital or not [that is only its judgement, but its recital continues]; there is a variant reading, nunsikh, meaning '[Whatever verse] We command you or Gabriel to abrogate', or postpone, so that We do not reveal the judgement contained in it, and We withhold its recital or retain it in the Preserved Tablet; a variant reading [of nunsi'hā] is nunsihā, from 'to forget': so '[Whatever verse We abrogate] or We make you forget, that is, We erase from your heart'; the response to the conditional sentence [begun with mā] is: We bring [in place] a better, one that is more beneficial for [Our] servants, either because it is easier [to implement] or contains much reward; or the like of it, in terms of religious obligation and reward; do you not know that God has power over all things?, including abrogating and substituting [verses]? (the interrogative here is meant as an affirmative).

[2:107]

Do you not know that to God belongs the kingdom of the heavens and the earth, doing what He pleases, and that you have none, besides God, other than God, neither protector, to safeguard you, nor helper?, to keep away His chastisement when it comes.

[2:108]

When the Meccans asked [the Prophet] to enlarge the size of Mecca and make Safā full of gold, the following was revealed: Or do you desire to question your Messenger as Moses was questioned, by his people, aforetime?, when they asked him to show them God openly among other things; whoever exchanges belief for unbelief, taking the latter in place of the former by refraining from contemplating the clear proofs and by requesting others instead, has surely strayed from the even way, meaning, he has mistaken the proper path (al-sawā' essentially means al-wasat, 'middle way').

[2:109]

Many of the People of the Scripture long that (law, '[if only] that', represents [the import of] the verbal noun) they might make you disbelievers, after you have believed, from the envy (hasadan is the object denoting reason), being, of their own souls, that is to say, their wicked souls have prompted them to this [attitude]; after the truth, with regard to the Prophet (s), has become clear to them, in the Torah; yet pardon, leave them be, and be forgiving, stay away, and make no encroachments against them, till God brings His command, concerning fighting them; truly God has power over all things.

[2:110]

And perform the prayer, and pay the alms; whatever good, in the way of obedience, such as [observing] kinship and charity, you shall offer for your own souls, you shall find it, that is, its reward, with God; assuredly God sees what you do, and will requite you for it.

[2:111]

And they say, 'None shall enter Paradise except those who are Jews (hūd is the plural of hā'id) or Christians': this is what the Jews of Medina and the Christians of Najrān said when they disputed with the Prophet (s), each party separately claiming Paradise for its members exclusively. Such, sayings, are their desires, their false passions. Say, to them: 'Produce your proof, your evidence for this, if you speak truly', in this matter.

[2:112]

Nay, but, others will also enter Paradise, namely, whoever submits his purpose to God, that is, adheres to His commands (wajh, 'face' [sc. 'purpose'], is here mentioned because it is the most noble part of the body, so that [when it has submitted] there is all the more reason for the other parts [to follow]), being virtuous, affirming God's Oneness, his reward is with his Lord, the reward of his deeds being Paradise, and no fear shall befall them, neither shall they grieve, in the Hereafter.

[2:113]

The Jews say, 'The Christians stand on nothing', that can be used as support [for their claims], and they rejected Jesus; and the Christians say, 'The Jews stand on nothing', that can be used as support [for their claims], and they rejected Moses; yet they, both groups, recite the Scripture, revealed to them: in the Scripture of the Jews there is the confirmation of Jesus, and in that of the Christians there is the confirmation of Moses (yatlūna'l-kitāba, 'they recite the Scripture': the sentence is a circumstantial qualifier). Thus, in the way that these have said, the ignorant, from among the Arabs and others, say the like of what these say (this last phrase [mithla qawlihim, 'the like of what they say'] is the explication of dhālika, 'that [way]'): that is to say, to every person of religion they would say, 'You have no basis'; God shall decide between them on the Day of Resurrection regarding their differences, in religion and will admit the confirmer into Paradise and the falsifier into the Fire.1568039483

[2:114]

And who does greater evil — that is, none does more evil — than he who bars God's places of worship, so that His Name be not invoked in them, in prayer and praise, and strives to ruin them?, through destruction and impeding people from them: this was revealed to inform of the Byzantines' destruction of the Holy House [sc. Jerusalem], or [it was revealed] when the idolaters barred the Prophet (s) from entering Mecca in the year of the battle of Hudaybiyya; such men might never enter them, save in fear (illā khā'ifīna is a predicate, also functioning as a command, that is to say, 'Frighten them by threats of waging war against them, so that not one of them shall enter it feeling secure'); for them in this world is degradation, debasement through being killed, taken captive and forced to pay the jizya; and in the Hereafter a mighty chastisement, namely, the Fire.

[2:115]

The following was revealed either when the Jews criticised the change of the direction of prayer [qibla], or concerning the supererogatory prayers on animal-back during journeys, which one may pray in any direction: To God belong the East and the West, that is, the entire earth, because these two [directions] represent both sides of it [the earth]; whithersoever you turn, your faces in prayer by His command, there is the Face of God, the direction of prayer with which He is pleased. Lo! God is Embracing, His bounty embracing all things, Knowing, how to manage His creation.

[2:116]

And they, the Jews and the Christians, and those that claim that the angels are God's daughters, say (read wa-qālū or [simply] qālū) 'God has taken to Himself a son'; God says: Glory be to Him!, as a way of exalting Himself above this; Nay, to Him belongs all that is in the heavens and the earth, as possessions, creatures and servants, and this sovereignty contradicts having a child, and is expressed by [the particle] mā, 'all that', in order to include all [creation] that is not rational; all obey His will, submitting to that which is required from each one of them: here the emphasis is on rational beings.

[2:117]

Creator of the heavens and the earth, making them exist without any exemplary precedent; and when He decrees, wills, a thing, to exist, He but says to it 'Be' and it is, that is to say, it becomes (fa-yakūnu: a variant reading has fa-yakūna, on account of it being the response [in the subjunctive mood] to the jussive statement).

[2:118]

And they, that is the disbelievers of Mecca, who do not know, say, to the Prophet (s): 'Why does God not speak to us?, [to say] that you are His Messenger; Why does a sign not come to us?', of the sort we have requested in order to show your sincerity. So, in the same way that these [disbelievers] have spoken, spoke those before them, from among past communities, to their prophets, the like of what they say, in [their] obstinacy and demand for signs; their hearts are much alike, in terms of unbelief and stubbornness: this is meant as consolation for the Prophet (s). Yet We have made clear the signs to a people who are certain, [a people] who know that these are [God's] signs and so they believe in them, for to request other signs would be obduracy.

[2:119]

We have sent you, Muhammad (s), with the truth, the guidance, a bearer of good tidings, of Paradise, for those who respond to this [guidance], and warner, of the Fire, to those who do not respond to it. You shall not be asked about the inhabitants of Hell-fire, that is, about why the disbelievers did not believe, for your responsibility is only to deliver the Message (a variant reading of lā tus'al is lā tas'al, 'do not ask', with the final apocopation of the vowel on account of it being an imperative).

[2:120]

Never will the Jews be pleased with you, neither the Christians, not until you follow their creed, their religion, Say: 'God's guidance, that is, Islam, is the true guidance', besides which there is only error. And if you were (wa-la-in: the lām is for oaths) to follow their whims, hypothetically speaking, [whims] to which they are calling you, after the knowledge, the Divine revelation, that has come to you, you shall have against God neither friend, to protect you, nor helper, to defend you against Him.

[2:121]

Those to whom We have given the Scripture (this is the subject of the sentence), and who recite it with true recitation, that is, who recite it as it was revealed (haqqa tilāwatihi, 'its true recitation', is a circumstantial qualifier; haqqa is in the accusative because it is the object of the verbal noun), they believe in it (this is the predicate): this was revealed concerning a group of Ethiopians that presented themselves [to the Prophet] and accepted Islam; and whoever disbelieves in it, that is, in the revealed Book, by distorting it, they shall be the losers, because they will be destined for the Fire, made everlasting for them.

[2:122]

O Children of Israel, remember My favour wherewith I favoured you, and that I have preferred you over all the worlds: a similar verse has already been mentioned.

[2:123]

And beware of, fear, a day when no soul shall for another, on this [Day] be requited, that is, [when no soul for another] shall be of any avail, and no compensation, no ransom, shall be accepted from it, nor any intercession shall benefit it, neither shall they be helped, against God's chastisement.

[2:124]

And, mention, when his Lord tested, tried, Abraham (Ibrāhīm: also read Ibrāhām) with certain words, with certain commands and prohibitions with which He charged him: it is said that these included the rituals of the Pilgrimage, the rinsing of the mouth, snuffing up water into the nostrils [to clean them], cleaning of the teeth, trimming facial hair, combing of the hair, trimming the fingernails, shaving armpit and pubic hair, circumcision and washing one's private parts after elimination; and he fulfilled them, he performed them thoroughly; He, God, exalted, said, to him: 'I make you a leader, an exemplar in religion, for the people.' Said he, 'And of my seed?', my progeny, make leaders [from among them]; He said, 'My covenant, of leadership, shall not reach the evildoers', the disbelievers from among them: this indicates that [the covenant] will reach only those who are not evildoers.

[2:125]

And when We appointed the House, the Ka'ba, to be a place of visitation, to which they flock from every direction, for the people, and a sanctuary, of safety for them from the injustice and attacks that befall other places: a person could come across his father's killer there, and yet not act violently against him; and: 'Take (ittakhidhū is also read ittakhadhū, making it a predicate), O people, to yourselves Abraham's station, the founding stone he used when building the House, for a place of prayer', so that you perform two units of prayer for the circumambulation; And We made a covenant with Abraham and Ishmael, We commanded them: 'Purify My House, of graven images, for those that shall go round it and those that cleave to it, in ritual residence, to those who bow and prostrate themselves', that is, those who pray: (al-rukka' and al-sujūd are the plurals of rāki', 'one bowing', and sājid, 'one prostrated', respectively).

[2:126]

And when Abraham said, 'My Lord, make this, place, a land secure, in which there is safety: God granted

him his request, making it a sanctuary in which no human blood is shed, no injustice is committed towards anyone, no prey is hunted and which is never deserted in any of its parts; and provide its people with fruits: something which actually happened when there came itinerants from as far as Syria, whereas before, it had been devoid of any vegetation or water; such of them as believe in God and the Last Day' (this phrase stands in place of its people, and they are here singled out for mention in the request in accordance with God's saying My covenant shall not reach the evildoers); He, exalted, said, 'And whoever disbelieves, I will also provide with fruits, to him I shall give enjoyment (read either umti'uhu or umatti'uhu), by granting him sustenance in this life, a little, the length of his life, but then I shall compel him, I shall drive him in the Hereafter to the chastisement of the Fire, so that he cannot find an escape — how evil a journey's end!', a place to which to return.

[2:127]

And, mention, when Abraham raised up the foundations, the supports or the walls, of the House, building it (min al-bayt, 'of the House', is semantically connected to yarfa'u, 'raises up'), and Ishmael with him (wa-Ismā'īlu is a supplement to Ibrāhīmu), both of them saying: 'Our Lord! Receive this, building, from us. Truly You are the Hearing, of words, the Knowing, of deeds.

[2:128]

Our Lord! And make us submissive, compliant, to You and, make, of our seed, our progeny, a community, a people, submissive to You (min [in the phrase min dhurriyyatinā, 'of our seed'] here is partitive, and is used here in accordance with God's above-mentioned saying My covenant shall not reach the evildoers); and show us, teach us, our holy rites, our ceremonies for worship or for the pilgrimage, and relent to us. Surely You are the Relenting, the Merciful: they asked Him to turn towards them, despite their [moral] impeccability, out of humbleness and in order to teach their progeny.

[2:129]

Our Lord! And send among them, the people of this House, a messenger, one of them and God granted him this petition with [the sending of] Muhammad (s), who shall recite to them Your signs, the Qur'ān, and teach them the Book, the Qur'ān, and Wisdom, that is, what the former contains of judgments, and purify them, cleanse them of idolatry; You are the Mighty, the Victor, the Wise, in His creation.

[2:130]

Who therefore, meaning 'none', shrinks from the religion of Abraham, abandoning it, except he who fools himself?, that is to say, either the one who ignores that his soul has been created for God, and that it is obliged to worship Him, or the one who treats it with frivolity and degrades it. Indeed We chose him, We elected him, in this world, for prophethood and friendship, and in the Hereafter he shall be among the righteous, those of the high stations [al-darajāt al-'ulā, cf. Q. 20:75].

[2:131]

And mention: When his Lord said to him, 'Submit', obey God and devote your religion purely to Him, he said, 'I have submitted to the Lord of the Worlds'.

[2:132]

And Abraham enjoined (wassā; may also be read awsā) upon his sons this, creed, and [so did] Jacob, upon his sons, saying: 'My sons, God has chosen for you the [true] religion, the religion of submission [to God] (islām), see that you die not save in submission: he forbade them from abandoning this submission [to God], and enjoined them to adhere firmly to it until death overtook them.

[2:133]

When the Jews said to the Prophet (s), 'Do you not know that on the day of his death Jacob charged his sons with Judaism?', the following was revealed: Or, were you witnesses, present, when death came to Jacob? When (idh, 'when', substitutes for the preceding idh) he said to his sons, 'What will you worship after me?', after I die?; They said, 'We will worship your God and the God of your fathers Abraham and Ishmael and Isaac (in recognition of the predominant [mention of the father figures] Ishmael is also counted as a father, and also because the status of an uncle is akin to that of a father), One God (ilāhan wāhidan, 'One God', substitutes for ilāhaka, 'your God'), to Him we submit' (the initial am [of the phrase am kuntum, 'Or, were you …'] is similar to the hamza of denial [sc. a-kuntum], the sense being, 'You were not present at his death, so how do you ascribe to him what does not befit him?').

[2:134]

That (tilka, is the subject of this sentence and denotes Abraham, Jacob and his sons, and is feminine because it agrees with the gender of its predicate) is a community that has passed away, has gone before; theirs is what they have earned, the reward for their deeds (lahā mā kasabat, theirs is what they have earned', constitutes the commencement of a new sentence) and yours (the Jews are being addressed here) is what you have earned; you shall not be asked about what they did, in the same way that they will not be asked about what you did, this latter statement being an affirmation of the former.

[2:135]

And they say, 'Be Jews or Christians (the particle aw is for detail; the first of these is the saying of the Medinan Jews, while the second is that of the Christians of Najrān), and you shall be guided'. Say, to them: 'Nay, we follow, rather the creed of Abraham, a hanīf (hanīfan is a circumstantial qualifier referring to Ibrāhīma, that is to say, one that inclines away from all other religions to the upright religion); and he was not of the idolaters'.

[2:136]

Say: (this address is to the believers) 'We believe in God, and in that which has been revealed to us, the Qur'ān, and revealed to Abraham, the ten scrolls, Ishmael, Isaac, Jacob, and the Tribes, his sons, and that which was given to Moses, the Torah, and Jesus, the Gospel, and the prophets, from their Lord, of Books and signs, we make no division between any of them, believing in some and disbelieving in others in the manner of Jews and Christians, and to Him we submit'.

[2:137]

And if they, the Jews and the Christians, believe in the like (mithl, 'the like' is extra) of what you believe in, then they are truly guided; but if they turn away, from belief in it, then they are clearly in schism, in opposition to you; God will suffice you, O Muhammad (s), against them, and their schisms; He is the Hearer, of their sayings, the Knower, of their circumstances: God sufficed him [with regard to them] by killing Qurayza, expelling Nadīr and exacting the jizya from them.

[2:138]

The mark of God (sibghata'Llāhi: a verbal noun reaffirming the earlier āmannā, and it is in the accusative, because of the verbal construction implied, that is to say, sabaghanā'Llāhu, 'God has marked us'): this denotes His religion, the one towards which He made human beings naturally inclined, as it leaves its mark on a person, in the same way that a dye leaves its mark on a garment; and who has, that is, none [has], a better mark (sibghatan, 'marking', is for specification) than God? And Him we worship: the Jews said to the Muslims, 'We are the people of the first Book and our direction of prayer (qibla) is more ancient, and prophets were never sent from among the Arabs; if Muhammad were a prophet, he would have been one of us'. Thus, the following was revealed:

[2:139]

Say, to them: 'Would you then dispute with us concerning God, that He chose a prophet from among the Arabs, and He is our Lord and your Lord?, and so it is for Him to choose whom He will, Our deeds belong to us, for which we will be requited, and to you belong your deeds, for which you will be requited, so that it is not improbable that among our deeds there will be those for which we will deserve to be honoured; and to Him we are sincerely devoted, in religion and in deed, unlike you, hence, we are more worthy to be chosen (the hamza [of a-tuhājjūnanā, 'would you then dispute'] is for rejection, and the three clauses that follow it are all circumstantial qualifiers).

[2:140]

Or, nay, do you say (taqūlūna, also read yaqūlūna, 'do they say?'): 'Abraham, Ishmael, Isaac and Jacob, and the Tribes — they were Jews, or they were Christians?' Say, to them: 'Have you then greater knowledge, or has God?, that is, God has greater knowledge; He dissociated Abraham from both [groups], when He said, Abraham was not a Jew, nor a Christian [Q. 3:67]; and those mentioned with him [Abraham] are his followers [in not belonging to either group]. And who does greater injustice than he who conceals, hides from people, a testimony, he has, received from God?, that is, there is none more unjust than him: these are the Jews, for they concealed God's testimony about Abraham's pure faith in the Torah; And God is not heedless of what you do': [this is] a threat for them.

[2:141]

That is a community that has passed away; theirs is what they have earned, and yours is what you have earned; you shall not be asked about what they did: a similar [verse] has already been mentioned above.

[2:142]

The fools, the ignorant, among the people, that is, the Jews and the idolaters, will say, 'What, matter, has turned them, the Prophet (s) and the believers, from the direction they were facing in their prayers formerly?', this being the Holy House (bayt al-maqdis, sc. Jerusalem); the sīn [of sa-yaqūlu, 'they will say'] denotes the future tense and informs of the Unseen. Say: 'To God belong the East and the West, that is, all directions. Thus He commands that they face whichever direction He wills, and there can be no objection. He guides whomever He will, His guidance being, to a straight path', that is, the religion of Islam, and you are among these [guided ones].

[2:143]

Thus, in the same way that We guided you to it, We appointed you, O community of Muhammad (s), a midmost community, excellent and upright, that you might be witnesses to the people, on the Day of Resurrection, that their messengers delivered [the Message] to them; and that the Messenger might be a witness to you, that he delivered [the Message] to you, and We did not appoint, make, the direction, for you now, the direction, you were facing, that is the Ka'ba: the Prophet (s) used to face it in prayer, but when he emigrated he was commanded to face the Holy House [of Jerusalem], in order to win the hearts of the Jews. He prayed in this direction for sixteen or seventeen months before he changed direction; except that We might know, [that it become] manifest knowledge, who followed the Messenger, and believed in him, from him who turned on his heels, and returned to unbelief doubting the religion and thinking that the Prophet (s) was confused about this issue; and a number of them apostatised as a result of this— though it, the change of direction, were (wa-in, 'though', is softened, and its noun apocopated, originally being: wa-innahā) a grave thing, troublesome for people, save for those, of them, whom God has guided; but God would never cause your faith, that is, your prayers towards the Holy House [of Jerusalem], to be wasted, but He will reward you for them (the reason that this [verse] was revealed was that some had asked about the status of those that had died before the change of direction [of prayer]); truly, God is Gentle with, believing, people, Merciful, when He does not let their deeds go to waste (al-ra'fa means 'intensity of mercy', and is mentioned first to allow for the end rhyme of the verse [with the preceding one]).

[2:144]

We have indeed (qad, 'indeed', is for affirmation) seen you turning your face about in the, direction of the, heaven, looking around for the Revelation and longing for the command to face the Ka'ba: he [the Prophet] wished for this because it was the prayer-direction of Abraham and would be more conducive to the submission of the Arabs [to Islam]; now We will surely turn you to a direction that shall satisfy you, that you will love. Turn your face, in prayer, towards the Sacred Mosque, that is, the Ka'ba, and wherever you are (addressing the [Muslim] community) turn your faces, in prayer, towards it. Those who have been given the Scripture know that it, the change towards the Ka'ba, is the, fixed, truth from their Lord, on account of the description in their Scripture of how the Prophet (s) would re-orient himself to it; God is not heedless of what you do, O believers, when you obey His command (alternatively, ta'malūna, 'you do', can be read ya'malūna, 'they do', in other words [it would be referring to] the Jews' denial of the matter concerning the direction of prayer).

[2:145]

Yet if (wa-la-in: the lām is for oaths) you should bring to those who have been given the Scripture every sign, about your truthfulness in the matter of the direction of prayer, they will not follow your direction, out of obduracy, and you are not a follower of their direction (this is a categorical negation of his [the Prophet's] desire that they become Muslims and of their desire that he return to their direction of prayer; neither are they, the Jews and the Christians, followers of one another's direction. If you were to follow their whims, the ones to which they summon you, after the knowledge, the revelation, that has come to you, then you, if, hypothetically, you were to follow them, will surely be among the evildoers.

[2:146]

Those to whom We have given the Scripture, they recognise him, Muhammad (s), as they recognise their sons, because of the descriptions of him in their Scripture: ['Abd Allāh] Ibn Salām said, 'I recognised him the moment I saw him, as I would my own son; but my recognition of Muhammad (s) was more intense'; even though there is a party of them that conceal the truth, that is, his description, while they know, this [truth] which you [Muhammad (s)] follow.

[2:147]

The truth comes from your Lord; then be not among the doubters, who doubt it, that is to say, '[be not] of such a disposition', which is more eloquent than merely saying, 'do not waver'.

[2:148]

Every person, of every community, has his direction (wijha), [his] qibla, to which he turns (muwallīhā, 'he turns to it', is also read as muwallāhā, 'he is made to turn to it'), in his prayers, so vie with one another in good works, strive with acts of obedience and acceptance of these. Wherever you may be, God will bring you all together, gathering you on the Day of Resurrection and requiting you for your deeds; surely God has power over all things.

[2:149]

From whatever place you issue, on a journey, turn your face towards the Sacred Mosque; it is the truth from your Lord. God is not heedless of what you do (ta'malūna, 'you do', may also be read as ya'malūna, 'they do', as already appears above [sc. 2:144]; its repetition is intended to point out that the stipulation applies equally to being on a journey or otherwise).

[2:150]

From whatever place you issue, turn your face towards the Sacred Mosque; and wherever you may be, turn your faces towards it (all of which is being repeated for emphasis), so that there be not any argument from the people, the Jews or the idolaters, against you, [so that there be not] any cause for contention regarding the change to a different direction of prayer. In this way, their contentions against you will cease to exist,

both [the contentions] of the Jews when they say, 'He [Muhammad (s)] rejects our religion, but follows our direction of prayer', and of the idolaters when they say, 'He [Muhammad (s)] claims to follow the creed of Abraham, but he contravenes his [Abraham's] qibla'; excepting the evildoers among them, acting in obstinacy, who will say, 'He [Muhammad (s)] only changed to this direction because of his [natural] inclination towards the [idolatrous] religion of his forefathers'. The exceptive statement [indicated by illā] is a continuous one, the meaning being: 'No one will have anything to say against you, except for what these people say'; and do not fear them, do not fear their arguing [with you] regarding the change to it [the Ka'ba], but fear Me, by complying with My command; and that I may perfect My grace upon you, by guiding you to the principal rituals of your religion, and that you may be guided, to the truth (wa-li-utimma, 'that I may perfect', is a supplement to li-allā yakūna, 'that there be not').

[2:151]

As also We have sent (this [verbal clause ka-mā arsalnā, 'as We have sent'] is semantically connected to wa-li-utimma [of the previous verse], that is to say, '[Also We have sent] by way of perfection'); as it [My grace] has been perfected by Our sending, among you, of yourselves, Muhammad (s), a messenger, to recite Our verses, the Qur'ān, to you and to purify you, to cleanse you from idolatry, and to teach you the Book, the Qur'ān, and wisdom, the rulings therein, and to teach you what you knew not.

[2:152]

So remember Me, through prayer, glorification and the like, I will remember you: this is said to mean, 'I will reward you'; in a hadīth about God [that He says]: 'whoever remembers Me in himself, I will remember him in Myself, and whoever remembers Me in an assembly, I will remember him in an Assembly more excellent than his'; and be thankful to Me, for My grace, by being obedient, and be not ungrateful towards Me, through disobedience.

[2:153]

O you who believe, seek help, regarding the Hereafter, through patience, in obedience and afflictions, and prayer (He singles it out for mention on account of its frequency and its greatness); surely God is with the patient, helping them.

[2:154]

And say not of those slain in God's way, that, 'They are dead'; rather they are living, their spirits are, according to a hadīth, contained in green birds that take wing freely wherever they wish in Paradise; but you are not aware, [but you] do not know their condition.

[2:155]

Surely We will try you with something of fear, of an enemy, and hunger, by way of drought, and diminution of goods, as a result of destruction, and lives, as a result of slaughter, death and disease, and fruits, by way of crop damage: that is to say, We will try you to see if you practise patience or not; yet give good tidings, of Paradise, to the patient, during calamities;

[2:156]

those who, when they are struck by an affliction, a calamity, say, 'Surely we belong to God, we are His possession and servants, with whom He does as He pleases; and to Him we will return', in the Hereafter, whereupon He will requite us: in one hadīth [it is said that], 'whoever pronounces the istirjā' [sc. the formula 'surely we belong to God and to Him we will return'] when an affliction befalls him, God will reward him and compensate him with what is better'. Similarly, it is said that on one occasion when his lamp blew out, the Prophet (s) uttered the istirjā', whereupon 'Ā'isha said to him, saying: 'But, it is just a lamp', to which he replied, 'Whatever bothers a believer is an affliction [of sorts]': this is reported by Abū Dāwūd in his [section on] mursal reports.

[2:157]

Upon those rest blessings, forgiveness, and mercy, grace, from their Lord, and those — they are the truly guided, to rectitude.

[2:158]

Truly Safā and Marwa, two mountains near Mecca, are among the waymarks (sha'ā'ir, plural of sha'īra) of God, the [ritual] ceremonies of His religion, so whoever makes the Pilgrimage to the House, or the Visitation, that is, whoever prepares to perform the Pilgrimage [hajj] or the Visitation ['umra]: the original sense of both terms [hajja and i'tamara] is 'to aim for' and 'to visit', respectively; he would not be at fault, [it would not be] a sin, if he circumambulates them (the original tā' [of yatatawwafa, 'circumambulate'] has been assimilated with the tā'), by pacing quickly (sa'y) between them seven times: this was revealed when the Muslims were averse to this [circumambulation], because the pagan Arabs used to circumambulate them, and there was an idol atop each mountain which they used to stroke. It is reported from Ibn 'Abbās that this pacing [between the two] is not obligatory, based on the fact that when no sin can be incurred, the context implies free choice. Al-Shāfi'ī and others, however, considered it to be a pillar [of the Pilgrimage rituals]. The Prophet made clear its obligatory aspect when he said that, 'God has prescribed for you the pacing [sa'y]', as reported by al-Bayhaqī and others; and he [the Prophet] also said, 'Begin with what God has begun', meaning, al-Safā, as reported by Muslim; and whoever volunteers (tatawwa'a: a variant reading is yattawa', the ta' here being assimilated) good, that is, any good deed such as circumambulation or other, that is not obligatory on him; God is Grateful, for such a deed and rewards that person for it, Knowing, it.

[2:159]

The following was revealed concerning the Jews: Those who conceal, from people, the clear proofs and the guidance that We have revealed, such as the 'stoning' verse and the description of Muhammad (s), after We have shown them clearly in the Scripture, the Torah — they shall be cursed by God, that is, He will move them far away from His mercy, and by the cursers, the angels, believers, or by every single thing, when they supplicate that they be cursed.

[2:160]

Except those that repent, turning back from such [deeds], and make amends, in their actions, and show clearly, what they were concealing — them I shall turn [relenting], accepting their repentance; I am the Relenting, the Merciful, to believers.

[2:161]

But those who disbelieve, and die disbelieving (wa-hum kuffār, 'they being disbelievers', is a circumstantial qualifier) — upon them shall be the curse of God and the angels, and of people altogether, that is, they deserve such [a curse] in this life and in the next; 'people' here is said to be either [people] in general, or believers.

[2:162]

Abiding therein, that is, [in] the curse and the Fire, [the latter] indicated by the following words: the chastisement shall not be lightened for them, [not even for] a blink of an eye, no respite shall be given them, in which to have time to repent or to excuse themselves.

[2:163]

When they asked him [Muhammad (s)] to describe his Lord, the following was revealed: Your God, the One deserving of your worship, is One God, without any equal in either essence or attribute; there is no god except Him, He is the Compassionate, the Merciful.

[2:164]

They then asked for a sign to prove this, and the following was revealed: Surely in the creation of the heavens and the earth, and the marvels contained in them, and the alternation of the night and day, passing and returning, increasing and diminishing, and the ships that run in the sea, and do not become cracked and sink, with what profits men, of trade and merchandise, and the water, the rain, God sends down from the heaven with which He revives the earth, with vegetation, after it is dead, after it has dried out, and He scatters abroad in it all manner of crawling thing, by dividing them and spreading them throughout on account of the vegetation, for they thrive on the fertile pastures it produces; and the disposition of the winds, changing it from south to north, from cold to warm, and the clouds compelled, subjugated by God's command, moving to wherever God wishes, between heaven and the earth, without being attached [to either of the two] — surely there are signs, indicating His Oneness, exalted be He, for a people who comprehend, [a people] who contemplate.

[2:165]

Yet there be people who take to themselves compeers, idols, besides God, that is, other than God, loving them, by magnifying them and being subservient to them, as God is loved, that is, as their love of Him; but those who believe love God more ardently, than those who love their compeers, because the former never reject God, whereas the latter when faced with hardship soon abandon those [compeers] for God; If he, [if you] O Muhammad (s), were to see those who did evil, by taking to themselves compeers, when (idh here denotes idhā) they see (read either as active [yarawna, 'they see'] or passive [yurawna, 'they are made to see']) the chastisement, you would see a grave sight, that, this is because, the might, the power and the vanquishing, altogether (a circumstantial qualifier) belongs to God, and that God is terrible in chastisement (according to one reading, the person listening [to the verse] governs the verb yarā, 'he sees', and constitutes the subject [of the clause]; according to another [reading], it is the 'evildoers' [who constitute the subject of the clause and govern the verb yarā]; and so it [yarā] has the sense of ya'lam, 'he knows'; the particle an, 'that', and what comes after it have taken the place of the objects in both cases; the response to the [initial conditional] law, 'if', has been omitted). The general meaning [of the verse] then is: 'If they were aware in this world of the severity of God's chastisement and of the fact that power is God's alone, the moment they come to see it with their own eyes, on the Day of Resurrection, they would not take to themselves compeers'.

[2:166]

When (idh here substitutes for the previous idh) those who were followed, that is, the leaders, disown their followers, that is to say, [when] they have denied misleading them [the latter], and they have seen the chastisement, and the cords, the bonds of affection and kinship that were between them on earth, are cut away before them, from them (taqatta'at, 'cut away', is a supplement to tabarra'a, 'disown').

[2:167]

And those who followed say, 'O, if only we might return again, to the world, and disown them, the ones who had been followed, as they have disowned us!', on this day (the particle law, 'if only', is an optative, and its response is natabarra'a, 'we disown'). So, just as He showed them the severity of His chastisement and their disowning of one another, so too, God shall show them their, evil, works, as, anguish (hasarāt is a circumstantial qualifier), regrets, for them! Never shall they exit from the Fire, once they have entered it.

[2:168]

The following was revealed when some said that it was unlawful to take a camel that has been let loose (sawā'ib): O people, eat of what is in the earth, lawful (halālan is a circumstantial qualifier) and wholesome (tayyiban is an adjective for emphasis), that is to say, what is delicious; and follow not the steps, the ways, of Satan, meaning, what he embellishes [of temptations]; he is a manifest foe to you, whose enmity is clear;

[2:169]

he only commands you to evil, sin, and indecency, what is abhorred by the Law, and that you should speak against God what you do not know, such as forbidding what He has not forbidden and otherwise.

[2:170]

And when it is said to them, the disbelievers, 'Follow what God has revealed', pertaining to affirmation of God's Oneness and the good things that He has made lawful, they say, 'No; but we follow what we found our fathers doing', in the way of idol-worship, deeming unlawful the camel let loose, and [practising] the slitting of the camel's ear (sc. bahīra). God says: What? (the hamza [of a-wa-law] is for repudiation), do they follow them, Even if their fathers do not understand anything, concerning religion, and they were not guided?, to the truth.

[2:171]

The likeness, the attribute, of those who disbelieve, and the one who calls them to guidance, is as the likeness of one who shouts to that which hears nothing, save a call and a cry, only a sound, not understanding its meaning: when they listen to an admonition they are like cattle that hear the cry of their shepherd but do not understand what he is saying; they are deaf, dumb, blind — they do not comprehend, any admonition.

[2:172]

O you who believe, eat of the good things, that are lawful, wherewith We have provided you, and give thanks to God, for what He has made lawful for you, if it be Him that you worship.

[2:173]

He has only forbidden you: carrion, that is, the consumption of it, since this is the subject of the general address here, and similarly [the consumption of] what follows, [all of] which is what has not been slaughtered in accordance with [prescriptions of] the Law; to this the Sunna adds [as also constituting carrion] what has been severed from a living creature. A special status is, however, accorded fish and locusts; blood, poured forth, as in [sūrat] al-An'ām [see Q. 6:145], the flesh of swine, the meat is singled out for mention because that [part] is what people mostly seek, every other [part] being implied thereby; what has been hallowed to other than God, that is to say, what has been slaughtered in other than His Name (al-ihlāl is the raising of one's voice, which they used to do when sacrificing for their gods). Yet whoever is constrained, forced by dire need to eat of the above-mentioned, not desiring, to rebel against Muslims, nor transgressing, committing aggression against them by waylaying them, no sin shall be on him, for eating it. God is Forgiving, to His friends, Merciful, to those who are obedient to Him, for He has granted them wide berth in this matter. The aggressor and the transgressor are excluded from this [dispensation], and to these two [categories] one should also add every person that sets out on a journey in disobedience, such as the fugitive or the excise collector, for whom it would be unlawful to eat any of the mentioned, unless they repent [of their disobedience]; this is the opinion of al-Shāfi'ī.

[2:174]

Those who conceal what God has revealed of the Scripture, comprising all the descriptions of Muhammad (s), meaning the Jews, and sell it for a little price, in this world, taking this [little price] in its place from the debased ones among them, for fear of losing out if they were to manifest it [sc. the truth of Muhammad (s)] — they shall consume nothing in their bellies but the Fire, because that is their journey's end; God shall not speak to them on the Day of Resurrection, out of anger with them, neither purify them, from the filth of sin; and theirs is a painful chastisement, that is, the Fire.

[2:175]

Those are they that have bought error at the price of guidance, taking the former in place of the latter in this world, and chastisement at the price of pardon, [the pardon] that would have been prepared for them in the Hereafter, had they not concealed this matter; what makes them so patient for the Fire?, that is, how great is the extent of their patience? This [statement] is intended to provoke amazement in the believers at the way in which they [the disbelievers] commit sins that necessitate their punishment in the Fire with complete indifference. In reality they would have no patience whatever [to endure the Fire].

[2:176]

That, which has been mentioned of their eating of the Fire and what follows it, is because God has revealed the Book with the truth, but they are at variance regarding it, believing in parts of it while disbelieving in others, and concealing them; and those that are at variance regarding the Book, concerning this matter, namely, the Jews — although it is said that these are the idolaters some of whom said, with regard to the Qur'ān, that it was poetry, others, that it was sorcery, and others still, that it was divination — are in schism, disagreement, far removed, from the truth.

[2:177]

It is not piety, that you turn your faces, in prayer, to the East and to the West. This was revealed in response to the claim made by the Jews and the Christians to this effect. True piety, that is, the pious person (al-birr, is also read al-barr, in the sense of al-bārr ['the dutiful person']) is [that of] the one who believes in God and the Last Day and the angels and the Book, that is, the scriptures, and the prophets, and who gives of his substance, however, despite [it being], cherished, by him, to kinsmen and orphans and the needy and the traveller and beggars, and for, the setting free of, slaves, both the captive and the one to be manumitted by contract; and who observes prayer and pays the alms, that are obligatory, and what was [given] before [alms were made obligatory], in the way of charity; and those who fulfil their covenant when they have engaged in a covenant, with God or with others, those who endure with fortitude (al-sābirīna is the accusative of laudation) misfortune (al-ba'sā' is abject poverty), hardship, illness, and peril, at the height of a battle in the way of God; these, described in the way mentioned, are the ones who are truthful, in their faith and in their claims to piety, and these are the ones who are fearful, of God.

[2:178]

O you who believe, prescribed, made obligatory, for you is retaliation, on equal terms, regarding the slain, both in the attributes [of the one slain] and in the action involved; a free man, is killed, for a free man, and not for a slave; and a slave for a slave, and a female for a female. The Sunna makes it clear that a male may be killed [in retaliation] for a female, and that religious affiliation should be taken into account also, so that a Muslim cannot be killed in return for an disbeliever, even if the former be a slave and the latter a free man. But if anything, of the blood, is pardoned any one, of those who have slain, in relation to his brother, the one slain, so that the retaliation is waived (the use of the indefinite shay'un, 'anything', here implies the waiving of retaliation through a partial pardon by the inheritors [of the slain]; the mention of akhīh ['his brother'] is intended as a conciliatory entreaty to pardon and a declaration that killing should not sever the bonds of religious brotherhood; the particle man, 'any one', is the subject of a conditional or a relative clause, of which the predicate is [the following, fa'ittibā'un]) let the pursuing, that is, the action of the one who has pardoned in pursuing the killer, be honourable, demanding the blood money without force. The fact that the 'pursuing' results from the 'pardoning' implies that one of the two [actions] is a duty, which is one of al-Shāfi'ī's two opinions here. The other [opinion] is that retaliation is the duty, whereas the blood money is merely compensation [for non-retaliation], so that if one were to pardon but not name his blood money, then nothing [happens]; and this [latter] is the preferred [opinion]. And let the payment, of the blood money by the slayer, to him, the pardoner, that is, the one inheriting [from the slain], be with kindliness, without procrastination or fraud; that, stipulation mentioned here about the possibility of retaliation and the forgoing of this in return for blood money, is an alleviation, a facilitation, given, to you, by your Lord, and a mercy, for you, for He has given you latitude in this matter and has not categorically demanded that one [of the said options] be followed through, in the way that He made it obligatory for Jews to retaliate and for Christians to [pardon and] accept blood money; and for him who commits aggression, by being unjust towards the killer and slaying him, after that, that is, [after] pardoning — his is a painful chastisement, of

the Fire in the Hereafter, or of being killed in this world.

[2:179]

In retaliation there is life for you, that is great longevity, O people of pith, possessors of intellect, because if the would-be killer knew that he would be killed [in retaliation], he would refrain [from such action] and would have thereby given life to himself and to the one whom he had intended to kill; and so it [retaliation] was stipulated by the Law, so that you might fear killing, fearing retaliation.

[2:180]

Prescribed, made obligatory, for you, when any of you is approached by death, that is, [by] its causes, and leaves behind some good, material possessions, is to make testament (al-wasiyyatu is in the nominative because of kutiba, and is semantically connected to the particle idhā, 'when', if the latter is adverbial; but if this latter is conditional, then it [al-wasiyyatu] indicates the response; the response to the [conditional] particle in, 'if', is, in other words, [implied to be] fa'l-yūsi, 'let him make testament'); in favour of his parents and kinsmen honourably, that is justly, not giving more than the allotted share of a third, nor preferring the richer person — an obligation (haqqan here emphasises the import of what has preceded) on those that fear, God (this verse has been abrogated by the 'inheritance' verse [āyat al-mīrāth, see Q. 4:11] and by the hadīth: 'Do not make testament for one [already] inheriting', as reported by al-Tirmidhī).

[2:181]

Then if anyone, whether a witness or a trustee, changes it, that is, the testament, after hearing it, and knowing it, the sin, resulting from the changed testament, shall rest upon those who change it (here the explicit subject stands in place of the implicit one); surely God is Hearing, of the testator's words, Knowing, of the deeds of the trustee, requiting [each] accordingly.

[2:182]

But if any one fears injustice, an error, in straying from what is right, or sin, because he has purposely increased the share of a third or specified a rich individual, from one making testament (read mūsī or muwassī), and so makes things right between them, the testator and the trustee, by commanding that justice be done, then no sin shall be upon him, with regard to this matter; surely God is Forgiving, Merciful.

[2:183]

O you who believe, prescribed for you, obligatory [for you], is the Fast, just as it was prescribed for those, communities, that were before you so that you might guard yourselves, against acts of disobedience, for, it [the fast] curbs the desires that prompt these [acts].

[2:184]

For days (ayyāman, 'days', is in the accusative as the object of al-siyām, 'the fast', or of an implied yasūmū, 'he fasts') numbered, few or specific in number, that is, those of Ramadān, as will be mentioned below; God has specified a small number as a way of facilitating matters for those under the obligation; and if any of you, during the month, be sick, or be on a journey, in which prayers are shortened, or if one is strained by the fast in both cases and breaks it, then a number of other days, equal to the ones during which he broke his fast — let him fast them instead; and for those who are, not, able to do it, [to fast] on account of old age or chronic illness, a redemption: which is, the feeding of a poor man, with about the same amount one consumes in a given day, that is, one mudd measure of the principal food of that town each day (a variant reading has [genitive] fidyatin as an explicative clause. It is also said that the [lā] negation of the verb [yutīqūnahu] is not actually implied, because at the very beginning of Islam, they could choose between fasting or offering the redemption; but later on this was abrogated by fixing the Fast [as an obligation], where God says, So let those of you, who are present at the month, fast it [Q. 2:185]: Ibn 'Abbās said [by way of qualification] 'Except for the pregnant one and the one breastfeeding, if they break their fast out of

concern for the child; in the case of these two, the verse remains valid and has not been abrogated'). For him who volunteers good, by offering more than the minimum amount mentioned for the redemption; that, volunteering, is good for him; but that you should fast (wa-an tasūmū is the subject) is better for you (khayrun lakum is its predicate), than breaking the fast and paying the redemption, if you but knew, that this is better for you, then do it.

[2:185]

These days of, the month of Ramadān, wherein the Qur'ān was revealed, from the Preserved Tablet to the earthly heaven on the Night of Ordainment [laylat al-qadr] from Him, a guidance (hudan, 'a guidance', is a circumstantial qualifier), guiding away from error, for the people, and as clear proofs, lucid verses, of the Guidance, the rulings that guide to truth, and, of, the Criterion, that discriminates between truth and falsehood; So let those of you, who are present at the month, fast it and if any of you be sick, or if he be on a journey, then a number of other days (this [concession] has already been mentioned, but it is repeated here to avoid the mistaken impression that it has been abrogated by the comprehensive implication of man shahida, 'who are present'). God desires ease for you, and desires not hardship for you, and for this reason He has permitted you the breaking of the fast during illness or travel, [this ease being] the very reason He has commanded you to fast; He supplements [the previous statement with]: and that you fulfil (read tukmilū or tukammilū) the number, of the fasting days of Ramadān, and magnify God, when you have completed them, for having guided you, for having directed you to the principal rites of His religion, and that you might be thankful, to God for this.

[2:186]

A group of followers of the Prophet (s) asked him, 'Is our Lord nearby so that we should talk to Him secretly, or is He far away, so that we should call out to him?', and the following was revealed: And when My servants question you concerning Me — I am near, to them in My knowledge, and he informed them of this; I answer the call of the caller, by granting him his request, when he calls to Me; so let them respond to Me, My call to them to be obedient, and let them believe, [let them] persevere in faith, in Me that they might go aright, [that] they [might] become guided.

[2:187]

Permitted to you, upon the night of the Fast, is to go in to your wives, in sexual intercourse: this was revealed as an abrogation of its unlawfulness during the earliest phase of Islam, as well as [an abrogation of] the unlawfulness of eating and drinking after the night prayer; they are a vestment for you, and you are a vestment for them (a metaphor for their embraces or their need for one another); God knows that you have been betraying yourselves, by having sexual intercourse on the eve of the fast: this happened with 'Umar [b. al-Khattāb] and others, and they apologised to the Prophet (s), and so He has turned to you [relenting], before you even turned in repentance, and He has pardoned you. So now, when it is permitted to you, lie with them, in sexual intercourse, and seek what God has prescribed for you, of sexual intercourse or what it produces of offspring; and eat and drink, [at any time] during the night, until the white thread is distinct, to you, from the black thread at daybreak, that is, the true [moment of daybreak], which explains the white thread, while the explanation of the black thread, namely, the night, has been left out. The whiteness and the darkness of the dawn [twilight] are likened to two black and white threads in the way they stretch out; then complete the fast, from daybreak, to the night, that is, until it arrives, after the setting of the sun; and do not lie with them, your women, while you cleave to the mosques in devotion [to God], while you are residing [therein] with the intention of [performing] i'tikāf ('spiritual retreat'). This was a prohibition pertaining to one who used to leave [the mosque], whilst in a state of i'tikāf, have sexual intercourse with his wife, and then return. Those, rulings mentioned, are God's bounds, delimited by God for His servants so that they do not overstep them; do not approach them (lā taqrabūhā, is more intense than lā ta'taddūhā, 'Do not overstep', used in verses elsewhere). So, just as He makes clear to you what has been mentioned, God makes clear His signs to people so that they might fear [disobeying] His prohibitions.

[2:188]

Consume not your goods between you, that is to say, do not let one consume the goods of the other, in deception, that which is illicit according to the Law, such as theft and extortion; and, do not, proffer them, the regulation of these [goods] or any bribes, to the judges, that you may consume, as a result of any arbitration, a portion of other people's goods, embroiled, in sin while you are aware, that you are in error.

[2:189]

They will ask you, O Muhammad (s), about the new moons (ahilla, plural of hilāl): 'Why do they seem very thin, and then wax until they are full of light, and then wane again as at the first, and are not always the same, in the way that the sun is?' Say, to them: 'They are appointed times (mawāqīt is the plural of mīqāt) for the people, for them to know the times for sowing the land, for business, for their women's waiting periods, their fast and their breaking it, and the Pilgrimage' (wa'l-hajji and the Pilgrimage', is a supplement to li'l-nāsi, 'for the people'), that is to say, [appointed times] by which its season is known, for if they [the new moons] always looked the same, none of these things could be known. It is not piety to come to the houses from their backs, in [your] state of pilgrimage inviolability (ihrām), when you would bore holes in them to enter them and then exit, disregarding their doors; they used to do this and claim that it was out of piety; but piety is to fear, God by not contravening His commands; so come to the houses by their doors, when in a state of pilgrimage inviolability, and fear God, that you may prosper, [that you may] triumph.

[2:190]

After the Prophet (s) was prevented from [visiting] the House in the year of the battle of Hudaybiyya, he made a pact with the disbelievers that he would be allowed to return the following year, at which time they would vacate Mecca for three days. Having prepared to depart for the Visitation ['umra], [he and] the believers were concerned that Quraysh would not keep to the agreement and instigate fighting. The Muslims were averse to becoming engaged in fighting while in a state of pilgrimage inviolability in the Sacred Enclosure [al-haram] and during the sacred months, and so the following was revealed: And fight in the way of God, to elevate His religion, with those who fight against you, the disbelievers, but aggress not, against them by initiating the fighting; God loves not the aggressors, the ones that overstep the bounds which God has set for them: this stipulation was abrogated by the verse of barā'a, 'immunity' [Q. 9:1], or by His saying [below]:

[2:191]

And slay them wherever you come upon them, and expel them from where they expelled you, that is, from Mecca, and this was done after the Conquest of Mecca; sedition, their idolatry, is more grievous, more serious, than slaying, them in the Sacred Enclosure or while in a state of pilgrimage inviolability, the thing that you greatly feared. But fight them not by the Sacred Mosque, that is, in the Sacred Enclosure, until they should fight you there; then if they fight you, there, slay them, there (a variant reading drops the alif in the three verbs [sc. wa-lā taqtilūhum, hattā yaqtulūkum, fa-in qatalūkum, so that the sense is 'slaying' in all three, and not just 'fighting']) — such, killing and expulsion, is the requital of disbelievers.

[2:192]

But if they desist, from unbelief and become Muslims, surely God is Forgiving, Merciful, to them.

[2:193]

Fight them till there is no sedition, no idolatry, and the religion, all worship, is for God, alone and none are worshipped apart from Him; then if they desist, from idolatry, do not aggress against them. This is indicated by the following words, there shall be no enmity, no aggression through slaying or otherwise, save against evildoers. Those that desist, however, are not evildoers and should not be shown any enmity.

[2:194]

The sacred month, in return, for the sacred month, therefore, just as they fight you during it, kill them

during it: a response to the Muslims' consideration of the momentous nature of this matter; holy things (hurumāt, plural of hurma, is what must be treated as sacrosanct) demand retaliation, in kind if these [holy things] are violated; whoever commits aggression against you, through fighting in the Sacred Enclosure, or during a state of ritual purity or in the sacred months, then commit aggression against him in the manner that he committed against you, the [Muslim] response is also referred to as 'aggression', because that is what it resembles formally; and fear God, when avenging yourselves and [by] renouncing aggression, and know that God is with the God-fearing, helping and assisting [them].

[2:195]

And spend in the way of God, in obedience to Him, in holy struggle and the like; and cast not your own hands, yourselves (the bā' of bi-aydīkum 'with your hands' is extra) into destruction, by withholding funds needed for the struggle or abandoning it altogether, because this will give your enemy the advantage over you; but be virtuous, by spending etc.; God loves the virtuous, that is, He rewards them.

[2:196]

Fulfil the Pilgrimage and the Visitation to God, by completing them according to their due; but if you are prevented, from fulfilling them by an enemy, then [give] such offering as may be feasible, for you — a sheep — and do not shave your heads, that is, do not release yourselves from the state of pilgrimage inviolability, until the offering, mentioned, reaches its place, its place of sacrifice, that is, within the enclosure, according to al-Shāfi'ī; the sacrifice is then made with the intention of releasing oneself from the state of pilgrimage inviolability, and is divided among the needy, after which the head is shaved and the release is effected. If any of you is sick, or has an ailment of the head, such as lice or severe pains, and has thus shaved his head while in a state of pilgrimage inviolability, then, incumbent upon him is, a redemption by fast, for three days, or a voluntary almsgiving, consisting of three cubic measures of the principal food of the town for six needy persons, or a ritual sacrifice, that is, the slaughter of a sheep (aw, 'or', denotes freedom of choice). To this [last] has been added the [case of the] one who shaves his head without excuse because the requirement of redemption is most obvious in his case; but also [it is required in the case of] one that enjoys, without shaving, such things as scents, attire, or oils, be it with an excuse or without. When you are secure, knowing that the enemy has gone or is not present, then whoever enjoys the Visitation, having completed it and observed its ritual prohibitions, until the Pilgrimage, until he enters its ritual inviolability in the relevant months; let his offering be such as is feasible, for him, such as a sheep that he sacrifices after entering into the state of pilgrimage inviolability, ideally, on the Day of Sacrifice; or if he finds none, because there are none available, or because he does not have sufficient funds, then, incumbent upon him is, a fast of three days in the Pilgrimage, that is to say, in a state of pilgrimage inviolability. In such a case, he should enter into the state of pilgrimage inviolability before the seventh of Dhū'l-Hijja, but ideally before the sixth, because one is discouraged from fasting on the Day of 'Arafa. Moreover, he should not fast during these the days of tashrīq, according to the sounder of two opinions attributed to al-Shāfi'ī. And of seven when you return, to your domicile, [be it] Mecca or any other; or when you have completed the rites of the Pilgrimage' (there is a shift from the third [to the second] person); that is a full ten (this sentence reaffirms what has just been said); that, mentioned stipulation regarding the incumbency of the offering or the fast upon the person that has enjoyed [the Visitation], is for him whose family are not present at the Sacred Mosque, so that they are not within 50 miles of the Sacred Enclosure, according to al-Shāfi'ī. If they are [present however], then no blood [sacrifice] or fast is obligatory in his case, even if he has enjoyed [the Visitation]. The mention of 'family' is intended as a notification of the proviso in the case of being 'domiciled' [in the vicinity of the Sacred Mosque]. If one were to take up [temporary] residence, but not be domiciled, before the months of the Pilgrimage and enjoy the Visitation, then that [fast or sacrifice] will be incumbent upon him; this is one of two opinions of al-Shāfi'ī, the other being that it is not [incumbent]. The term ahl, 'family', is said to denote 'oneself'. In the Sunna, in addition to the one that enjoys the Visitation, as mentioned, there is also the one that enters into the state of pilgrimage inviolability for both the Visitation and the Pilgrimage together [sc. qārin, 'one who combines'] or in the case where the Pilgrimage encroaches upon [a Visitation], but before circumambulation [has been performed]. And fear God, in what He commands you and prohibits you; and know that God is severe in retribution, against whoever opposes Him.

[2:197]

The Pilgrimage, the time for it, is in months well-known: Shawwāl, Dhū'l-Qa'da and ten nights, some say all, of Dhū'l Hijja; whoever undertakes, upon himself, the duty of Pilgrimage during them, by entering into the state of pilgrimage inviolability, then no lewdness, [no] sexual intercourse for them, nor wickedness, [nor] acts of disobedience, or disputing, [or] quarrelling, in the Pilgrimage (a variant reading [for fa-lā rafathun wa-lā fusūqun wa-lā jidāla] has the accusative for all three nouns [sc. fa-lā rafatha wa-lā fusūqa wa-lā jidāla]; prohibition is meant in all three cases). Whatever good you do, by way of voluntary almsgiving, God knows it, and will reward you for it. And take provision, to suffice you your journey: this was revealed regarding the people of Yemen, who use to make the Pilgrimage and not take any provisions with them, thus, becoming a burden for others. But the best provision is piety [taqwā, 'piety', literally 'guarding'] with which you are able to guard against asking others [for things]; and fear you Me, O people of pith!, [O] possessors of intellect.

[2:198]

You would not be at fault if you should seek bounty, sustenance, from your Lord, by engaging in commerce at the Pilgrimage: this was revealed in response to their aversion to such an idea; but when you press on, push on, from 'Arafāt, having stood [in prayer] upon it, then remember God, after the overnight stay at Muzdalifa, by repeating the talbiya [sc. labbayka Llāhummā labbayk, 'at thy service, O God, at thy service'], the tahlīl [lā ilāha illā Llāh, 'no god but God'] and making supplications, at the Sacred Waymark, a mountain at the end of Muzdalifa, called Quzah. In one hadīth, the Prophet (s) stood there remembering God and supplicating until his face began to glow brightly, according to Muslim; and remember Him as He has guided you, to the principal rites of His religion and the rituals of His Pilgrimage (the kāf of ka-mā, 'as', is the particle denoting the reason), though previously, before His guidance, you were astray.

[2:199]

Then (thumma denotes the sequence intended) press on, O Quraysh, from where the people press on, that is, from 'Arafa, by standing there together with them (for, they used to stand at Muzdalifa, disdaining to stand with other people); and seek God's forgiveness, for your sins; God is Forgiving, Merciful, to the believers.

[2:200]

And when you have performed, and completed, your holy rites, that is, the devotions pertaining to your pilgrimage, having cast [stones] at the Jamrat al-'Aqaba, performed the circumambulation and stopped at Minā, remember God, by extolling Him and repeating the takbīr [saying Allāhu akbar, 'God is Great'], as you remember your fathers, as you used to remember them and boast about them at the end of your pilgrimage, or yet more intensely, than your remembrance of them (ashadda is in the accusative because it is a circumstantial qualifier referring to dhikr 'remembrance', which itself is in the accusative as the object of udhkurū, 'remember', because had it come after it, it would have functioned as an adjectival phrase). There are some people who say, 'Our Lord, give to us, our lot, in this world', and they are given it; such people will have no part, no lot, in the Hereafter.

[2:201]

And there are others who say, 'Our Lord, give to us in this world good, a grace, and good, Paradise, in the Hereafter, and guard us against the chastisement of the Fire', by not making us enter it. This [former statement] depicts the manner of the idolaters, while [the latter] the way of the believers, and is intended to encourage [people] to petition for good in both abodes, for which one is promised a reward, as He says:

[2:202]

Those — they shall have a portion, a reward, from, as a result of, what they have earned, the deeds they have performed, such as Pilgrimage and supplication; and God is swift at reckoning, reckoning with the whole of creation in half a day of this world, as one hadīth states.

[2:203]

And remember God, by making takbīr [saying Allāhu akbar, 'God is Great'] while you cast your stones at the Jamarāt, during certain days numbered, the three days of tashrīq. If any man hastens on, his departure from Minā, in two days, that is, on the second day of tashrīq after he has cast his stones, that, hastening, is no sin for him; and if he delays, such that he stays until the third night and cast his stones, it is not a sin for him: that is, they have the choice of either, for the sin has been precluded in both cases; if he fears, God during his pilgrimage — for such [a person] is truly a pilgrim — and fear God, and know that to Him you shall be gathered, in the Hereafter, that He may requite you for your deeds.

[2:204]

And among people there is he whose speech in the life of this world pleases you, but it would not please you in the Hereafter because it contradicts what he actually used to believe; and who calls on God to witness what is in his heart, as being in accordance with what he says; yet he is most stubborn in dispute, with you and your followers on account of his enmity towards you: this was al-Akhnas b. Sharīq, a hypocrite who spoke kindly in the presence of the Prophet (s), swearing that he believed in him and that he loved him, and frequently sitting with him. God then revealed his mendacity in this matter. On one occasion he passed by some crops and livestock that belonged to the Muslims and later that night he set fire to them [the crops] and slaughtered them [the livestock]. God, moreover, says:

[2:205]

And when he turns his back, leaving you behind, he hastens, he walks, about the earth to do corruption there and to destroy the tillage and the stock (these [last two actions] are included in such 'corruption'); and God loves not corruption, that is to say, it does not please Him.

[2:206]

And when it is said to him, 'Fear God', in your actions, he is seized by vainglory, pride and rage, in his sin, the one he was commanded to avoid committing. So Hell shall be enough, [it] suffices, for him — how evil a cradling, a resting place it is!

[2:207]

But there are other men who sell themselves, expend themselves in obedience to God, desiring God's pleasure: this was Suhayb [b. Sinān al-Rūmī], who emigrated to Medina when the idolaters began to persecute him, leaving them all his property; and God is Gentle with His servants, for He guides them to what pleases Him.

[2:208]

The following verse was revealed regarding 'Abd Allāh b. Salām and his companions, who after converting to Islam still observed the Sabbath with reverence and were averse to [the consumption of] camels: O you who believe, come, all of you, into submission (read al-salm or al-silm), that is, Islam; kāffatan is a circumstantial qualifier referring to al-silm, meaning, into all of its precepts; and follow not the steps, the ways, of Satan, that is, his temptations to you by way of creating divisions; he is a manifest foe to you, one whose enmity is obvious.

[2:209]

But if you slip, and incline away from implementing all of its precepts, after the clear proofs, the lucid arguments, have come to you, to the effect that this is the truth, know then that God is Mighty, and nothing can prevent Him from taking His vengeance against you; Wise, in His actions.

[2:210]

What do they, those that fail to enter into it [sc. Islam] completely, wait for, await, that God shall come to them, that is, His Command; this is similar to where God says, or that God's command should come to pass [Q. 16:33], meaning His chastisement, in the shadows (zulal, plural of zulla) of clouds, and the angels? The matter is determined, the matter of their destruction has been completed, and to God all matters are returned, in the Hereafter, where He will requite each according to his deeds (read passive [turjaʿu al-umūr, 'matters are returned'] or active [tarjiʿu al-umūr, 'matters return']).

[2:211]

Ask, O Muhammad (s), the Children of Israel, by way of rebuke, how many a clear proof, manifest ones such as the parting of the sea, and the sending down of manna and quails, which they exchanged for unbelief, did We give them (kam, 'how many', is the interrogative particle linking the second object of the verb sal, 'ask', and is also the second object of the verb ātaynā, 'We gave', and its specifier); whoever changes God's grace, that is, what God has blessed him with in the way of signs, for these constitute the causes of guidance, after it has come to him, out of unbelief, God is severe in retribution against him.

[2:212]

Decked out fair to the disbelievers, of Mecca, is the life of this world, in disguise and they have fallen in love with it; and they deride the believers, on account of their poverty, the likes of Bilāl [al-Habashī], ʿAmmār [b. Yāsir], and Suhayb [al-Rūmī], mocking them and treating them condescendingly with their wealth; but those who fear, idolatry, namely, those mentioned, shall be above them on the Day of Resurrection; and God sustains whomever He will without reckoning, with ample sustenance in the Hereafter or in this world, when He gives to those that were mocked possession of the property and lives of those that mocked them.

[2:213]

People were one community, in faith, but they fell into disagreement, and some believed, while others disbelieved; then God sent forth the prophets, to them, as bearers of good tidings, of Paradise for the believers, and warners, of the Fire for the disbelievers; and He revealed with them the Scripture, meaning, the Books, with the truth (bi'l-haqqi, 'with the truth', is semantically connected to anzala, 'He revealed') that He might decide, according to it, between people regarding their differences, in religion; and only those who had been given it, the Scripture, so that some believed while others disbelieved, differed about it, [about] religion, after the clear proofs, the manifest arguments for God's Oneness, had come to them (min [of min baʿdi, 'after'] is semantically connected to ikhtalafa, 'they differed', and together with what follows should be understood as coming before the exception [illā lladhīna, 'only those']); out of insolence, on the part of the disbelievers, one to another; then God guided those who believed to the truth, regarding which (min [of min al-haqqi, 'of the truth'] here is explicative) they were at variance, by His leave, by His will; and God guides, with His guidance, whomever He will to a straight path, the path of truth.

[2:214]

The following was revealed after the Muslims suffered a trying experience: Or did you suppose that you should enter Paradise without there having come upon you the like of, what came upon, those, believers, who passed away before you?, of trials, so that you may endure as they did; a new sentence begins here, explaining the previous one: They were afflicted by misery, extreme poverty, and hardship, illness, and were so convulsed, by all types of tribulations, that the Messenger and those who believed with him said (read yaqūla or yaqūlu), not expecting to see any help, on account of the extreme hardship afflicting them, 'When will God's help come?', [the help] which we were promised; and God responded to them: Ah, but surely God's help is nigh, in coming.

[2:215]

They will ask you, O Muhammad (s), about what they should expend. This was the question posed by ʿAmr

b. al-Jamūh. He was a wealthy elderly man and went to ask the Prophet (s) what and for whom he should expend; Say, to them: 'Whatever you expend of good (min khayrin, 'of good', is an explication of mā, 'whatever', covering small and large amounts, and denotes one half of the question represented by the expender; God responds with regard to the one receiving the expenditure, this pertaining to the other half of the question, in the following) it is for parents and kinsmen, orphans, the needy, and the traveller, that is, they are the most deserving of it; and whatever good you may do, by way of expending or otherwise, God has knowledge of it', and will requite it accordingly.

[2:216]

Prescribed for you, obligatory [for you], is fighting, disbelievers, though it be hateful to you, by nature, because of the hardship involved. Yet it may happen that you hate a thing which is good for you; and it may happen that you love a thing which is bad for you: because the soul inclines towards those desires which result in its destruction and its rejection of the religious obligations that would bring about its happiness. Perhaps, then, even if you are averse to it, you will find much good in fighting, as a result of victory, booty, martyrdom or reward; while, if you were to reject fighting, even if you would like to do so, you will find much evil, because then you may be subjugated, impoverished and denied the reward; God knows, what is good for you, and you know, this, not, so strive in what He commands you.

[2:217]

Thus the Prophet (s) sent forth the first of his raiding parties under the command of 'Abd Allāh b. Jahsh. They fought against the idolaters and killed ['Amr b. 'Abd Allāh] Ibn al-Hadramī in [the sacred month of] Rajab, thinking that it was the last day of Jumādā II. The disbelievers reviled them for making fighting lawful in a sacred month, and so God revealed the following: They ask you about the sacred, the forbidden, month, and fighting in it (qitālin fīhi, 'fighting in it', is an inclusive substitution [for al-shahri l-harāmi, 'the sacred month']). Say, to them: 'Fighting (qitālun is the subject) in it is a grave thing (kabīr, 'grave', is the predicate), that is, heinous in terms of sin; but to bar (saddun is the subject), people, from God's way, His religion, and disbelief in Him, in God, and, to bar from, the Sacred Mosque, that is, Mecca, and to expel its people, the Prophet (s) and the believers, from it — that is graver (the predicate of the [last] subject), [that is] more heinous in terms of sin than fighting in it, in God's sight; and sedition, your idolatry, is graver than, your, slaying', in it. They, the disbelievers, will not cease to fight against you, O believers, until, so that, they turn you from your religion, to unbelief, if they are able; and whoever of you turns from his religion, and dies disbelieving — their, good, works have failed, that is, they are invalid, in this world and the Hereafter. Thus they will not count for anything and will not result in any reward. The specification of death as a condition is because if that person were to return to Islam [again], his original deeds would not be invalidated, and he will be rewarded for them, and he would not have to repeat them, [deeds] such as [performing] the Pilgrimage: al-Shāfi'ī is of this opinion. Those are the inhabitants of the Fire, abiding therein.

[2:218]

When those of the raiding party [of 'Abd Allāh b. Jahsh] thought that, although they had been released from the sin [of having slain in the sacred month], they would not receive any reward, the following was revealed: Verily the believers, and those who emigrate, and depart from their homeland, and struggle in God's way, in order to elevate His religion — those have hope of God's compassion, His reward; and God is Forgiving, of believers, Merciful, to them.

[2:219]

They ask you about wine, and divinatory arrows, gambling, and what the ruling is regarding them. Say, to them: 'In both, that is, in the partaking of both, is great sin (a variant reading [for kabīr, 'great'] has kathīr, 'much') because of the fighting, cursing and swearing that ensue from it; and profit for men, by way of delight and enjoyment in wine, and acquiring money effortlessly from gambling; but the sin in them, that is, the degenerate behaviour in which they result, is greater, graver, than the usefulness'. When this verse was revealed, some gave up drinking, while others persisted, until the verse of sūrat al-Mā'ida [Q. 5:90-91]

finally made it illicit. And they will ask you what, that is to say, how much, they should expend. Say, expend, 'Comfortably' (al-'afwa [in the accusative] is also read in the nominative, al-'afwu, implying a preceding huwa), that is, the surplus of your need, and do not expend what you need, ruining yourselves. So, just as He explained to you what has been mentioned, God makes clear His signs to you that you might reflect,

[2:220]

on, the matters of, this world and the Hereafter, and follow what is best for you in both. They will ask you about orphans, and the distress their affair caused them, for, if they became intimate with them, they may slip into error, but if they put aside the money due to them and prepare their meals for them separately, this would distress them. Say: 'To set their affairs aright, in terms of their funds, by looking after it, and your mingling with them, is better', than you not doing this; and if you intermix with them, your funds and theirs, they are your brothers, in religion and it is only natural for one to intermix his affair with his brother, so you do too; God knows well him who works corruption, in their property when he intermixes with them, from him who sets, it, aright, and God will requite both; and had He willed He would have harassed you, and made it difficult for you by prohibiting you from intermixing with them. Surely God is Mighty, victorious in His affair, Wise, in His actions.

[2:221]

O Muslims, Do not marry idolatresses, disbelievers, until they believe; a believing slavegirl is better than an idolatress, who may be a free woman; this was revealed as a rebuttal of the idea that it was shameful to marry a slavegirl and that it was better to marry an idolatress free woman; though you may admire her, because of her beauty and wealth: this provision excludes the womenfolk of the People of the Scripture (as indicated by the verse [Q. 5:5], [lawful to you] are the chaste women among those who were given the Scripture). And do not marry, off believing women to, idolaters, until they believe. A believing slave is better than an idolater, though you may admire him, for his wealth and good looks. Those, the people of idolatry, call to the Fire, because they invite one to perform deeds that merit this, and for this reason one should not marry with them; and God calls, through the voice of His prophets, to Paradise and pardon, that is, to the deeds that merit these two, by His leave, by His will, so that His call may be heeded by marrying with His friends; and He makes clear His signs to the people so that they might remember, [that] they [might] be admonished.

[2:222]

They will ask you about the monthly period, that is, menstruation and the spot in which it occurs, and how should one treat women during it. Say: 'It is an ailment, filth, or the place whence it issues is so; so part with women, refrain from sexual intercourse with them, in the monthly period, in this time, or in the part affected; and do not approach them, for sexual intercourse, until they are pure (yathurna, or yattahharna: the original tā' [of yatatahharna] has been assimilated with the tā'), that is, until they have cleansed themselves after its cessation; when they have cleansed themselves, then come to them, in sexual intercourse, as God has commanded you', by avoiding it, the female organ, during menstruation and not resorting to any other part. Truly, God loves, that is, He rewards and honours, those who repent, of sins, and He loves those who cleanse themselves, from impurities.

[2:223]

Your women are a tillage for you, that is, the place where you sow [the seeds of] your children; so come to your tillage, that is, the specified place, the front part, as, in whichever way, you wish, whether standing up, sitting down, lying down, from the front or the back: this was revealed in response to the Jews saying that if a person had vaginal intercourse with his wife from behind, the child would be born cross-eyed; and offer for your souls, righteous deeds, such as saying, 'In the Name of God' (bismillāh) when you commence intercourse; and fear God, in what He commands and prohibits; and know that you shall meet Him, at the Resurrection, where He will requite you according to your deeds; and give good tidings, of Paradise, to the believers, who feared Him.

[2:224]

Do not make God, by swearing in His Name, a hindrance, a cause of impediment, in your oaths, that is, setting up [such impediments] by swearing in His Name frequently, so as not, to be pious and God-fearing; in such instances oaths are hateful, and result in perjury, which requires a redemption, effected by doing the opposite [of the oath], such as performing righteous deeds and so forth, which constitute an act of obedience; and to put things right between people: this means, do not be prevented from doing righteous deeds, as mentioned, just because you swore against them; nay, do them and make redemption; [this understanding of the verse is] justified by the reason for its revelation, namely, their refraining from such deeds; surely God is All-Hearing, of what you say, Knower, of your circumstances.

[2:225]

God will not take you to task for a slip, that results, in your oaths, which is what the tongue utters spontaneously and unintentionally, such as 'By God', 'Indeed, by God': in such instances there is no sin and no redemption required; but He will take you to task for what your hearts have earned, what their intention is, when you commit perjury in your oaths; and God is Forgiving, of slips [in your oaths], Forbearing, since He delays the punishment of the one deserving it.

[2:226]

For those who forswear their women, by swearing that they will not have sexual intercourse with them, a wait of four months; if they revert, back from the oath, or repeal it and resume sexual relations, God is Forgiving, of the harm they caused their women by swearing, Merciful, to them.

[2:227]

But if they resolve upon divorce, by not repealing it, then let them go through with it; surely God is Hearing, of what they say; Knowing, of their resolve, meaning that after the waiting period mentioned, they can only revert or divorce.

[2:228]

Divorced women shall wait by themselves, before remarrying, for three periods (qurū'in is the plural of qar'), of purity or menstruation — these are two different opinions — which begin from the moment of divorce. This [stipulation] applies to those who have been sexually penetrated but not to those otherwise, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. The waiting period for immature or menopausal women is three months; pregnant women, on the other hand, must wait until they give birth, as stated in the sūrat al-Talāq [Q. 65:4], while slavegirls must wait two months, according to the Sunna. And it is not lawful for them to hide what God has created in their wombs, of child or menstruation, if they believe in God and the Last Day. Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return]; the statement is not a condition for the possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term ahaqq, 'better right to', does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugality and not being harmed; but their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands'] payment of a dowry and their [husbands] being the bread-winners; God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures.

[2:229]

Divorce, that is, repudiation of the type that may be revoked, is twice; then honourable retention, that is to say, you are then obliged to revert to them to retain them, without harming them; or setting, them, free kindly. It is not lawful for you, O male spouses, to take of what you have given them, of dowry, if you

divorce them, unless the, married, couple fear that they may not maintain God's bounds, that is to say, that they will not honour the rights God has established for them (a variant reading [for yakhāfā, 'they (dual form) fear'] has yukhāfā, with the direct object taking the accusative ending; allā yuqīmā is an inclusive substitution for the person [governing the verb]; both verbs are also read in the second person [sc. takhāfā, 'you fear', tuqīmā, 'you maintain']). If you fear they may not maintain God's bounds, neither of them would be at fault if she were to ransom herself, of some money, so that he should divorce her. In other words, in this instance, there is no culpability either for the man, should he take of the dowry, or for the woman, should she offer of it. Those, prescriptions mentioned, are God's bounds; do not transgress them. Whoever transgresses God's bounds — those are the evildoers.

[2:230]

If he, the husband, divorces her, after the two utterances [of divorce]; she shall not be lawful to him after that, after the third [utterance of] divorce, until she marries another husband, who has sexual intercourse with her, as reported by the two Shaykhs [Bukhārī and Muslim]. If he, the second husband, divorces her, then neither of them would be at fault, that is, the woman and her first husband, to return to each other, in wedlock, after the completion of the waiting period, if they think that they will maintain God's bounds. Those, matters mentioned, are God's bounds, which He makes clear to a people who have knowledge, [a people who] reflect.

[2:231]

When you divorce women, and they have, very nearly, reached, the end of, their term, then retain them, by returning to them, honourably, not harming them, or set them free honourably, or leave them until their term is completed; do not retain them, when reverting, in harm (dirāran is an object denoting reason), to transgress, that is, so as to force them to redemption, or to repudiate them or confine them indoors for a long time; whoever does that has wronged his soul, by exposing it to God's chastisement; take not God's verses in mockery, in jest by contravening them, and remember God's grace upon you, that is, Islam, and the Book, the Qur'ān, and the wisdom, the rulings contained therein, He has revealed to you, to exhort you therewith, so that you should give thanks by acting in accordance with it; and fear God, and know that God has knowledge of all things, and nothing can be hidden from Him.

[2:232]

When you divorce women, and they have reached, completed, their term, of waiting, do not debar them — addressing the guardians here — from marrying their, divorced, husbands when they, the male spouses and their women, have agreed together honourably, in accordance with the Law. The occasion for the revelation [of this verse] was: Ma'qil b. Yasār's sister was divorced by her husband, who then wanted to restore her, but Ma'qil refused, as reported by al-Hākim. That, the prohibition against debarring, is an admonition for whoever of you believe in God and the Last Day, because it is for the benefit of such a person; that, refraining from debarring, is purer for you, better, and cleaner, for you and for them, bearing in mind the suspicion that can be aroused by the couple on account of prior intimacy. God knows, what is in your interest, and you know not, any of this, so follow His commands.

[2:233]

Mothers, shall, suckle their children for two full years (kāmilayn, 'two full ones', is an adjective for emphasis); this is, for such as desire to fulfil the suckling, and this is the maximum length of time. It is for the father to provide, food for, them, the mothers, and clothe them, during the suckling if they be divorced, honourably, to the best of his ability. No soul is charged save to its capacity, its ability; a mother shall not be harmed by her child, that is, on account of the child, by being forced to suckle it, if she does not want to; neither, should, a father, be harmed, by his child, that is, on account of it, by being charged with more than he is able to bear. The mention of both parents here in relation to the child is intended to show sympathy [for both]. The heir, the one inheriting from his father, that is, the young man who is the trustee of his [father's] property, has a similar duty, to that of the father in terms of providing sustenance and clothing for the [other] parent. But if the two, parents, desire by mutual consent, agreement, and consultation, so that

the child’s best interests are clear, to wean, that is, to effect ablactation before the completion of the two-year period, then they would not be at fault, in this matter. And if you (addressing the parents) desire to seek nursing, from other than the mothers, for your children, you would not be at fault, in this respect, provided you hand over, to them, what you have given, what you intend to give them in the way of wages, honourably, in kindness and good nature; and fear God, and know that God sees what you do, and that nothing of it can be hidden from Him.

[2:234]

And those of you who pass away, die, leaving, behind, wives, they shall wait by themselves, after their death, refraining from marriage, for four months and ten, nights: this applies to women who are not pregnant. The waiting period in the case of pregnant women is for them to give birth — as stated by a verse in sūrat al-Talāq [Q. 65:4]. The slavegirl must wait for half this period [of four months] according to the Sunna; when they have reached, completed, their term, of waiting, then you would not be at fault, O guardians, regarding what they may do with themselves, in the way of adorning themselves and offering themselves before suitors, honourably, in accordance with the Law; God is aware of what you do, both secretly and openly.

[2:235]

You would not be at fault regarding the proposal, with the intention of marriage, you present, offer, or hide in your hearts, during the waiting period, to women, whose spouses have died: such as men saying, ‘How beautiful you are!’, or, ‘Who could find one like you?’, or ‘How many a man must desire you!’. God knows that you will be mindful of them, in proposing to them impatiently, and so He has permitted you to make such offers; but do not make arrangements, of marriage, with them secretly, unless you speak honourable words, such as are acknowledged by the Law, in other words, such as proposals, that which is permitted to you. And do not resolve on the knot, the consummation, of marriage until that which is written, the period prescribed, has reached its term, and has been completed; and know that God knows what is in your souls, of resolve or otherwise; so be fearful of Him, that He should chastise you if you have made such resolve; and know that God is Forgiving, toward him who is fearful of Him, Forbearing, in delaying the chastisement of the one deserving it.

[2:236]

You would not be at fault if you divorce women while you have not touched them (tamassūhunna: also read tumāssūhunna), that is, [while] you have not had sexual intercourse with them, nor appointed any obligation, dowry, for them (the particle mā, ‘while’, relates to the verbal action and is also adverbial) that is to say, there are no sinful consequences for divorcing them if you have not copulated with them or assigned them a dowry, so divorce them; yet make provision of comforts for them honourably, that is, in accordance with the Law (bi’l-maʿrūf, ‘honourably’, is an adjectival qualification of matāʿan, ‘comforts’), giving them what they can enjoy, the one of ample means, the affluent among you, according to his means, and the needy man, of restricted income, according to his means — an obligation (haqqan, ‘obligation’, is either a second qualifier of matāʿan, ‘comforts’, or an emphatic verbal noun), on the virtuous, the obedient ones.

[2:237]

And if you divorce them before you have touched them, and you have already appointed for them an obligation, then one-half of what you have appointed, must be given to them and the other half returns to you; unless it be that they, the women, make remission, and forgo it, or he makes remission, by leaving her the entire amount, the one in whose hand is the knot of marriage, the husband to be, or as Ibn ʿAbbās is reported to have said, ‘The legal guardian, where the female is a minor’; in which case nobody would be at fault; yet that you should remit (wa-an taʿfū is the subject) is nearer to piety (aqrabu li’l-taqwā is its predicate). Forget not kindness between you, that is, to be bountiful towards one another; surely God sees what you do, and will requite you accordingly.

[2:238]

Maintain the, five, prayers, by performing them at their appointed times, and the middle prayer, either that of the afternoon, or the morning, or the midday, or another prayer (there are many opinions on this matter); God has singled it out for mention because of its merit; and stand, in prayer, submissive to God, li Llāhi qānitīn: some have said that this means 'obedience', on account of the Prophet (s) saying, 'Wherever the [expression] qunūt ['submission'], appears in the Qur'ān, it denotes obedience', as reported by Ahmad [b. Hanbal] and others; it is also said to mean 'in silence' [sākitīn], on the basis of a hadīth of Zayd b. Arqam, in which he said, 'We used to speak to each other sometimes during prayer, but when this was revealed, we were commanded to be silent and were forbidden to talk', as reported by the two Shaykhs [Bukhārī and Muslim].

[2:239]

And if you are in fear, of an enemy, or a torrent, or a predatory animal, then standing (rijāl, plural of rājil), praying while walking, or mounted (rukbān, plural of rākib). In other words, in whichever way you can, facing the direction of the qibla or otherwise, making the gestures of genuflexion and prostration; but when you are secure, from any fear, then remember God, by performing prayer, as He taught you what you knew not, before He taught you its obligations and its proper ways (the particle kāf [of ka-mā, 'as'] has the same meaning as mithl ['like'], while the mā is related to the verbal action, or is relative).

[2:240]

And those of you who die, leaving wives, let them, make testament (wasiyyatan, or wasiyyatun) for their wives, as an obligation, and give them provision, what they can enjoy of property and clothes, for, until the completion of, a year (matā'an ilā l-hawl, 'provision for a year', is a circumstantial qualifier), that is, without expelling them from their habitations; but if they go forth, of their own accord, you would not be at fault, [you] the guardians of the dead one, regarding what they may do with themselves honourably, in accordance with the Law, such as adorning themselves or abandoning the mourning, or that you should cut off their expenditure; God is Mighty, in His Kingdom, Wise, in His actions. The testament mentioned here was abrogated by the 'inheritance' verse [Q. 4:12], and the waiting of one year [without expulsion] was abrogated by the previous verse four months and ten [Q. 2:234] which was revealed later. In the opinion of al-Shāfi'ī, may God have mercy on him, the habitation remains hers.

[2:241]

There shall be provision for divorced women, which they are given, honourably, as is feasible — an obligation (haqqan, 'obligation', is in the accusative because it is governed by an implied verb) on those who fear God, may He be exalted. He has repeated the phrase in order to include the woman that has been touched [sexually], since the previous verse addresses a different issue.

[2:242]

So, in the same way that He has explained to you what has been mentioned, God makes clear His signs for you, so that you might understand, reflect.

[2:243]

Have you not seen (an interrogative to provoke amazement and a longing to hear what will follow), that is, 'Has your knowledge not attained', those thousands, four, eight, ten, thirty, forty or seventy thousand, who went forth from their habitations fearful of death? (hadhara'l-mawt: an object denoting reason). These were a people from among the Children of Israel who fled their homeland after it was afflicted with plague. God said to them, 'Die!', and they did. Then He gave them life, after eight days or more, as a result of the supplication of their prophet Ezekiel (Hizqīl), and they lived on for a while with the effects of death still upon them, such that when they wore garments these turned into shrouds for the deceased; and this [phenomenon] remained with their descendants. Truly God is bounteous to people, such as when He gave life back to those just mentioned, but most people, that is, disbelievers, are not thankful. The purpose of

mentioning the story of these people is to encourage believers to fight [in the way of God], which is why the following [statement] is supplemented to it:

[2:244]

So fight in God's way, in order to elevate His religion, and know that God is Hearing, of your sayings, Knowing, of your affairs, and He will requite you accordingly.

[2:245]

Who is he that will lend God a loan, by expending his property in the way of God, that is good, by expending it for the sake of God, Mighty and Majestic, out of pureness of heart, and He will multiply (yudā'if, also read yuda''if) it for him manifold?, up to ten or seven hundred times or more, as will be mentioned soon. God straitens, sustenance for whomever He wills in order to try him, and enlarges, it in abundance for whomever He wills in order to test him; and to Him you shall be returned, in the Hereafter through the Resurrection, where He will requite you for your deeds.

[2:246]

Have you not seen, the story and the tale of, the council, an assembly, of the Children of Israel, after, the death of, Moses, when they said to a prophet of theirs, namely, Samuel, 'Send, establish, for us a king, to unite us and to whom we can refer [matters], and we will fight, with him, in God's way'. He, the prophet, said, to them: 'Might it be that ('asaytum, or 'asītum) if fighting is prescribed for you, you will not fight? (allā tuqātilū is the predicate of 'asā, 'might it be'; the interrogative is intended to confirm the expectation that follows [sc. that they will not fight]). They said, 'Why should we not fight in God's way, when we have been expelled from our habitations and our children?', as a result of these latter being taken captive or killed, that which they suffered at the hands of Goliath and his men. The meaning is, 'There is nothing to stop us fighting, provided the requirement [we demanded] is forthcoming'. God, exalted be He, says, Yet when fighting was prescribed for them, they turned their backs, from fighting in cowardice, except a few of them, the ones that crossed the river with Saul (Tālūt), as will be mentioned; and God has knowledge of the evildoers, and will requite them accordingly. The prophet then asked his Lord to send forth a king, and God responded by sending forth Saul.

[2:247]

Then their prophet said to them, 'Verily God has raised up Saul for you as king' They said, 'How can he be king over us when we have better right than he to kingship, since he is not of the tribe of monarchs or that of prophets; he [Saul] was a tanner or a shepherd; seeing he has not been given amplitude of wealth?' which he can use to establish a kingdom. He, the prophet, said, to them, 'God has chosen him over you, for kingship, and has increased him broadly, amply, in knowledge and body: at that time, he was the most knowledgeable and the most handsome of all the Children of Israel, and the most perfect of character. God gives the kingship to whom He will, in the way He does, and there can be no objection; and God is Embracing, in His bounty, Knowing, of those who deserve it.

[2:248]

And their prophet said to them, after they had demanded a sign of his kingship: 'The sign of his kingship is that there will come to you the Ark, a chest containing the images of the prophets, which God sent down to Adam, and which was handed down to them [sc. the Israelites], until the Amalekites seized it from them in battle. They used to commence fighting invoking it before their enemy and marching behind it, as well as experience peacefulness in its presence, as God says: therein is a Spirit of Peace, reassurance for your hearts, from your Lord, and a remnant of what the folk of Moses and the folk of Aaron left behind, which were Moses's pair of sandals and his staff, Aaron's turban, a measure (qafīz) of the manna that used to come down on them, and the pieces of the broken tablets, the angels bearing it (tahmiluhu l-malā'ikatu, the circumstantial qualifier referring to the subject of the verb ya'tiyakum, 'there will come to'). Surely in that shall be a sign for you, of his kingship, if you are believers'. The angels bore it between the earth and the

sky while they gazed at it, until finally they placed it before Saul. They then acknowledged his kingship and hastened to enlist in the [holy] struggle, and he chose seventy thousand of their young men.

[2:249]

And when Saul went forth with the hosts, from the Holy House [sc. Jerusalem], the heat was intense and so they asked him for water; he said, 'God will try, test, you, in order to distinguish the obedient among you from the disobedient, with a river, between Jordan and Palestine, whoever drinks of it, of its water, is not of me, is not of my followers, and whoever tastes it not, he is of me, except for him who scoops up with his hand' (ghurfa, or gharfa, 'a scoop'), satisfying himself therewith and not taking more, he is also of my followers. But they drank of it, when they reached it and saw that it was abundant, except a few of them, who restricted themselves to a scoop: it is reported that one scoop was enough for each man and his horse, and they numbered over three hundred; and when he crossed it, with those who believed, the ones who confined themselves to the one scoop, they, the ones that drank profusely, said, 'We have no power today against Goliath and his troops', that is, [no power] to fight them, and they were cowardly and did not cross it. Those who thought, with certainty that, they would meet God, at the Resurrection, and these were the ones that crossed it, said, 'How often (kam, 'how', functions as a predicate, meaning kathīr, 'many') a little company, group of men, has overcome a numerous one, by God's leave, by His will; and God is with the patient', [providing them] with help and assistance.

[2:250]

So, when they went forth against Goliath and his troops, facing them in military columns, they said, 'Our Lord, pour out upon us patience, and make firm our feet, by strengthening our hearts for this struggle, and grant us victory over the disbelieving folk!'

[2:251]

And they routed, they broke, them, by the leave of God, by His will, and David, who was among the ranks of Saul's army, slew Goliath; and God gave him, David, the kingship, over the Children of Israel, and Wisdom, prophethood after the death of Samuel and Saul, and the combination [of kingship and prophethood] had never come to anyone before him; and He taught him such as He willed, of the manufacture of mail-coats and the speech of birds. Had God not repelled people some (ba'dahum, 'some', substitutes for [saying] ba'dan min al-nās, 'some people') by means of others the earth would have surely been corrupted, with idolaters defeating and slaying Muslims, and mosques being destroyed; but God is bounteous to all worlds, by repelling some by means of others.

[2:252]

These, verses, are the verses of God We recite to you, O Muhammad (s), as narration, in truth, and assuredly you are one of the Messengers [of God], the emphasis is made here with the particle inna [of innaka, 'surely you are'], with the remainder of the statement being a rebuttal of the disbelievers' saying, 'You are no Messenger'.

[2:253]

Those (tilka is the subject) messengers (al-rusul is either an adjective or the predicate) some We have preferred above others, by assigning a particular trait to one not found in the other; some there are to whom God spoke, such as Moses, and some He raised in rank, namely, Muhammad (s), on account of his call being to all peoples, his being the Seal of the Prophets, on account of the superiority of his community to all others, the sundry miracles and the many special qualities. And We gave Jesus son of Mary the clear proofs, and confirmed him, strengthened him, with the Holy Spirit, namely, Gabriel who would accompany him wherever he went. And had God willed, that all people be guided, those who came after them, after the messengers, that is, their communities, would not have fought against one another after the clear proofs had come to them, because of their disagreement and their leading one another astray; but they fell into variance, as He willed, and some of them believed, and adhered firmly to his faith, and some disbelieved, as

the Christians did after Jesus (al-Masīh), and had God willed they would not have fought against one another (repeated here for emphasis), but God does whatever He desires, giving success to whomever He will and disappointment to whomever He will.

[2:254]

O you who believe, expend of what We have provided you with, what is due of it as alms, before there comes a day in which there shall be neither commerce, ransom, nor friendship, that can be of any benefit, nor intercession, without His permission (a variant reading has all three nouns in nominative inflection bay'un, khullatun, shafā'atun [as opposed to lā bay'a, lā khullata, lā shafā'ata]): this is the Day of Resurrection. And the disbelievers, those that disbelieve in God or in the obligations He has imposed on them — they are the evildoers, for not respecting God's command.

[2:255]

God, there is no god, that is, there is none worthy of being worshipped in [all] existence, except Him, the Living, the Everlasting, the Eternal Sustainer, the One constantly engaged in the management of His creation. Slumber does not seize Him, neither sleep; to Him belongs all that is in the heavens and the earth, as possessions, creatures and servants; who is there, that is to say, none is there, that shall intercede with Him save by His leave?, in this for him. He knows what lies before them, that is, creation, and what is after them, of the affairs of this world and the Hereafter; and they encompass nothing of His knowledge, that is, they know nothing of what He knows, save such as He wills, to inform of it by way of His messengers. His throne subsumes the heavens and the earth, it is said that His knowledge encompasses them both; it is also said that the kursī ('throne') itself subsumes them on account of its vastness, as in the hadīth, 'The seven heavens compared to the kursī are like seven silver coins lying in a metal shield [of armour]'; the preserving of them, the heavens and the earth, wearies Him not, does not burden Him; He is the Sublime, above His creation by virtue of His subjugation [of them], the Tremendous, the Great.

[2:256]

There is no compulsion in, entering into, religion. Rectitude has become clear from error, that is say, through clear proofs it has become manifest that faith is rectitude and disbelief is error: this was revealed concerning the Ansār [of Medina] who tried to compel their sons to enter into Islam; so whoever disbelieves in the false deity, namely, Satan or idols (tāghūt, 'false deity', is used in a singular and plural sense), and believes in God, has laid hold of the most firm handle, the tight knot, unbreaking, that cannot be severed; God is Hearing, of what is said, Knowing, of what is done.

[2:257]

God is the Protector, helper, of the believers; He brings them forth from the shadows, of unbelief, into the light, of faith. And the disbelievers — their protectors are false deities, that bring them forth from the light into the shadows: the repetition of 'bringing forth from' here is either to be taken as a reflection of His [previous] words, "He brings them forth from the shadows", or as a reference to all those Jews who believed in the Prophet before he was sent, but then rejected him, those are the inhabitants of the Fire, therein they shall abide.

[2:258]

Have you not seen him who disputed with Abraham, concerning his Lord, because of the fact, that God had given him the kingship?, that is, his arrogance towards this very grace of God: this was Nimrod (Nimrūd). When (idh is a substitution for hājja, 'disputed') Abraham, in response to the other's question, 'Who is this Lord of yours to whom you are calling us?', said: 'My Lord is He who gives life, and makes to die', the One that creates life and death in bodies; he [Nimrod] said, 'I give life, by sparing, and make to die', by killing. He then had two men brought before him, killed one and spared the other. When Abraham realised that this man was a fool, Abraham, resorting to a more sophisticated argument, said: 'God brings the sun from the east; so bring, you, it from the west.' Then the disbeliever was confused, perplexed and amazed; and God

guides not the folk who do evil, disbelieving, to the art of argument.

[2:259]

Or, did you see, such as he, Ezra ('Uzayr), who (the kāf of ka'lladhī, 'such as he who', is extra) passed by a city, namely, the Holy House [sc. Jerusalem], riding on an ass and carrying with him a basket of figs and a cup of juice, [a city] that was fallen down, collapsed, upon its turrets, its roof tops: after Nebuchadnezzar had destroyed it; he said, 'How (annā means kayfa, 'how') shall God give life to this now that it is dead?', challenging the power of the exalted One, so God made him die, and remain dead for, a hundred years, then he raised him up, brought him back to life to show him how this could be done; He, God, said, 'How long have you tarried?', been here?; he said, 'I have tarried a day, or part of a day', because he fell asleep before noon, and was made dead and then brought back to life again at sunset, and thus he thought it was a day's sleep; He said, 'Nay; you have tarried a hundred years. Look at your food, the figs, and drink, the cup of juice, it has not spoiled, despite the length of time (the final hā' of yatasannah, 'to spoil', is said to belong to the original root, s-n-h; but it is also said to be silent, in which case the root would be s-n-y; a variant reading omits the final hā'); and look at your ass, how it is, and he saw that it had died, and all that remained were its withered white bones. We did this so that you would know and, so that We would make you a sign, of [the truth of] the Resurrection, for the people. And look at the bones, of the ass, how We shall set them up, how We shall raise them back to life (nunshiruhā, or nanshiruhā, derived from the two expressions, nashara and anshara; a variant reading has nunshizuhā, meaning 'How We shall move it and make it stand'); and then clothe them with flesh', and when he looked at it, he saw that [the bones] had been reconstituted and clothed with flesh, and that the Spirit had been breathed into it, making it bray. So, when it was made clear to him, as a result of witnessing it, he said, 'I know (a variant reading for a'lam, 'I know', has [the imperative] i'lam, 'know!', thus making it a command from God), with the knowledge of direct vision, that God has power over all things'.

[2:260]

And, mention, when Abraham said, 'My Lord show me how You give life to the dead,' He, God, exalted be He, said, to him, 'Why, do you not believe?', in My power to revive; God asks him this even though He knows of his belief in this [power], as a response to his request, and so that the ones listening will know the purpose [of the request]; 'Yes,', I do believe, he said, 'but, I ask You, so that my heart may be re-assured', [so that it may be] at peace, through direct vision, in addition to that [certainty] which is sought through logical reasoning. Said He, 'Take four birds, and twist them to you (sirhunna, or surhunna), turn them towards you, cut them up and mix together their flesh and feathers, then set a part of them on every hill, in the land around you, then summon them, to you, and they will come to you in haste. And know that God is Mighty, that nothing is beyond Him, Wise', in His actions. Abraham took a peacock, an eagle, a raven and a cock and did with them as has been mentioned, but kept their heads with him. He called them, and all the parts began to fly back together, combining until they were whole and returning to their heads.

[2:261]

The likeness, of the quality of the expenditure, of those who expend their wealth in the way of God, that is, in obedience of Him, is as the likeness of a grain of corn that sprouts seven ears, in every ear a hundred grains: likewise what they expend will be multiplied seven hundred times; so God multiplies, even more than this, for whom He will; God is Embracing, in His bounty, Knowing, those who deserve such multiplications.

[2:262]

Those who expend their wealth in the way of God then do not follow up their expenditure with reminder of their generosity, of the one on whom they expended, for example, by saying, 'I was good to him and restored his affairs'; and injury, to that person, by mentioning this to people whom he would prefer not to know about it; their wage, the reward for their expenditure, is with their Lord, and no fear shall befall them, neither shall they grieve, in the Hereafter.

[2:263]

Honourable words, kind talk and a generous reply to the beggar, and forgiveness, towards him for his persistence, are better than a voluntary almsgiving followed by injury, through reproach and deriding him for his begging; and God is Independent, of the voluntary almsgiving of His servants, Forbearing, in His delaying the punishment of the reproachful and injurious one.

[2:264]

O you who believe, annul not, the rewards of, your voluntary almsgivings with reproach and injury, as, in the manner of the annulment of the expenditure of, one who expends of his substance to show off to men and believes not in God and the Last Day: this is the hypocrite. The likeness of him is as the likeness of a smooth rock on which is soil, and a torrent, of intense rain, smites it, and leaves it barren, and smooth with nothing on it. They have no power (lā yaqdirūna is a resumption of the statement about the likeness of the one that expends for show; the person becomes plural on account of the [potential plural] implication of alladhī, 'the one who') over anything that they have earned, that they did, in other words, they find no reward for it in the Hereafter, just as one finds nothing of the dust that was on the surface of the smooth rock, after the rain has washed it away. God guides not the disbelieving folk.

[2:265]

But the likeness, of the expenditure, of those who expend their wealth, seeking God's good pleasure, and to confirm themselves, that is, to realise the reward thereof, in contrast to the hypocrites who do not hope for it, since they do not believe in it, is as the likeness of a garden, an orchard, upon a hill, (read rabwa or rubwa) a high ground; a torrent smites it and it yields, gives forth, its produce (read ukulahā or uklahā), its fruits, twofold, twice the fruits of another [garden]; if no torrent smites it, then dew, (tall, a light drizzle) which falls on it and suffices it on account of its altitude. In other words, it grows and bears fruit, regardless of how much rain falls; likewise are the expenditures of those mentioned: they will increase with God, regardless of how much they were; and God sees what you do, and He will requite you for it.

[2:266]

Would any of you wish to have a garden, an orchard, of date-palms and vines, with rivers flowing beneath it, for him there is in it all manner of fruit, then old age smites him, and makes him too weak to profit from it, and he has seed, but they are weak, young children who cannot manage it; then a whirlwind (i'sār are violent winds) with fire smites it, and it is consumed?, so that he loses what he is most in need of, and now he and his children have become incapacitated, confused, without any resources. This is a similitude of how the expenditure of the one expending for show, or the one who reproaches [after having expended], vanishes and how it is of no avail when he will be most in need of it in the Hereafter (the interrogative [a-yawaddu, 'would any wish'] is intended as a denial). According to Ibn 'Abbās, this is the person who performs deeds of obedience, but when Satan comes to him, he begins to work disobedience, until all his good deeds have been consumed. So, in the way that He has explained what has been mentioned, God makes clear the signs to you, so that you might reflect, and take heed.

[2:267]

O you who believe, expend of, that is to say, purify, the good things you have earned, of property, and, the good things, of what We have produced for you from the earth, of grains and fruits, and seek not (lā tayammamū, means lā taqsudū) the corrupt, the vile, of it, the above-mentioned, for your expending, it as alms (tunfiqūna, 'you expend', is a circumstantial qualifier referring to the person of [the verb] tayammamū, 'seek'); for you would never take it, the vile part, yourselves, if you were given it as something due to you; without closing your eyes to it, by being careless and mindless, so how do you expect to give what is due to God from this?; and know that God is Independent, of your expenditures, Laudable, praised in every situation.

[2:268]

Satan promises you poverty, by making you fear [loss] when you make a voluntary almsgiving, and so you withhold it, and enjoins you to indecency, niggardliness and the impeding of almsgiving; but God promises you, in return for your expenditure, His pardon, for your sins, and His bounty, as sustenance from Him; and God is Embracing, in His bounty, Knowing, the one who expends.

[2:269]

He gives wisdom, that is, the profitable knowledge that leads to [righteous] action, to whomever He will, and he who is given wisdom, has been given much good, because he will end up in perpetual bliss; yet none remembers (the tā' of yadhdhakkar has been assimilated with the dhāl), that is to say, [none] is admonished, but the people of pith, possessors of intellects.

[2:270]

And whatever expenditure you expend, be it as alms or a voluntary almsgiving, and whatever vow you make, and fulfil, surely God knows it, and will requite you for it. For the evildoers, who prevent almsgiving and vows, or expend other than the way they should, in disobedience to God, they have no helpers, to protect them from His chastisement.

[2:271]

If you proclaim, make manifest, your voluntary almsgivings, that is, your supererogatory deeds, it is a fine thing, to show them; but if you conceal them, and give them to the poor, that is even better for you, than making them manifest or giving it to the rich. As regards the obligatory almsgiving, it is better to make it manifest, so that it serves as an example and so that one is not accused [falsely of not giving]; as regards giving it to the poor, this is obligatory; and it will absolve you of, some of, your evil deeds (read yukaffir, 'it will absolve', or nukaffir, 'We will absolve', either in apocopated form [with no final vowel, yukaffir, nukaffir], being a supplement to the locus of fa-huwa, 'that is', or with nominative inflection [yukaffiru, nukaffiru], indicating the beginning of a new sentence). God is aware of what you do, knowing its inner and outer aspects, nothing of it being hidden from Him.

[2:272]

When the Prophet (s) was prohibited from giving voluntary alms to idolaters [as an incentive] for them to embrace Islam, the following was revealed: You are not responsible for guiding them, that is to say, for people, that they should embrace Islam, [you are responsible] only for conveying the Message [to them]; but God guides, with His guidance, whomever He will, to embrace Islam. And whatever good, property, you expend is for yourselves, since the reward is for you; for then you are expending, desiring only God's Face (this clause is the predicate, denoting a prohibition), that is to say, His reward and not any other transient object of this world, and whatever good you expend, its requital, shall be repaid to you in full, and you will not be wronged, you will not suffer any diminishment of it (both [of the last two] sentences emphasise the first one).

[2:273]

For the poor (this is the predicate of the missing subject, al-sadaqāt, 'voluntary almsgiving'), who are constrained in the way of God, those who have confined themselves [in preparation] for the struggle: this was revealed concerning the people of Suffa, consisting in some four hundred of the Emigrants (muhājirūn), set apart [from the other Muslims] for the study of the Qur'ān and to take part in raids; and they are unable to journey (darban, means safaran) in the land, to engage in commerce and earn their living, since they are fully engaged in the struggle; the ignorant man supposes them, on account of the way they behave, rich because of their abstinence, that is, their refraining from asking for things; but you, the one being addressed, shall know them by their mark, by the signs of their humility and exertion; they do not beg of men, and make urgent demands, importunately, that is to say, they do not beg in the first place, so there is no question of persistence. And whatever good you expend, surely God has knowledge of it, and will requite it accordingly.

[2:274]

Those who expend their wealth night and day, secretly and openly, their wage awaits them with their Lord, and no fear shall befall them, neither shall they grieve.

[2:275]

Those who devour, that is, [those who] seize by way of, usury, which is an excess [levied] in transactions of money or foodstuffs either on their value or on credit, shall not rise again, from their graves, except, rising, as one whom Satan has made prostrate, demented, from touch, [through] madness (min al-mass, 'from touch', is semantically connected to yaqūmūna, 'they rise'); that, which befalls them, is because, of the fact that, they say, 'Trade is like usury', in terms of permissibility: this [statement] is a type of reversed simile used for intensity [sc. 'usury is like trade' is the expected word order]. God responds to them saying that: God has permitted trade, and forbidden usury. Whoever receives an admonition from his Lord and desists, from devouring it, he shall have his past gains, those made before the prohibition and which cannot be reclaimed from him, and his affair, with regard to pardoning him, is committed to God; but whoever reverts, to devouring it, treating it like trade in terms of lawfulness — those are the inhabitants of the Fire, abiding therein.

[2:276]

God effaces usury, diminishing it and eliminating any blessing in it, but He augments voluntary almsgivings with interest, increasing them, making them grow and multiplying their reward. God loves not, that is to say, He will requite, any guilty, profligate devouring it, ingrate, who deems usury licit.

[2:277]

Those who believe and perform righteous deeds, and establish the prayer, and pay the alms — their wage awaits them with their Lord, and no fear shall befall them, neither shall they grieve.

[2:278]

O you who believe, fear God, and give up, abandon, the usury that is outstanding, if you are believers, true to your faith, since it is expected of the believer that he adhere to God's command: this was revealed when some of the Companions, after the prohibition, wanted to reclaim some of the usury from before.

[2:279]

But if you do not, do what you have been commanded, then be warned, have knowledge, of war from God, and His Messenger, against you: herein is a grave threat for them. When it was revealed, they said, 'What power can we have in a war against Him!' Yet if you repent, and forgo it, you shall have your principal sums, the original amounts, not being unjust, by charging interest, and no injustice being done to you, by way of any diminution.

[2:280]

And if any man, in debt, should be in difficulties, then, let him have, respite, a postponement, till things are easier (read maysara or maysura, meaning 'a time of ease'); but that you should give (tassaddaqū, where the second tā' of the softened form, tatasaddaqū, has been assimilated with the sād), the one in difficulty, a voluntary almsgiving, by waiving his debt, is better for you, did you but know, [if you know] that it is better for you, then do it. In a hadīth it is said, 'Whoever gives respite to one in difficulty, or waives his debt, God will place him under His shade, on a day when there shall be no shade except God's', as reported by Muslim.

[2:281]

And fear a day wherein you shall be returned to God, namely, the Day of Resurrection (read the passive [turja'ūna] meaning, 'you shall be returned', or the active [tarji'ūna] meaning 'you shall return'), and every soul, on that day, shall be paid in full, the requital of, what it has earned, what it has done of good or evil; and they shall not be wronged, through any loss of a good deed or the incurring of an extra evil deed.

[2:282]

O you who believe, when you contract, when you are dealing with, a debt, such as in prepayment for (future) delivery of goods or a loan, one upon another for a stated, a known, term, write it down, as confirmation and security against any dispute; and let a writer write it, the contract of debt, down between you justly, accurately, not increasing or decreasing the amount or the terms; and let not any writer refuse to write it down, if he is requested for such a task, as God has taught him (the kāf of ka-mā, 'as', is semantically connected to the verb ya'ba, 'refuse'), that is, just as He has given him the advantage of knowing how to write, he should not be niggardly in this respect; so let him write (repeated for emphasis), and let the debtor dictate, to the one writing the contract, for he is the one being witnessed, and must be fully aware of his obligations; and let him fear God his Lord, when dictating, and not diminish anything of it, of the debt due. And if the debtor be a fool, a squanderer, or weak, not up to dictating on account of old age or immaturity, or unable to dictate himself, on account of being dumb, or not knowing the language and so forth, then let his guardian, the one in charge of his affairs, be it a parent, an executor, a custodian or an interpreter, dictate justly. And summon to bear witness, the debt, two witnesses, men, mature Muslim free men; or if the two, witnesses, be not men, then one man and two women, to bear witness, such witnesses as you approve of, on account of their piety and probity; the number of women is because of the fact, so that if one of the two women errs, forgets the testimony, given their lesser astuteness and accuracy; the other, the one remembering, will remind her (read fa-tudhakkira or fa-tudhkira), the one that has forgotten — the 'reminding' clause is the reason [for the choice of two women], that is to say, so that she may be reminded if she errs or strays into error, because this [forgetfulness] is the cause of it (a variant reading [for an, 'that'] has the conditional in, 'if', with [the verb inflected as] tudhakkiru, 'she will remind', making it a new sentence, the response to which [follows]); and let the witnesses not refuse, whenever (the mā of idhā mā, 'whenever', is extra) they are summoned, to bear witness and take responsibility for the testimony; and be not disdainful, lazy, to write it down, that which you have witnessed in truth (for this frequently occurred), be it, small or great, a little or much, with its term, that is, the date on which it is due (ilā ajlihi is a circumstantial qualifier referring to the [pronominal suffix] hā' of taktubū-hu, 'you write it down'); that, writing down, is more equitable, more just, in God's sight, more upright for testimony, that is to say, [that is] more helpful in summoning witness, because it contains the reminder; and nearer, closer to attaining [the desired state] that you will not be in doubt, with regard to the amount and the due dates; unless it be, [that] there is, trade carried out there and then (tijāratun hādiratun: a variant reading has tijāratan hādiratan, in which case the nominal sentence is missing its subject, and must be the pronoun for tijāra, 'trade', that is, hiya, 'it [fem. pronoun]') that you give and take between you, without there being a time-frame, then you will not be at fault if you do not write it, the merchandise itself, down. And take witnesses, over it, when you are trading with one another, for this is a better means of preventing dispute. The provisions here are delegated (to the personal choice of the people involved). And let not either writer or witness, the creditor and the debtor, be pressed, to distorting [the agreement], being prevented from testimony or dictation; nor should the creditor press them by charging them with what is not suitable for the testimony or the dictation; and if you do, what is prohibited to you, that is sinfulness, a rebellion against obedience, and lack of truth, in you. And fear God, in what He commands and prohibits. God teaches you (wa-yu'allimukumu Llāhu, is an implied circumstantial qualifier or it denotes the beginning of a new clause), what is in your best interests, and God knows all things.

[2:283]

And if you are upon a journey, travelling and you contract a debt, and you do not find a writer, then a pledge (ruhun or rihān, plural of rahn) in hand, as a guarantee for you. The Sunna clarifies the permissibility of making pledges in towns, where writers may be forthcoming; but the stipulation is made in the event of travel because in this case it is more important to have a guarantee; God's reference to it being 'in hand' (maqbūda) is a condition for the pledge given to be valid, and to satisfy the pledgee or his representative. But if one of you, the creditor, trusts another, the debtor, over the debt and does not require a pledge, let

him who is trusted, the debtor, deliver his trust, the debt; and let him fear God his Lord, when delivering it. And do not conceal the testimony, if you are summoned to give it; whoever conceals it, his heart is sinful: the heart is mentioned because it is the locus of the testimony, and because if it sins, there are other sinful consequences, and so the person will be punished as though he were a sinner; and God knows what you do, nothing of which can be hidden from Him.

[2:284]

To God belongs all that is in the heavens and the earth. Whether you disclose, manifest, what is in your hearts or hide it, of evil and resolve for it, God shall take you to account for it, informing you of it on the Day of Resurrection. Then He will forgive whom He will, to forgive, and chastise whom He will, to chastise (both verbs are apocopated [fa-yaghfir, 'he will forgive', wa-yu'adhdhib, 'he will chastise'] if taken as the responses to the conditional, in tubdū, 'if you proclaim'; but they may also be read with a final nominative inflection [yaghfiru, yu'adhdhibu] in which case, it would [constitute a new clause and] follow on from an implicit fa-huwa, 'then He'). And God has power over all things, including reckoning with you and requiting you.

[2:285]

The Messenger, Muhammad (s) believes in, affirms the truth of, what was revealed to him from his Lord, namely, the Qur'ān, and the believers (wa'l-mu'minūna is a supplement to al-rasūlu, 'the Messenger'); each one (the tanwīn of kullun stands in place of the second noun in an annexation [sc. kullu wāhidin]) believes in God and His angels, and in His Books, all of them and each of them, and His messengers, and they say, 'we make no distinction between any of His messengers', believing in some and disbelieving in others, in the manner of the Jews and the Christians. And they say, 'We hear, what we have been enjoined to hear and accept, and obey; we ask you: Your forgiveness, our Lord; to You is the homecoming', that is, the return at the Resurrection. When the previous verse was revealed, the believers complained of evil whisperings and it grieved them that they should be taken to account according to [the principle expressed in] it, and so the following was revealed:

[2:286]

God charges no soul save to its capacity, that is, what it is capable of bearing; for it is what it has merited, of good and its reward, and against it is what it has earned, of evil and its burden: no person shall be requited for another's sin or for what he has not earned, even if he was tempted to do it. Say: Our Lord, take us not to task, by way of chastisement, if we forget, or err, by straying from the right path unknowingly — as You used to take to task those before us: God has lifted this [burden] from this community, as reported in hadīth. The petition here, then, is a way of acknowledging God's favour; our Lord, burden us not with a load, an affair which we cannot bear, such as You did lay upon those before us, namely, upon the Children of Israel, as for example, the killing of oneself in repentance, the paying of a quarter of one's property for alms, and the severing of the impure part. Our Lord, do not burden us beyond what we have the power, the strength, to bear, of obligations and trials; and pardon us, effacing our sins, and forgive us, and have mercy on us, with mercy added to Your forgiveness; You are our Patron, our Master and the Guardian of our affairs; so grant us assistance against the disbelieving folk, by establishing definitive proof [for us] and victory over them in battle, for it is expected of a patron that he assist his clients against their enemies. In a hadīth it is stated that when this verse was revealed and the Prophet (s) was reciting it, after each word it was said to him, "Granted".
Medinese: [consisting of] 200 or 199 verses, and revealed after [sūrat] al-Anfāl.

(Al 'Imrân)

[3:1]

Alif Lām Mīm: God knows best what He means by these [letters].

[3:2]

God! There is no god except Him, the Living, the Eternal.

[3:3]

He has revealed to you, O Muhammad (s), the Book, the Qur'ān, enveloped, by the truth, with veracity, in what it announces, confirming what was before it, of Books; and He revealed the Torah and the Gospel

[3:4]

before, that is to say, before revealing it [the Qur'ān], as guidance (hudan, a circumstantial qualifier meaning, hādiyīn, 'guides from error') to people, to those who followed these two [Books] (He uses the word anzala for the revelation of these two, and nazzala for that of the Qur'ān, for the latter entails repetition, whereas the two Books were revealed in one instance); and He revealed the Criterion (al-furqān), meaning the Scriptures that discriminate between truth and falsehood. He mentions this [Criterion] after He has mentioned the three Scriptures so that it encompasses all [revealed Scriptures] besides these. As for those who disbelieve in God's signs, the Qur'ān or any other [revelation], for them awaits a terrible chastisement; God is Mighty, victorious in His affair, so that nothing can prevent Him from effecting His promise and His threat; Lord of Retribution, with a severe punishment for those that disobeyed Him, the like of which none can do.

[3:5]

Nothing, no existent thing, whatever is hidden in heaven and earth from God, on account of His knowledge of universals and particulars. God specifies them [heaven and earth] because sensory perception does not go beyond these.

[3:6]

He it is Who forms you in the wombs as He will, as males or females, white, black or otherwise. There is no god except Him, the Mighty, in His Kingdom, the Wise, in His actions.

[3:7]

He it is Who revealed to you the Book, wherein are verses [that are] clear, lucid in proof, forming the Mother Book, the original basis for rulings, and others allegorical, whose meanings are not known, such as the opening verses of some sūras. He [God] refers to the whole [Qur'ān] as: 1) 'clear' [muhkam] where He says [A Book] whose verses have been made clear [Q. 11:1], meaning that it contains no imperfections; and as 2) 'allegorical' [mutashābih], where He says A Book consimilar [Q. 39:23], meaning that its parts resemble each other in terms of beauty and veracity. As for those in whose hearts is deviation, inclination away from truth, they follow the allegorical part, desiring sedition, among the ignorant of them, throwing them into specious arguments and confusion, and desiring its interpretation, its explanation, and none knows its interpretation, its explanation, save God, Him alone. And those firmly rooted, established and capable, in knowledge (al-rāsikhūna fī'l-'ilm is the subject, the predicate of which is [what follows]) say, 'We believe in it, the allegorical part, that it is from God, and we do not know its meaning; all, of the clear and the allegorical, is from our Lord'; yet none remembers (yadhdhakkar, the initial tā' [of yatadhakkar] has been assimilated with the dhāl), that is, none is admonished, but people of pith, possessors of intellect, who, when they see those following that [allegorical part only], also say:

[3:8]

Our Lord, do not cause our hearts to deviate, do not cause them to incline away from the truth, in [their] desire to interpret it, such as is inappropriate for us — as You caused the hearts of those [others] to deviate — after You have guided us, [after] You have shown us the way to it; and give us mercy from You, as a strengthening; You are the Bestower.

[3:9]

Our Lord, You shall gather mankind for a day, that is, on a day, of which there is no doubt, no uncertainty, that is, the Day of Resurrection, when You will requite them for their deeds as You had promised; verily God will not fail the tryst, His promise of the Upraising: there is a shift of address here from the second [to the third] person and these [last words] could constitute God's speech. The purpose of their supplication in this way is to show that their concern is with the matter of the Hereafter, and for this reason they ask [God] for adherence to the path of guidance, in order to attain its reward. The two Shaykhs [Bukhārī and Muslim] reported that 'Ā'isha, may God be pleased with her, said, 'The Messenger of God (s) recited this verse: It is He Who revealed to you the Book, wherein are verses clear [to the end of] the verse, and said, "When you see those pursuing the allegorical parts, [know that] these are the ones God refers to [in this verse], so beware of them" '. Al-Tabarānī reported in his al-Kabīr that Abū Mūsā al-Ash'arī heard the Prophet (s) say, 'I fear nothing for my community except three faults', and he mentioned that one of these would be when the Book is opened in front of them, and the believer will desire to interpret it, and yet none knows its interpretation, save God; and those firmly rooted in knowledge say, 'We believe in it, all is from our Lord; yet none remembers but people of pith' [Q. 3:7] [end of the] hadīth.

[3:10]

As for the disbelievers, neither their riches nor their children will avail, will protect, them against God, that is, [against] His chastisement; those — they shall be fuel for the Fire, [they shall constitute] what the Fire will be fuelled by (read waqūd [as opposed to wuqūd], 'fuel').

[3:11]

Their way is, as the way, as the habit, of Pharaoh's folk, and the, communities of people before them, such as 'Ād and Thamūd, who denied Our signs; God seized them, He destroyed them, for their sins (this statement explains the previous one); God is severe in retribution.

[3:12]

When the Prophet (s) enjoined the Jews to enter into Islam, after his return from Badr, they said, 'Do not fool yourself just because you killed a few men of Quraysh, inexperienced and knowing nothing about fighting', whereupon the following was revealed: Say, O Muhammad (s), to the disbelievers, from among the Jews, 'You shall be vanquished (sa-tughlabūn, or [read] sa-yughlabūn, 'they shall be vanquished'), in this world, through being killed or taken captive and made to pay the jizya (which actually took place), and mustered, ([read] in both ways [wa-tuhsharūna, 'you will be mustered', or wa-yuhsharūna, 'they will be mustered']), in the Hereafter, to Hell, which you shall enter — an evil cradling!', [an evil] resting place.

[3:13]

There has already been a sign, an example (the verb qad kāna, 'there has been', is used to separate [the statement to follow from the previous one]), for you in two hosts, two parties, that met, one another in battle, on the day of Badr; one company fighting in the way of God, in obedience to Him, namely, the Prophet and his Companions, who numbered three hundred and thirteen men, most of them on foot, with two horses, six plates of armour and eight swords; and another unbelieving; they, the disbelievers, numbering almost a thousand, saw them, the Muslims, twice the like of them, that is, more numerous than themselves, as the eye sees, in manifest vision, witnessing; and God granted them victory despite their fewer number; for God confirms, He strengthens, with His help whom He will, granting him victory. Surely in

that, which is mentioned, is a lesson for people of vision, those who are discerning: so will you not be warned by this and become believers?

[3:14]

Beautified for mankind is love of lusts, that which the self lusts after and calls for, beautified by Satan, or by God as a test — of women, children, stored-up heaps of gold and silver, horses of mark, fine [horses], cattle, namely, camels, cows and sheep, and tillage, the cultivation of land. That, which is mentioned, is the comfort of the life of this world, enjoyed while it lasts, but then perishes; but God — with Him is the more excellent abode, place of return, which is Paradise, and for this reason one should desire none other than this [abode].

[3:15]

Say, O Muhammad (s) to your people, 'Shall I tell you, shall I inform you, of something better than that?, [that] which has been mentioned of lusts (this interrogative is meant as an affirmative). For those that are fearful, of idolatry, with their Lord ('inda rabbihim is the predicate, the subject being [the following jannātun…]') are Gardens underneath which rivers flow, abiding therein, decreed for them [therein] is eternal life, when they enter it, and spouses purified, of menstruation and other impurities, and beatitude (read ridwān or rudwān, meaning 'much pleasure') from God; and God is Seer, knower, of His servants, requiting each of them according to his deeds.

[3:16]

Those (alladhīna is either an adjectival qualification of, or a substitution for, the previous alladhīna) who say: "O, Our Lord, we believe, in You and in Your Prophet; so forgive us our sins, and guard us from the chastisement of the Fire".

[3:17]

The patient, in obedience and against disobedience (al-sābirīna, 'the patient', is an adjectival qualification [of alladhīna, 'those']), truthful, in their faith, obedient, compliant before God, expenders, of charity, imploring God's pardon, by saying, 'Lord, forgive us' at daybreak', in the last part of the night, singled out here for mention because it is the time of unawareness and of the joy of sleep.

[3:18]

God bears witness, [that is to say] He has made it clear to His creation through proofs and signs, that there is no god, none that is truly worshipped in existence, except Him, He has borne witness to this, and the angels, [have also borne witness to this] by affirming it, and those of knowledge, from among the prophets and the believers, through [their] conviction and in words; upholding, constantly and uniquely maintaining His creations with justice, (qā'iman, 'upholding', is in the accusative because it is a circumstantial qualifier and is governed by the import of the statement [implied to be something like] tafarrada, 'He alone is [upholding]…'); there is no god except Him (He has repeated it for emphasis); the Mighty, in His Kingdom, the Wise, in His actions.

[3:19]

Lo!, the religion with God, pleasing [to Him], is submission [to the One God], (al-islām), that is to say, the Divine Law with which the messengers were sent, founded upon the affirmation of God's Oneness (a variant reading [for inna, 'lo!'] has anna, 'that', as an inclusive substitution for annahu to the end [of that verse, sc. shahida Llāhu … anna l-dīna 'inda Llāhi l-islām, 'God bears witness that religion with God is Islām]). Those who were given the Scripture, the Jews and the Christians, differed, in religion, some affirming God's Oneness, others rejecting it, only after the knowledge, of Oneness, came to them through transgression, on the part of the disbelievers, among themselves. And whoever disbelieves in God's signs, God is swift at reckoning, that is, at requiting him.

[3:20]

So if they, the disbelievers, dispute with you, O Muhammad (s), concerning religion, say, to them: 'I have surrendered my countenance to God, [that is to say] I have submitted to Him, I, and whoever follows me' (wajh, 'countenance', is chosen here because of its noble character, for the other [parts of the body] will just as soon [surrender once the countenance has]); and say to those who have been given the Scripture, the Jews and the Christians, and to the uninstructed, the Arab idolaters: 'Have you submitted?', that is to say, 'Submit!' And so if they have submitted, they have been guided, from error, but if they turn their backs, to Islam, your duty is only to deliver, the Message; and God sees His servants, and so requites them for their deeds — this [statement] was [revealed] before the command to fight [them] had been revealed.

[3:21]

Those who disbelieve in the signs of God and slay (yaqtulūna, is also read as yuqātilūna, 'they fight against') the prophets without right, and slay those who enjoin to equity, to justice, and these are the Jews, who are reported to have killed forty–three prophets and to have been forbidden this by a hundred and seventy devout worshippers among them, each of whom was killed immediately. So give them good tidings, let them know, of a painful chastisement. The use of 'good tidings' here is meant as a sarcastic ridicule of them (the fā' [of fa-bashshirhum, so give them good tidings] is considered part of the predicate of inna because its noun, that is, its relative clause, resembles a conditional [sc. in yakfurūna, 'if they disbelieve…', fa-bashshirhum, 'then, give them good tidings…']).

[3:22]

Those are the ones whose works, what good they did in the way of charity and kindness to kin, have failed, [whose works] are invalid, in this world and the Hereafter, and so they have nothing to reckon with, since these [works] are of no consequence; they have no helpers, [no] protectors from the chastisement.

[3:23]

Have you not seen those who were given a portion, a share, of the Book, the Torah, being called to the Book of God (yud'awna, 'being called', is a circumstantial qualifier), that it might decide between them, and then a party of them turned away, opposed? to the acceptance of its rulings. This was revealed concerning the Jews: two of them fornicated and they [the Jews] asked the Prophet (s) to adjudicate the case. He ruled that they be stoned, but they [the Jews] refused to do so. When the Torah was brought and consulted, the same verdict was found, and so the two were stoned, but they [the Jews] became wrathful.

[3:24]

That, turning away and rejection was, because they said, 'the Fire shall not touch us, except for a number of days', that is, for forty days [only], the length of time their forefathers worshipped the calf, after which it would end; and the lies they used to invent, in their saying this, have deluded them in their religion (wa-gharrahum fī dīnihim, 'it has deluded them in their religion', is semantically connected to mā kānū yaftarūna, 'the lies which they used to invent').

[3:25]

But how will it be, their predicament, when We gather them for a day, that is to say, on a day, of which there is no doubt, no uncertainty, that is, the Day of Resurrection; and every soul, from among the People of the Scripture and others, shall be paid in full, the requital of, what is has earned, [what] it has done of good or evil, and they, that is, people, shall not be wronged?, in that no good deed shall be diminished, and no evil deed shall be increased.

[3:26]

When the Prophet (s) promised his community sovereignty over the lands of Persia and Byzantium, the hypocrites said, 'How preposterous!', and so the following was revealed, Say: 'O God, Master of the Kingdom, you give the Kingdom to whom You will, from among your creatures, and seize the Kingdom from whom You will; You exalt whom You will, by giving it [the kingdom] to him, and You abase whom You will, by seizing it from him; in Your hand, in Your power, is good, that is, as well as evil. You are Able to do all things.

[3:27]

You make the night to pass, to enter, into the day and You make the day to pass, to enter, into the night, each of them increasing by the amount by which the other decreases; You bring forth the living from the dead, such as humans and birds, from sperm-drops and eggs [respectively]; and You bring forth the dead, the sperm-drop and the egg, from the living, and You provide, with abundant provision, whom You will without reckoning'.

[3:28]

Let not the believers take the disbelievers as patrons, rather than, that is, instead of, the believers — for whoever does that, that is, [whoever] takes them as patrons, does not belong to, the religion of, God in anyway — unless you protect yourselves against them, as a safeguard (tuqātan, 'as a safeguard', is the verbal noun from taqiyyatan), that is to say, [unless] you fear something, in which case you may show patronage to them through words, but not in your hearts: this was before the hegemony of Islam and [the dispensation] applies to any individual residing in a land with no say in it. God warns you, He instills fear in you, of His Self, [warning] that He may be wrathful with you if you take them as patrons; and to God is the journey's end, the return, and He will requite you.

[3:29]

Say, to them: 'Whether you hide what is in your breasts, in your hearts, of patronage to them, or disclose it, manifest it, God knows it and, He, knows what is in the heavens and what is in the earth; and God is Able to do all things, and this includes punishing those who patronise them.

[3:30]

And remember, the day every soul shall find what it has done of good present before it, and what it has done of evil (the [last statement constitutes the] subject, the predicate of which is [what follows]), it will wish that between it and that there were a great distance, an extremely lengthy distance so that it [the evil] could never reach it. God warns you of His Self (this is repeated for emphasis), and God is Kind to His servants.

[3:31]

When they said, 'We only worship idols out of our love for God, that they might bring us close to Him', the following was revealed: Say, O Muhammad (s), 'If you love God, follow me, and God will love you, meaning that He will reward you, and forgive you your sins; God is Forgiving, as regards the sins, committed previously, by one who [now] follows me; Merciful, to him.

[3:32]

Say, to them: 'Obey God, and the Messenger', as regards the [belief in the] Oneness of God which he enjoins upon you. But if they turn their backs, [if they] object to obedience, God loves not the disbelievers, meaning that He will chastise them (the [third person] pronominalisation ['they'] is replaced by the overt noun ['the disbelievers']).

[3:33]

Lo! God preferred, He has chosen, Adam and Noah and the House of Abraham and the House of ʿImrān, meaning [He preferred] their selves [sc. Abraham and ʿImrān], above the worlds, by making prophethood reside in [them and] their progeny:

[3:34]

the seed of one, offspring from, another, of them; God is Hearer, Knower.

[3:35]

Mention, when the wife of ʿImrān, Hanna, said, after she had reached old age and longed for a child, and supplicated to God and sensed that she was carrying child, 'O, Lord, I have vowed to, offer, You what is within my womb as a consecration, [one] liberated and delivered from the distractions of this world for the service of Your Holy House [in Jerusalem]. Accept this from me. Lo! It is You Who are the Hearer, of petition, the Knower, of intentions. ʿImrān died while she was still pregnant.

[3:36]

And when she gave birth to her, a girl, and she had been hoping for a boy, since only males were consecrated to the service of God, she said, apologetically, 'O, Lord, I have given birth to a female' — and God knew very well what she had given birth to: a parenthetical statement constituting God's speech (a variant reading [for waḍaʿat, 'she gave birth', has waḍaʿtu, 'I gave birth' [making these Hanna's words, sc. 'and God knows very well what I have given birth to']); the male, that she had asked for, is not as the female, that was bestowed upon her, because he is designed for the service [of God], while she would not be suitable on account of her lesser physical ability, her private parts, the effects of menstruation on her, and so on. 'And I have named her Mary, and commend her to You with her seed, her children, to protect them from the accursed, the outcast, Satan'. In a hadīth [it is stated]: 'Every new-born is touched by Satan and begins [life] by crying, except for Mary and her son', as reported by the two Shaykhs [Bukhārī and Muslim].

[3:37]

Her Lord accepted the child, that is, He received Mary from her mother, with gracious acceptance, and made her grow excellently, He made her grow up with excellent character. She would grow in a day by as much as a new-born grew during a year. Her mother took her to the priests, the keepers of the Holy House [of Jerusalem] and said: 'This here before you is the dedication [I offered]'. They competed for [guardianship of] her, because she was the daughter of their religious leader, at which point Zachariah said, 'I am most worthy of her, for, her maternal aunt lives with me'. The others said, 'No, [not until] we have cast lots'. Thus, all twenty nine of them departed to the River Jordan, where they cast their quills, agreeing that the one whose quill remained fast and floated to the surface of the water would be most worthy of [being guardian over] her. Zachariah's quill remained fast [and surfaced]. He took [charge of] her and built for her a gallery-room with a ladder in the temple, and none apart from him went up to her. He used to bring her food, drink and oil, and would find her with summer fruits in winter, and winter fruits in summer, just as God says, and Zachariah took charge of her, he took her to him (a variant reading [of kafalahā, 'he took charge of her'] is kaffalahā, 'He [God] gave Zachariah charge of her', with Zakariyyā', or Zakariyyā, in the accusative and 'God' as the subject of the verb). Whenever Zachariah went into the sanctuary, that is, the room, the most noble seat [in the temple], where she was, he found her with provisions. 'O Mary,' he said, 'Whence comes this to you?' She, still very young, said, 'From God, He sends it to me from Paradise,' 'Truly God provides, abundant provision, for whomever He will without reckoning', without consequence.

[3:38]

Then, when Zachariah had seen this and realised that the One with power to bring something about in other than its [natural] time, is able to bring about a child in old age, and with those of his family line all deceased, Zachariah prayed to his Lord, when he entered the sanctuary to pray in the middle of the night, saying, 'Lord, bestow upon me from You a goodly offspring, a righteous son, verily, You are the Hearer of,

[You are] the One Who answers, supplication'.

[3:39]

And the angels, namely, Gabriel, called to him, standing in the sanctuary, in the temple, at worship that (anna, means bi-anna; a variant reading has inna, implying a direct speech statement) 'God gives you good tidings (read yubashshiruka, or yubshiruka) of John, who shall confirm a Word, being, from God, namely, Jesus, that he is God's Spirit; he is referred to as [God's] 'Word', because he was created through the word kun, 'Be'; a lord, with a following, and one chaste, forbidden from women, and a prophet of the righteous': it is said that he never sinned and never so intended.

[3:40]

He said, 'My Lord! How shall I have a boy, a son, when old age has overtaken me, that is, [after] I have reached extreme [old] age, 120 years [old]; and my wife is barren?', having reached the age of 98. He said, 'So it, the matter, will be', with God creating a boy from both of you. 'God does what He will', nothing can prevent Him therefrom, and in order to manifest this great power he was inspired with the question so that he would be answered through it [this great power]. And when his soul longed for the swift fulfilment of that of which good tidings had been given:

[3:41]

He said, 'My Lord! Appoint for me a sign', that is, an indication of my wife's pregnancy. He said, 'Your sign, for this, is that you shall not speak to men, that is, you shall refrain from speaking to them, but not from remembrance of God, save by tokens, gestures, for three days, and nights. And remember your Lord often, and glorify, perform prayer, at evening and dawn', at the end of the day and at its beginning.

[3:42]

And, mention, when the angels, namely, Gabriel, said, 'O Mary, God has preferred you, He has elected you, and made you pure, of the touch of men; He has preferred you above all women of the worlds, that is, the inhabitants of your time.

[3:43]

O Mary, be obedient to your Lord, be compliant before Him, prostrating and bowing with those who bow', that is, pray with those who pray.

[3:44]

That, which has been mentioned of the matter of Zachariah and Mary, is of the tidings of the Unseen, of the news of what was unknown to you. We reveal it to you, O Muhammad (s), for you were not with them, when they were casting quills, in the water, drawing their lots so that it be manifested to them, which of them should have charge of, [which of them should] bring up, Mary; nor were you with them, when they were disputing, about the custodianship of Mary, such that you might have known it and related it; but truly you know it only through revelation.

[3:45]

Mention, when the angels, namely, Gabriel, said, 'O Mary, God gives you good tidings of a Word from Him, that is, a boy, whose name is the Messiah, Jesus, son of Mary, He addresses her attributing him to her in order to point out that she will give birth to him without a father, for, the custom is to attribute the child to its father, honoured shall he be in this world, through prophethood, and the Hereafter, through [his] intercession and the high stations [al-darajāt al-'ulā, cf. Q. 20:75], and of those brought close, to God.

[3:46]

He shall speak to mankind in the cradle, that is to say, as a child before the age of speech, and in his manhood, and he is of the righteous'.

[3:47]

She said, 'Lord, how shall I have a child when no mortal has touched me?', neither through conjugality or otherwise; He said, the command, 'It is such, that God will create from you a child without a father. God creates what He will. When He decrees a thing, willing its creation, He says to it only: "Be", and it is, that is, [and] 'he is'.

[3:48]

And We will teach him (read nu'allimuhu, or, yu'allimuhu, 'He will teach him') the Book, that is, script, wisdom, and the Torah, and the Gospel.

[3:49]

And He will make him, to be a messenger to the Children of Israel, during his tender years, or after puberty. Gabriel breathed into the opening of her garment and she became pregnant. What happened to her after this is mentioned later in sūrat Maryam [Q. 19:21ff]. Thus, when God sent him to the Children of Israel, he said to them, 'I am God's Messenger to you', and, 'I have come to you with a sign, an indication of my truthfulness, from your Lord, and it is that, I will create (a variant reading for [the particle introducing the relative clause] annī, 'that I', has innī, 'truly I', indicating a new [independent] sentence) [that] I will fashion, for you out of clay like the shape of a bird (ka-hay'at, 'something like the shape of': the kāf is the subject of a passive participle) then I will breathe into it (fīhi, the [suffixed] pronoun [-hi] refers to the [preceding] kāf), and it will be a bird (tayran, is also read tā'iran) by the leave, the will, of God. So he created for them a bat, being the most perfectly-created of birds, and they would watch it flying, but when it went out of sight, it would fall dead — so that the work of a creature [sc. Jesus] may be distinguished from the work of the Creator, namely, God, exalted be He, and that he might know that perfection belongs to God [alone]. I will also heal the blind (akmah is one that is blind from birth) and the leper; these two are singled out for mention because with both afflictions the person is completely helpless. He [Jesus] was sent in an age of [characterised by] medicinal science, and he cured, through supplication, fifty thousand in one day on the condition that each person would become a believer; and I bring to life the dead, by the leave of God — He repeats this to preclude any false attributions of divinity to him — he brought back to life his friend 'Āzar, the son of an old woman, and the daughter of the tithe-collector, all of whom lived on and produced offspring, and [he also brought back to life] Shem, son of Noah, but he died [again] immediately. I will inform you too of what things you eat, and what you treasure up, store, in your houses, and what I have never seen, and he would inform people what they had eaten and what they would eat. Surely in that, mentioned, is a sign for you, if you are believers.

[3:50]

Likewise, I have come to you, confirming that which was before me of the Torah, and to make lawful for you some of that which was forbidden to you, in it. Thus he made lawful for them fish and birds which had no spikes; it is also said that he made it all lawful for them, so that ba'd, 'some', means, kull, 'all'). I have come to you with a sign from your Lord, He has repeated it for emphasis and to expand upon it: so fear God, and obey me, in what I command you of affirming God's Oneness and being obedient to Him.

[3:51]

Surely God is my Lord and your Lord, so worship Him. This, that which I enjoin upon you, is a straight path'. But they rejected him and did not believe in him.

[3:52]

And when Jesus sensed, [when] he became aware of, their disbelief, and they plotted to kill him, he said, 'Who will be my helpers, departing, unto God?', to help His religion; The disciples said, 'We will be helpers of God, those who assist His religion: they were Jesus's intimates and the first to believe in him. [They were] twelve men who were of pure white complexion (hawar); but some say that they [were called hawāriyyūn because they] were bleachers of clothes (qassārūn); we believe in, we accept the truth of, God; witness, O Jesus, that we have submitted.

[3:53]

Lord, we believe in what You have revealed, of the Gospel, and we follow the Messenger, Jesus; inscribe us therefore with those who bear witness', to Your Oneness and to the truthfulness of Your Messenger.

[3:54]

God says: And they, the disbelievers among the Children of Israel, schemed, against Jesus, by assigning someone to assassinate him; and God schemed, by casting the likeness of Jesus onto the person who intended to kill him, and so they killed him, while Jesus was raised up into heaven; and God is the best of schemers, most knowledgeable of him [Jesus].

[3:55]

And mention, when God said, 'O Jesus, I am gathering you, seizing you, and raising you to Me, away from the world without death, and I am cleansing you of, removing you far away from, those who disbelieved, and I am setting those who follow you, those Christians and Muslims who believed in your prophethood, above those who disbelieved, in you, namely, the Jews, becoming above them through [definitive] argument and the sword, until the Day of Resurrection. Then to Me shall be your return, and I will decide between you, as to what you were at variance about, as regards religion.

[3:56]

As for the disbelievers, I will chastise them with a terrible chastisement in this world, through being killed, taken captive and made to pay the jizya, and the Hereafter, in the Fire; they shall have no helpers, none to protect them from it.

[3:57]

But as for the believers, who do righteous deeds, He will pay them in full (yuwaffīhim, is also read nuwaffīhim, 'We will pay them in full') their wages. God loves not the evildoers, that is, He will chastise them. It is reported that God, exalted be He, sent him [Jesus] a cloud which raised him up, but his mother clutched to him in tears. He then said to her, 'Verily, the Resurrection shall bring us together again'. This took place on the Night of Ordainment (laylat al-qadr) in the Holy House [of Jerusalem], when he was thirty three years old. His mother lived on after him for six years. The two Shaykhs [Bukhārī and Muslim] narrate a hadīth [in which it is stated] that he [Jesus] will descend when the Hour is nigh and will rule according to the Law of our Prophet [Muhammad], and that he will slay the false messiah and the swine, break the cross and impose the jizya. In a hadīth recorded by Muslim, he will remain for seven years; according to Abū Dāwūd al-Tayālisī, [he will remain for] forty years, and he will die and have prayers performed over him. It is possible that what is meant [by the forty years] is the total time he will have spent on earth, before he was raised and afterwards.

[3:58]

This, what is mentioned of the matter of Jesus, We recite to you, narrate to you, O Muhammad (s), of verses and wise, clear, remembrance, namely, the Qur'ān (min al-āyāt, 'of verses' is a circumstantial qualifier referring to the [suffixed pronoun] hā' of natlūhu, and its operator is the demonstrative import of dhālika, 'this').

[3:59]

Truly, the likeness of Jesus, his remarkable case, in God's sight, is as Adam's likeness, as the case of Adam, whom God created without father or mother: this is a comparison of one remarkable thing with another more remarkable, so that it convinces the disputer and establishes itself in one's mind more effectively. He created him, Adam, that is, his form, of dust, then said He to him, 'Be,', a human being, and he was; similarly, He said to Jesus, 'Be' — without a father — and he was.

[3:60]

The truth is from your Lord (al-haqqu min rabbik, the predicate of a missing subject, which is [implied to be] amr 'Īsā ['the matter concerning Jesus']); be not of those who waver, those who are uncertain about it.

[3:61]

And whoever, from among the Christians, disputes with you concerning him, after the knowledge, of his affair, that has come to you, say, to them: 'Come! Let us call our sons and your sons, our wives and your wives, our selves and your selves, and gather them together, then let us humbly pray and invoke God's curse upon those who lie', by saying: 'Lord, curse the one that tells lies concerning the affair of Jesus'. The Prophet (s) had called upon the Najrān delegation to do this when they disputed with him about Jesus. They said, 'Let us think about it and we will come back to you'. The judicious one among them said, 'You know that he is a prophet, and that every people that has ever challenged a prophet to a mutual imprecation has been destroyed'. They left him and departed. When they went to see the Prophet (s), who had set out with al-Hasan, al-Husayn, Fātima and 'Alī, he said to them [the Najrān delegation], 'When I supplicate, you say 'Amen'; but they refrained from this mutual imprecation and made peace with the Prophet on the condition that they pay the jizya, as reported by Abū Nu'aym. According to Ibn 'Abbās [the Prophet] said, 'Had they set out and performed the mutual cursing, they would have gone home and found neither possessions nor family'. It is also reported that had they set out with this intention, they would have been consumed by fire.

[3:62]

This, mentioned above, is the true story, the report free of any doubt. There is no god but God, and assuredly God is Mighty, in His Kingdom, Wise, in His actions.

[3:63]

And if they turn their backs, rejecting faith, assuredly God knows the agents of corruption, and will requite them (here the [third person] pronominalisation has been replaced with the overt noun [al-mufsidūn, 'the agents of corruption']).

[3:64]

Say: 'O People of the Scripture!, Jews and Christians, come now to a word agreed upon (sawā', is the verbal noun, meaning mustawin amruhā, '[a word] regarding which the matter is upright') between us and you, and it is, that we worship none but God (allā is [made up of] an-lā, 'that...not') and that we do not associate anything with Him, and do not take each other for lords, beside God', as you have taken rabbis and monks; and if they turn their backs, in rejection of God's Oneness, say, you to them: 'Bear witness that we have submitted', [that we are of] those who affirm the Oneness of God.

[3:65]

When the Jews claimed that Abraham was Jewish and that they were following his religion, and the Christians made a similar claim, the following was revealed: O People of the Scripture! Why do you argue about, dispute over, Abraham?, claiming that he belonged to one of your [two] religions, when the Torah was not revealed, neither the Gospel, but, a very long time, after him, and it was only after these two were revealed that Jewry and Christianity came into being. What, do you not comprehend?, the falsehood of what

you say?

[3:66]

Lo! (hā, 'lo', is for calling attention to something), You (antum, 'you', is the subject) are those (the predicate is [what follows]) who dispute about what you know, concerning the affair of Moses and Jesus, and your claim to be adhering to their religions: why do you then dispute concerning that of which you have no knowledge?, of Abraham's circumstances; and God knows, his circumstances, and you know not.

[3:67]

God, in order to dissociate Abraham [from their claims], said: No; Abraham in truth was not a Jew, neither a Christian, but he was a Muslim, professing the Oneness of God, and a hanīf, who inclined away from all other religions towards the upright one; and he was never of the idolaters.

[3:68]

Surely the people with the best claim, most worthy of, Abraham are those who followed him, during his time, and this Prophet, Muhammad (s) on account of his according with him as regards most [of the rulings] of his Law, and those who believe, from among his community, they are the ones that ought to say, 'We follow his religion', and not you; and God is the Protector of the believers, their Helper and Preserver.

[3:69]

When the Jews called Mu'ādh [b. Jabal], Hudhayfa [b. al-Yamān] and 'Ammār [b. Yāsir] to [join] their religion, the following was revealed: There is a party of the People of the Scripture who yearn to make you go astray; yet they cause none to stray, except themselves, because the sin for their leading [others] astray falls upon them, while the believers do not heed them in this; but they are not aware, of this.

[3:70]

O People of the Scripture! Why do you disbelieve in God's verses, the Qur'ān, that includes all the descriptions of Muhammad (s), when you yourselves bear witness?, [when] you know that it is the truth.

[3:71]

O People of the Scripture! Why do you confound, [why do] you mix, truth with falsehood, by distorting and falsifying [scripture], and conceal the truth, the descriptions of the Prophet, while you know?, that it is the truth?

[3:72]

A party of the People of the Scripture, the Jews, say, to some among them, 'Believe in what has been revealed to those who believe, that is, the Qur'ān, at the beginning of the day, and disbelieve, in it, at the end of it, so that they, the believers, might then turn back, from his [Muhammad's] religion, and that they [the believers] will then say: these [Jews] are knowledgeable and they could only have turned away from it after accepting it because they know it to be false.

[3:73]

And they also said: And do not believe except in one who (the lām of li-man, 'in one who', is extra) follows, accords with, your religion'. God, exalted be He, says, Say, to them, O Muhammad (s): 'True guidance is God's guidance, that is Islam, everything else being error (this statement is parenthetical) — that (an [and what follows] is the direct object of the verb wa-lā tu'minū, 'do not believe') anyone should be given the like of what you have been given, of the Book, wisdom, and of the virtues (the term ahad, 'anyone', from whom the exclusion is being made, precedes that which is being excluded, 'the like of what you have been given',

the meaning being: 'Do not affirm that anyone should be given this unless they follow your religion'); or that they, the believers, should dispute with you, [that they should] prevail over you, before your Lord', on the Day of Resurrection, for you have the sounder religion (a variant reading has a-an, 'such that', the extra hamza denoting rebuke) in other words, [the Jews say do not believe] that another has been given the like of it, such that you might affirm it. God, exalted be He, says, Say: 'Surely bounty is in God's Hand; He gives it to whomever He will, so how can you say that no one else will be given what you have been given? God is Embracing, of ample bounty, Knowing, those who deserve it.

[3:74]

He singles out for His mercy whom He will; God is of bounty abounding'.

[3:75]

And of the People of the Scripture is he who, if you trust him with a hundredweight, that is, with much money, he will return it to you, on account of his trustworthiness, the like of 'Abd Allāh b. Salām to whom a man entrusted 1200 plates of gold, which he then returned to him; and of them is he who, if you trust him with one dinar, will not return it to you, on account of his treachery; unless you keep standing over him, not leaving him for one minute, for as soon as you leave him, he will deny it, as was the case with Ka'b b. al-Ashraf, to whom a man from Quraysh entrusted a dinar and later denied it. That, refusal to return things, is because they say, 'We have no duty towards, namely, [no possibility of acquiring] sin because of, the Gentiles', the Arabs; for they considered it lawful to be unjust towards any person of a different religion, and they attributed [the source of] this conviction to God, exalted be He. God, exalted be He, says, They speak falsehood against God, by attributing such things to Him, while they are aware, that they are liars.

[3:76]

Nay, there is a duty incumbent over them in this regard; but whoever fulfils his covenant, the one he has made or the covenant of God, by restoring a trust and other such things, and has fear, of God, by refraining from disobedience and performing deeds of obedience, for truly God loves the God-fearing: 'He loves them' means that He will reward them (the overt noun [al-muttaqīn, 'the God-fearing'] has replaced the [third person] pronominalisation).

[3:77]

The following was revealed with regard to the Jews when they distorted the descriptions of the Prophet (s) and God's covenant with them in the Torah, and [God's covenant with them] regarding one that swears an oath to a falsehood when bearing witness or when selling merchandise: Those that sell, exchange, God's covenant, with them that they believe in the Prophet and return faithfully what has been entrusted to them, and their own oaths, their invoking God's name in mendacity, for a small price, of this world, there shall be no share, [no] lot, for them in the Hereafter; and God shall not speak to them, out of wrath against them, nor look upon them, [nor] have mercy upon them, on the Day of Resurrection, nor will He purify them, cleanse them, and theirs will be a painful chastisement.

[3:78]

And there is a group, a party, of them, the People of the Scripture, like Ka'b b. al-Ashraf, who twist their tongues with the Book, altering it by reciting it not according to the way in which it was revealed, but according to the way in which they have distorted it, as in the case of the descriptions of the Prophet (s) and other similar matters; so that you may suppose it, such distortion, as part of the Book, that God revealed; yet it is not part of the Book; and they say, 'It is from God', yet it is not from God, and they speak falsehood against God, while they know, that they are liars.

[3:79]

When the Christians of Najrān claimed that Jesus had commanded them to take him as a Divinity, and some

Muslims asked that they should be permitted to prostrate themselves before him, the Prophet (s), the following was revealed: It belongs not to any mortal that God should give him the Book, the Judgement, the understanding of the Divine Law, prophethood, then that he should say to men, 'Be servants to me instead of God.' Rather, he should say, 'Be masters, scholars, labouring (rabbāniyyūn, 'those of the Lord', is derived from rabb, 'lord', with the extra alif and nūn, as a superlative [of rabbiyyūn]), by virtue of what you know (ta'lamūn, also read as tu'allimūn, 'you teach') of the Book and in what you study', that is, on account of the fact that you used to do this, for its benefit is that you engage in action.

[3:80]

He would never order you (read lā ya'murukum, to denote a new clause, meaning 'God [would not order you]'; or if read lā ya'murakum, it would be a supplement to yaqūla, 'he should say', meaning '[it belongs not that…] a mortal [should order you]'); to take the angels and the prophets as lords, in the way that the Sabaeans have taken the angels, the Jews, Ezra, and the Christians, Jesus. Would He order you to disbelieve, after you have submitted? He would not do this.

[3:81]

And, mention, when God made a covenant with the prophets, 'What (if read lamā, it would be introducing a subject clause, and emphasising the aspect of the oath in this 'making of the covenant'; if it is read limā, it would then be connected to the verb akhadha, 'He took'; the mā, 'what', is a relative particle in both cases, meaning la'lladhī [or li'lladhī respectively]) I have given you (ātaytukum, or in a variant reading, ātaynākum, 'We have given you') of the Book and wisdom; then there shall come to you a messenger confirming what is with you, of the Book and wisdom, and that is Muhammad (s) — you shall believe in him and you shall help him' (this constitutes the response to the oath), if you reach his time and perceive him, and their communities [of descendants] follow them [in what is incumbent upon them]. He, God, exalted be He, said to them, 'Do you affirm, this? And do you take, [do you] accept, My load, My covenant, on you on that condition?' They said, 'We affirm'. He said, 'Then bear witness, to this before your own souls and [those of] your followers, and I shall be with you among the witnesses', before you and them.

[3:82]

Then whoever turns his back, in rejection, after that, covenant, they are the wicked.

[3:83]

What! Do they, the ones who turn away, desire (yabghūna, is also read tabghūna, '[do] you desire?') other than God's religion, when to Him has submitted, [to Him] has yielded, whoever is in the heavens and the earth, willingly, without refusal, or unwillingly, by the sword and by seeing what it [such refusal] results in, and to Him they shall be returned? (yurja'ūna, may also be read turja'ūna, 'you shall be returned'; the hamza at the beginning of the verse [a-fa-ghayra, 'what…other'] denotes a disavowal).

[3:84]

Say, to them, O Muhammad (s): 'We believe in God, and that which has been revealed to us, and that which has been revealed to Abraham and Ishmael, and Isaac and Jacob, and the Tribes, the latter's sons; and in that which was given to Moses and Jesus, and the prophets, from their Lord; we make no division between any of them, by believing [in some] and disbelieving [in others]; and to Him we submit', devoting worship sincerely [to Him].

[3:85]

The following was revealed regarding those who apostatized and became disbelievers: Whoever desires a religion other than Islam, it shall not be accepted from him and in the Hereafter he shall be among the losers, because he will end up in the Fire, made everlasting for him.

[3:86]

How shall God guide, that is to say, [He shall] not [guide], a people who have disbelieved after their belief, and bore witness, that is, [and after] their bearing witness, that the Messenger is true, and after the clear signs, the manifest proofs of the truth of the Prophet, had come to them? God guides not the evildoing, that is, the disbelieving, folk.

[3:87]

Those — their requital is that there shall rest on them the curse of God and of the angels and of men altogether.

[3:88]

Abiding therein, that is, in the curse, or in the Fire implied by it [the curse]; the chastisement shall not be lightened for them and they shall not be reprieved, they shall [not] be given any respite.

[3:89]

But those who repent thereafter, and make amends, in their actions, then truly God is Forgiving, Merciful, to them.

[3:90]

The following was revealed regarding the Jews: Surely those who disbelieve, in Jesus, after they have believed, in Moses, and then increase in unbelief, in Muhammad (s) — their repentance shall not be accepted, when they are drawing their last gasps of life, or when they have died as disbelievers; those are the ones who go astray.

[3:91]

Surely those who disbelieve, and die disbelieving, the whole earth full, the amount needed to fill it up, of gold shall not be accepted from any one of them (the fā' [of fa-lan yuqbala, 'it shall not be accepted'] has been included in the predicate of the inna clause, because the statement about alladhīna, 'those [who disbelieve]', resembles a conditional statement; and as a declaration of the reason for it [repentance] not being acceptable in the case of one who dies in unbelief) if he would ransom himself thereby; for them awaits a painful chastisement (alīm is [the same as] mu'lim, 'painful'), and they shall have no helpers, to protect them from it.

[3:92]

You will not attain piety, that is, the reward for it, which is Paradise, until you expend, [until] you give voluntary alms, of what you love, of your wealth; and whatever thing you expend, God knows of it, and He will requite it accordingly.

[3:93]

When the Jews said to the Prophet, 'You claim that you follow the creed of Abraham, but Abraham did not eat camel's meat nor drink its milk', the following was revealed: All food was lawful to the Children of Israel save what Israel, Jacob, forbade for himself, namely, camels: when he was afflicted with sciatica ('irq al-nasā), he made a vow that if he were cured he would not eat of it again, and so it was forbidden him; before the Torah was revealed, which was after the time of Abraham, as it was not unlawful in his time, as they claimed. Say, to them: 'Bring the Torah now, and recite it, so that the truth of what you say may become clear, if you are truthful', in what you say; they were stupified and did not bring it [the Torah]. God, exalted be He, then said:

[3:94]

Whoever invents falsehood against God after that, that is, after the proof has become manifest that the prohibition was made by Jacob, and not during the time of Abraham, those are the evildoers, that transgress the truth into falsehood.

[3:95]

Say: 'God has spoken the truth, in this matter, just as He has in all that He has related; therefore follow the creed of Abraham, the one which I follow, a hanīf, inclining away from all religions towards submission (islām), and he was not an idolater'.

[3:96]

When they said, 'Our direction of prayer (qibla) came before yours', the following was revealed: The first house, for worship, established for the people, on earth, was that at Bakka (a variant of Makka [Mecca], so called because it 'crushes' [tabukku] the necks of tyrants); it was built by the angels before the creation of Adam, and after it the Aqsā [in Jerusalem] was built, a period of forty years separating them, as reported in the hadīth of the two Sahīhs [sc. of al-Bukhārī and Muslim], and in the hadīth [that states]: 'The first thing to appear on the surface of the water, at the creation of the heavens and the earth, was a white foam, underneath which the earth was unrolled'; a blessed place (mubārakan, a circumstantial qualifier referring to la'lladhī, 'that') meaning a place of blessings, and a guidance to all worlds, because it is their qibla.

[3:97]

Therein are clear signs, among which is, the station of Abraham, that is, the stone upon which he stood to build the House, and on which his footprints remain; and it [the House] has endured all this length of time and the constant passing of hands over it. Among these [signs] are the fact that the reward for good deeds is multiplied in it and that birds never fly over it; and whoever enters it is in security, not liable therein to be killed or oppressed or otherwise. It is the duty of people towards God to make the pilgrimage to the House (read either as hijj al-bayt or hajj al-bayt, as two variants of the verbal noun from hajj, meaning 'the intention [to journey there]'), if he is able to make his way there (man istatā'a ilayhi sabīlan substitutes for al-nās, 'people'). The Prophet (s) explained this [ability] as having provisions and a ride, as reported by al-Hākim [al-Naysābūrī] and others. As for the one who disbelieves, in God or in what He has made obligatory with regard to the Pilgrimage, God is Independent of all worlds, the humans, the jinn and the angels, and [is Independent of] their devotions.

[3:98]

Say: 'O People of the Scripture, why do you disbelieve in God's verses, that is, the Qur'ān, when God is Witness of what you do?', and will requite you for it?

[3:99]

Say: 'O People of the Scripture, why do you bar believers, causing them to turn away, from God's way, His religion, by denying the truth of the Prophet and concealing His graces, desiring to make it crooked ('iwajan is the verbal noun, meaning mu'awwajatan, 'made crooked'), inclining away from the truth, while you yourselves are witnesses, [while] you know that the religion which is upright and pleasing [to God] is that of Islam, as stated in your Book? God is not heedless of what you do', in the way of unbelief and mendacity; instead He gives you respite until your appointed time and then requites you.

[3:100]

The following was revealed when the Jews passed by the Aws and the Khazraj and were infuriated by their comradeship, and set about reminding them of their mutual hostility in the days before Islam, such that they caused them to quarrel and the two [tribes] were on the verge of fighting one another: O you who believe,

if you obey a party of those who have been given the Scripture, they will turn you, after you have believed, into disbelievers.

[3:101]

How can you disbelieve (this is an interrogative of amazement and rebuke) while you have God's verses recited to you, and His Messenger is in your midst? Whoever holds fast to, clings to, God, he is guided to a straight path.

[3:102]

O you who believe, fear God as He should be feared, so that He is obeyed and not disobeyed, thanked and not shown ingratitude, remembered and not forgotten. They said, 'Who, O Messenger of God, is strong enough for this [task]?' But it was then abrogated by His statement: So fear God as much as you can [Q. 64:16]; and do not die, except as Muslims, professing the Oneness of God.

[3:103]

And hold fast to, clutch, God's bond, namely, His religion, together, and do not scatter, after submitting [to Islam]; remember God's grace, His bestowing of favours, upon you, O companies of the Aws and the Khazraj, when you were enemies, and He brought your hearts together, through Islam, so that by His grace you became brothers, in religion and comradeship; and you were upon the brink, the edge, of a pit of fire, such that to fall into it you only had to die disbelieving; but He delivered you from it, through belief. So, just as He has made clear for you what has been mentioned, God makes clear to you His signs that you might be guided.

[3:104]

Let there be one community of you calling to good, to Islam, and enjoining decency, and forbidding indecency; those, that call, bid and forbid, are the successful, the victorious (the particle min, 'of', [in minkum, 'of you'] is partitive, since what is mentioned is a collective obligation [fard kifāya], and is not incumbent upon every individual of the community, for not every person, such as the ignorant, is up to it. However, it is also said that this particle is extra, and what is meant is, 'so that you are a community [calling to good and so on]').

[3:105]

Be not as those who scattered, in their religion, and disputed, over it, after the clear proofs came to them, and these are the Jews and the Christians, those there awaits a mighty chastisement.

[3:106]

The day when some faces are blackened, and some faces whitened, that is, the Day of Resurrection. As for those whose faces are blackened, these being the disbelievers, who are thrown into the Fire and to whom it is said in rebuke: 'Did you disbelieve after you had believed, on the day the covenant was made? Then taste the chastisement for what you disbelieved!'

[3:107]

But as for those whose faces are whitened, and these are the believers, they shall be in God's mercy, that is to say, in Paradise, abiding therein.

[3:108]

Those, that is to say, these verses, are the verses of God which We recite to you, O Muhammad (s), in truth, and God desires not any injustice for the worlds, punishing them for no crime.

[3:109]

To God belongs all that is in the heavens and in the earth, as possessions, creatures and servants, and to Him all matters are returned.

[3:110]

You, O community of Muhammad (s), are the best community brought forth, manifested, to men, according to God's knowledge, enjoining decency, and forbidding indecency, and believing in God. Had the People of the Scripture believed, it, their belief, would have been better for them; some of them are believers, such as 'Abd Allāh b. Salām, may God be pleased with him and his companions; but most of them, the disbelievers, are wicked.

[3:111]

They, the Jews, will not harm you, O company of Muslims, in any way, except a little hurt, with their tongues, such as slander and threats; and if they fight against you, they will turn their backs to you, in retreat, then they will not be helped, against you, but you will be helped against them.

[3:112]

Abasement shall be cast upon them, wherever they are found, so that they have no strength and no protection, save, if they be [clinging to], a rope of God, and a rope of the, believing, people, this being the latter's covenant of security for them on the condition that they pay the jizya, in other words, they have no protection other than this; they have incurred, they have ended up, with anger from God, and poverty shall be cast upon them; that, is, because they disbelieved in God's signs, and slew the prophets without right; that (dhālika is [repeated] for emphasis), is, because they disobeyed, God's command, and used to transgress, passing from what is lawful into what is unlawful.

[3:113]

Yet they, the People of the Scripture, are not all alike, equal; some of the People of the Scripture are a community upright, with integrity, adhering to the truth, such as 'Abd Allāh b. Salām, may God be pleased with him and his companions, who recite God's verses in the watches of the night, that is, during its hours, prostrating themselves, performing prayer (wa-hum yasjudūn, 'prostrating themselves', is a circumstantial qualifier).

[3:114]

They believe in God and in the Last Day, enjoining decency and forbidding indecency, vying with one another in good works; those, described in the way God has mentioned, are of the righteous, and some of them are not like this and are not righteous.

[3:115]

And whatever good you do, O community, (taf'alū, 'you do', or if this is read yaf'alū, 'they do', then [it is referring to them] 'the upright community'), you shall not be denied it ([read] in both ways [fa-lan tukfarūhu, 'you shall not be denied it', or fa-lan yukfarūhu, 'they shall not be denied it']), you shall not be deprived of its reward, but you will be rewarded for it, and God knows the God-fearing.

[3:116]

As for the disbelievers, their riches shall not avail, protect, them, neither their children, against God, that is, against His chastisement: these two are singled out for mention because a person usually avails himself either by paying a ransom, or by [resorting to] the help of his children; those are the inhabitants of the Fire,

abiding therein.

[3:117]

The likeness, the description, of what they, the disbelievers, expend in the life of this world, in the way of enmity towards the Prophet or in the way of voluntary almsgiving or the like, is as the likeness of a wind wherein is a blast, of extreme hot or cold, that smote the tillage, the crops, of a people who have wronged themselves, through unbelief and disobedience, and destroyed it, so that they could not profit from it; so it is with what they expend, it perishes and they profit nothing from it. God did not wrong them, when they lost what they expended, but they wronged themselves, through unbelief, which necessitated this loss.

[3:118]

O you who believe, do not take as intimates, as sincere friends, revealing to them your secret thoughts, anyone apart from yourselves, from among the Jews, Christians and the hypocrites; such men spare nothing to ruin you (khabālan is in the accusative because the preposition [that usually precedes it, sc. fī'l-khabāl] has been omitted), that is to say, they would not be remiss about corrupting you; they would love, they wish, for you to suffer ([al-'anat means] extreme hardship). Hatred, enmity towards you, is revealed, it is manifested, by their mouths, by sowing discord among you and informing the idolaters of your secret [plans]; and what their breasts conceal, of enmity, is yet greater. Now We have made clear to you the signs, of their enmity; if you understand, this, then do not befriend them.

[3:119]

Lo (hā, 'lo!', is for calling attention [to something]), there you are, O believers, you love them, on account of their kinship and their [pretence of] friendship towards you, but they love you not, since they oppose you in religion; you believe in the Book, all of it, that is to say, in the Books, all of them, but they do not believe in your Book, and when they meet you they say, 'We believe,' but when they are alone, they bite at you their fingertips, in rage, in extreme fury at what they see of your mutual affection: the biting of the fingertips is used to figuratively express the severity of rage, even if there be no biting involved. Say: 'Perish in your rage, that is, be this way until the end of your lives, for you shall not see what will please you; God knows what is in the breasts', what is in the hearts, including that which these conceal.

[3:120]

If good fortune, a favour such as victory or booty, befalls you, it is evil for them, it grieves them; but if evil, such as defeat or drought, befalls you, they rejoice thereat (the conditional statement here is semantically connected to the previous conditional, and what comes in between is a parenthetical [statement], the meaning being that their enmity towards you is endless, so why do you befriend them? Avoid them!) Yet if you endure, their harm, and fear, God by [not] befriending them and so on, their guile will not hurt you (read either lā yadirkum or lā yadurrukum) at all; God encompasses what they do (ya'malūn, or may be read ta'malūn, 'what you do'), He has knowledge of it and will requite them for it.

[3:121]

And, mention O Muhammad (s), when you went forth at dawn from your family, at Medina, to assign the believers, to have [them] occupy, their places, stations for them to stand at, for battle, and God hears, what you say, knows, your circumstances: this was the day of [the battle of] Uhud. The Prophet (s) set out with 1000 or 950 men, while the idolaters numbered 3000. The Prophet pitched camp at the ravine on Saturday 7th of Shawwāl in year 3 of the Hijra. He had his back and that of his troops to Uhud. He arranged their lines and placed a group of archers under the command of 'Abd Allāh b. Jubayr at the foot of the mountain and said to them: 'Defend us with your arrows in case they come up from behind us, and remain here whether we are being defeated or on the verge of victory'.

[3:122]

When (idh, substitutes for the previous idh) two parties of you, the Banū Salima and the Banū Hāritha, the two flanks of the army, were about to lose heart, [about] to shrink from the battle and retreat, after 'Abd Allāh b. Ubayy, the hypocrite, and his companions began to retreat. He [Ibn Ubayy] said, 'Why should we get ourselves and our children killed?' and he also said to Abū Jābir al-Salamī — who had said to him, 'I implore you by God for your Prophet's sake and yours' — 'If we knew how to fight, we would follow you!' But God then made them [the Banū Salima and the Banū Hāritha] steadfast and they did not abandon [the field]; and God was their Protector, their Helper, and let the believers rely on God, let them place their trust in Him and none other.

[3:123]

When they were defeated, the following was revealed as a way of reminding them of God's favour: God already gave you victory at Badr, a location between Mecca and Medina, when you were contemptible, few in number and weapons. So fear God, in order that you might be thankful, for His blessings.

[3:124]

When (idh, an adverbial qualifier of nasarakum, 'He gave you victory' [in the previous verse]) you were saying to the believers, promising them as reassurance [for them]: 'Is it not sufficient for you that your Lord should reinforce you, [that] He should succour you, with three thousand angels sent down? (read munzalīn or munazzalīn, 'sent down').

[3:125]

Yea, it is sufficient for you. In [sūrat] al-Anfāl [it is stated] with a thousand [Q. 8:9], because at first He reinforced them with this [thousand], then it became three [thousand] then five [thousand], as God says: if you are patient, in encountering the enemy, and fear, God in not contravening [His command], and they, the idolaters, come against you instantly, your Lord will reinforce you with five thousand angels accoutred' (read musawimmīn or musawammīn), that is to say, distinctively marked [for the battle]. Indeed, they were patient and God fulfilled His promise to them, so that the angels fought together with them riding upon piebald horses wearing yellow or white turbans, let loose down to their shoulders.

[3:126]

What God ordained, that is, of reinforcement, was only as a good tiding to you, of victory, and that your hearts might be at peace, [that] they might be at rest, and not be terrified by the large number of the enemy as compared to your small number. Victory comes only from God, the Mighty, the Wise, He gives it to whomever He will, and [victory comes] not because of a large army.

[3:127]

And that He might cut off (li-yaqta', is semantically connected to the clause containing nasarakum, 'He gave you victory'), that is to say, that He might destroy, a party of the disbelievers, by slaying them or making them fall captive, or suppress them, humiliate them through defeat, so that they fall back, return, frustrated, not having secured what they desired.

[3:128]

When, on the Day of Uhud, the Prophet received a head wound and his front tooth was broken, and he said, 'How does a people who have drenched the face of their Prophet in blood [expect to] prosper?', the following was revealed: It is no concern at all of yours, nay, it is God's concern, so be patient, whether, meaning, until such time as, He relents to them, through [their acceptance of] Islam, or chastises them; for they are indeed evildoers, by [virtue of their] disbelief.

[3:129]

To God belongs all that is in the heavens and the earth, as possessions, creatures and servants; He forgives whom He wills, forgiveness for, and chastises whom He wills, chastisement for. And God is Forgiving, of His friends, Merciful, to those who obey Him.

[3:130]

O you who believe, do not exact usury, twofold and severalfold (read mudāʿafatan or mudʿafatan) by increasing the amount [to be repaid] when the [loan] period comes to an end and delaying the request [of the loan]. And fear God, by abandoning such [usury], so that you may prosper, [that] you may triumph.

[3:131]

And fear the Fire that has been prepared for the disbelievers, lest you be chastised with it.

[3:132]

And obey God and the Messenger, so that you may find mercy.

[3:133]

And vie with one another hastening (read wa-sāriʿū or [simply] sāriʿū) to forgiveness from your Lord, and to a garden as wide as the heavens and the earth, that is, as broad as both of them together if put side by side, breadth denotes ampleness, that has been prepared for those who fear God in being obedient and abandoning acts of disobedience.

[3:134]

Who expend, in obedience to God, in prosperity and adversity, in [times of] ease and difficulty, and restrain their rage, [and] desist from following it up even though they are able to, and pardon their fellow-men, those who wrong them, waiving their punishment; and God loves those who are virtuous, through such actions, that is to say, He will reward them.

[3:135]

And who when they commit an indecency, a despicable sin such as adultery, or wrong themselves, with less than that, such as a kiss, remember God, that is to say, His threat of punishment, and pray forgiveness for their sins — and who, that is, none, shall forgive sins but God? — and who do not persist, persevere, in what they did, but have desisted from it, knowing, that what they did was sinful.

[3:136]

Those — their requital is forgiveness from their Lord, and Gardens beneath which rivers flow, abiding therein (khālidīna fīhā, an implied situation, that is, it is foreordained that they will abide in it once they enter it); excellent is the wage, this wage, of those workers, of obedience!

[3:137]

The following was revealed regarding the defeat at Uhud: Ways of life have passed away before you, all manner of unbelief has preceded, where they have been given respite but are then seized [with punishment]; so travel in the land, O believers, and behold how was the end of those who denied, the messengers, that is, how their affair ended in destruction. So do not grieve on account of their victory, I am only giving them respite until their appointed time.

[3:138]

This, Qur'ān, is an exposition for, all, mankind, and a guidance, from error, and an admonition for such as

are God-fearing, among them.

[3:139]

Faint not, shrink [not] from fighting the disbelievers, neither grieve, for what befell you at Uhud, for you shall prevail, through victory over them, if you are, truly, believers. (the response to this [last conditional clause] is the sum [meaning] of what has preceded it).

[3:140]

If a wound touches you, befalls you at Uhud, a like wound (qarh or qurh, which is the exhaustion that results from a wound and the like), already, at Badr, has touched the other people, the disbelievers. Such days We deal out in turn, We dispense them, among mankind, one day for one group, the next day for another, that they might be admonished, and that God may know, through knowledge manifested outwardly, those who believe, who are sincere in their faith from others; and that He may take witnesses from among you, honouring them with martyrdom, and God loves not the evildoers, the disbelievers, that is, He will chastise them, and the blessings He bestows upon them are only a [means of] drawing out [their punishment].

[3:141]

And that God may prove the believers, purifying them of sins through what befalls them, and efface, that is, destroy, the disbelievers.

[3:142]

Or, nay, did you suppose you should enter Paradise without God knowing, through knowledge manifested outwardly, who among you have struggled and who are patient, in [times of] hardship?

[3:143]

You were longing for (tamannawna: one of the two letters tā’ has been omitted from the original [tatamannawna]) death before you met it, when you said, ‘Would that we had a day like the Day of Badr in order to attain what its martyrs attained.’ Now you have seen it, that is, the cause of it, war, looking on, that is, with your eyes [open] and contemplating the conditions, so why did you retreat?

[3:144]

With regard to their being routed, when it was rumoured that the Prophet had been killed and the hypocrites had said to the believers, ‘If he has been killed, go back to your [previous] religion’, the following was revealed: Muhammad is only a messenger; messengers have passed away before him. Why, if he should die or is slain, like others, will you turn back on your heels, will you return to unbelief (the last statement is the locus of the interrogative of denial, in other words, ‘he was not a worshipped being, so that [if he were to die] you should turn back [to your previous religion]’). If any man should turn back on his heels, he will not harm God in any way, but will be harming himself, and God will requite those that are thankful, for His graces by staying firm.

[3:145]

It is not for any soul to die, save by the leave of God, by His decree, a prescribed (kitāban, here a verbal noun, that is, God has prescribed this) term, that is to say, [a term fixed] in time, neither brought forward nor deferred, so why did you retreat [in defeat]? Defeat does not ward off death, nor does standing one’s ground sever life. And whoever desires, by his deeds, the reward of this world, that is, his requital in it, We will give him of it, what has been alloted to him, but he shall have no share in the Hereafter; and whoever desires the reward of the Hereafter, We will give him of it, that is, of its reward; and We will requite the thankful.

[3:146]

How many a prophet has been killed (qutila, a variant reading has qātala, 'has fought', the subject of the verb being the person governing it) and with him (maʿahu, the predicate, the subject of which [follows]) thousands manifold [fought], but they fainted not, they did [not] shrink, in the face of what afflicted them in God's way, of wounds and the slaying of their prophets and companions; they neither weakened, in the face of struggle, nor did they humble themselves, [nor did they] succumb to their enemy, as you did when it was said that the Prophet (s) had been killed. And God loves the patient, during trials, meaning that He will reward them.

[3:147]

All that they said, when their prophet had been killed while they stood their ground and were steadfast, was, 'Our Lord, forgive us our sins and our excesses, our overstepping the bounds, in our affairs, a declaration of the fact that what had befallen them was the result of their evil actions and a humbling of their selves, and make firm our feet, with strength for the struggle, and help us against the unbelieving folk'.

[3:148]

And God gave them the reward of this world, victory and booty, and the fairest reward of the Hereafter, that is, Paradise (husnuhu, 'the fairest of it', denotes [extra] favour in addition to what is deserved); and God loves the virtuous.

[3:149]

O you who believe, if you obey the disbelievers, in what they command you, they will make you turn back on your heels, [back] to unbelief, and you will revert as losers.

[3:150]

Nay, but God is your Protector, your Helper, and He is the best of helpers, so obey only Him and not them.

[3:151]

We will cast terror (read ruʿb or ruʿub) into the hearts of the disbelievers: after departing from Uhud they resolved to return in order to exterminate the Muslims, but they were terrified and did not return; for what they have associated, because of their associating, with God that for which He has revealed no warrant, that is, [no] argument in support of its worship, namely, idols; their abode shall be the Fire; evil is the abode, the resting place, of the evildoers, the disbelievers.

[3:152]

God has been true to His promise, towards you, of giving you victory, when you slew them by His leave, by His will, until you lost heart, [until] you shrank from battle, and quarrelled, disagreed, over the command, that is, the command of the Prophet (s) that you remain at the foot of the mountain for the arrow attack, some of you saying, 'Let us depart, for our comrades have been given victory', others saying, 'We should not disobey the command of the Prophet (s)'; and you disobeyed, his command, and abandoned your station in search of the booty, after He, God, had shown you what you longed for, of assistance (the response to the [clause containing] idhā is indicated by what precedes it, that is to say, '[when you lost heart] He denied you His assistance'). Some of you desired this world, abandoning his station for the sake of the booty; and some of you desired the Hereafter, holding to it until he was slain, such as ʿAbd Allāh b. Jubayr and his companions. Then He turned you away (thumma sarafakum is a supplement to the response of the [clause containing] idhā, implied to be raddakum bi'l-hazīma ['He turned you back in defeat']) from them, the disbelievers, so that He might try you, that He might test you and so make manifest the sincere ones from those otherwise; yet now He has pardoned you, what you have done, and God is Bounteous to the

believers, with pardon.

[3:153]

Remember, when you were ascending, fleeing in the distance, not turning around, [not] stopping, for anyone and the Messenger was calling you from your rear, saying, 'Come to me servants of God, this way, servants of God!', so He rewarded you, He requited you, with grief, through defeat, for grief (ghamman bi-ghamm; the bā' [bi-], 'with', is said to mean 'alā, 'for') because of the grief that you caused the Prophet when you disobeyed [his command], that is, [with grief] doubled, [being] in addition to the grief of the booty forfeited, so that (li-kaylā is semantically connected either to 'afā, 'He has pardoned', or athābakum, 'He rewarded you'; the lā [of kay-lā] is thus extra) you might not grieve for what escaped you, of booty, neither for what befell you, of being slain and [of] defeat; and God is aware of what you do.

[3:154]

Then He sent down upon you, after grief, security — a slumber (nu'āsan, 'slumber' substitutes for amanatan, 'security') overcoming (yaghshā or taghshā) a party of you, namely, the believers. They would become dizzy under their shields and their swords would fall from their hands; and a party whose own souls distressed them, that is, they caused them grief, so that their only wish was their deliverance, regardless of the Prophet and his Companions, and they were unable to fall asleep: these were the hypocrites; thinking wrongly of God, thoughts of, those thoughts during the, age of ignorance, the moment they thought that the Prophet had been killed or that he would not be given victory, saying, 'Have we any part whatever in the affair?' (read [interrogative] hal as [negative] mā) that is, [we have no part in] the assistance which we were promised. Say, to them: 'The affair belongs entirely (read accusative kullahu to denote an emphasis, or nominative kulluhu as a subject [of a new sentence], the predicate of which is [what follows]) to God', that is to say, the decree is His, He does what He wills. They conceal within their hearts what they do not disclose, what they [do not] manifest, to you, saying, (yaqūlūna, 'saying', is an explication of the preceding [statement]) 'Had we had any part in the affair, we would not have been slain here', that is to say, 'Had the choice been ours, we would not have set out and thus been slain; but we were forced to set out'. Say, to them: 'Even if you had been in your houses, with some among you whom God had appointed that they be slain, those, of you, for whom it had been appointed, decreed, that they be slain would have sallied forth, would have gone forth, to the places where they were to lie', the battleground where they were to fall, and they would have been slain; and their staying put [at home] would not have saved them, for God's decree will be, inevitably. And, He did what He did at Uhud, that God might try, [that He might] test, what was in your breasts, your hearts, of sincerity or hypocrisy, and that He might prove, [that He might] distinguish, what was in your hearts; and God knows what is in the breasts, what is in the hearts. Nothing can be hidden from Him, and He tries people only to make [matters] manifest for them.

[3:155]

Truly, those of you who turned away, from the battle, the day the two hosts, the Muslim host and that of the disbelievers, encountered each other, at Uhud, the Muslims, with the exception of twelve men — truly, Satan made them slip, with his [evil] insinuations, through some of what they had earned, of sins, namely, when they disobeyed the Prophet's command; but God pardoned them; God is Forgiving, to believers, Forbearing, hastening not against the disobedient [with punishment].

[3:156]

O you who believe, be not as the disbelievers, that is, [as] the hypocrites, who say of their brothers, that is, regarding their affair, when they travel in the land, and then die, or are on raiding campaigns (ghuzzan, 'a raiding party', is the plural of ghāzin), and are then slain, 'Had they been with us, they would not have died and would not have been slain', in other words, do not say as they say — so that God may make that, saying [of theirs], as a conclusion of their affair, anguish in their hearts. For God gives life, and He gives death, and so no staying put can prevent death, and God sees what you do (ta'malūna, or ya'malūna, 'they do'), and He will requite you for it.

[3:157]

And if (wa-la-in, the lām is for oaths) you are slain in God’s way, in [holy] struggle, or die (read muttum or mittum, from [singular form] māta, yamūtu), that is, if death comes to you thereat, forgiveness, that is, from God, for your sins, and mercy, therefor from Him for you (the clause introduced by the lām [of la-maghfiratun, ‘forgiveness’] is the response to the oath [clause of la’in], and occupies the place of the verbal action as a subject, the predicate of which [is what follows]) are better than what they amass, in this world (read tajmaʿūn, ‘you amass’, or yajmaʿūn, ‘they amass’).

[3:158]

And if (wa-la-in, the lām is for oaths) you die ([read] in both ways [muttum or mittum], or are slain, in the [holy] struggle or otherwise, it is to God, and to none other than Him that, you shall be mustered, in the Hereafter, and He will requite you.

[3:159]

It was by the mercy of God that you, O Muhammad (s), were lenient with them, that is, [that] you showed indulgence [toward them] when they disobeyed you; had you been harsh, ill-natured, and fierce of heart, brutish and coarse towards them, they would have dispersed, split away, from about you. So pardon them, pass over what they have done, and ask forgiveness for them, for their sins, until I forgive them, and consult them, find out their opinions, in the matter, that is, your affair in the battle and otherwise, in order to win their hearts over and so that you may be emulated [in this respect]; and indeed, the Prophet (s) would frequently consult them. And when you are resolved, to carry out what you wish after counsel, rely on God, put your trust in Him and not in [any] counsel; for God loves those who rely, on Him.

[3:160]

If God helps you, [if] He gives you assistance against your enemy, as on the Day of Badr, then none can overcome you; but if He forsakes you, [if] He refrains from assisting you, as on the Day of Uhud, then who is there who can help you after Him?, that is, after His forsaking [you]? In other words, there is no one to help you. Therefore on God, and on no one else, let the believers rely.

[3:161]

When some red velvet cloth went missing on the Day of Badr and some people began to say, ‘Perhaps the Prophet took it’, the following was revealed: It is not for a prophet to be fraudulent (an yaghulla, a variant reading has the passive an yughalla, meaning to attribute ghulūl, ‘fraud’, to him), to be treacherous with regard to the spoils, so do not presume this of him; whoever defrauds shall bring what he has defrauded on the Day of Resurrection, carrying it around his neck; then every soul, the fraudulent and the otherwise, shall be paid in full, the requital of, what it has earned, [what] it has done, and they shall not be wronged, a single thing.

[3:162]

Is he who follows God’s beatitude, being obedient and not defrauding, like him who is laden, [one who] returns, with God’s anger, because of his disobedience and fraud, whose abode is Hell? An evil journey’s end, a resort, it is!

[3:163]

No! They are of degrees, that is, individuals of [different] degrees, before God, that is, belonging to varying stations: for those that follow His beatitude, a reward, and for those that are laden with God’s anger, punishment; and God sees what they do, and will requite them for it.

[3:164]

Truly God was gracious to the believers when He sent to them a messenger from among their own, that is to say, an Arab like them, not an angel or a non-Arab, so that they can understand what he says and feel honoured thereby, to recite to them His verses, the Qur'ān, and to purify them, to cleanse them of sins, and to teach them the Book, the Qur'ān, wisdom, the Sunna, though (in, is softened [in place of inna], that is, innahum, 'though they…') before, that is, before he was sent, they were in clear error.

[3:165]

And why, when distress befell you, at Uhud, when seventy of you were slain, and you had afflicted twice the like of it, at Badr, slaying seventy of them and taking another seventy captive, did you say, in amazement, 'How is this?', that is, how did this defeat happen to us when we are Muslims and God's Messenger is among us (the last statement [annā hādhā, 'how is this?'] constitutes [the locus of] the interrogative of denial). Say, to them: 'It is from yourselves, because you abandoned your [battle] stations and were thus defeated. Surely God has power over everything', including [the giving of] assistance and the withholding of it, and He requited you for your disputing [the Prophet's command].

[3:166]

And what afflicted you, the day the two hosts encountered, at Uhud, was by God's leave, by His will, and that He might know, through knowledge manifested outwardly, the, true, believers.

[3:167]

And that He might also know the hypocrites, and those who, when it was said to them, after they had fled the fighting, namely, 'Abd Allāh b. Ubayy and his companions: 'Come now, fight in the way of God, His enemies, or defend', us against the enemy by increasing the multitude [of our fighters], if you are not going to fight; they said, 'If we knew how, [if] we were skilled enough, to fight we would follow you'. God then said, showing them to be liars: They that day were nearer to unbelief than to belief, for what they manifested of their forsaking the believers, whereas before they had been outwardly nearer to belief; saying with their mouths that which was not in their hearts, for even if they had known how to fight they would not have followed you. And God knows best what they hide, of hypocrisy.

[3:168]

Those who (alladhīna substitutes for the previous alladhīna, or constitutes an adjectival qualification [of it]) said to their brothers, in religion, whilst they themselves, had, stayed put, [refraining] from [joining] the struggle, 'Had they, the martyrs at Uhud or those who stayed put with us, obeyed us, they would not have been slain'. Say, to them: 'Then avert, ward off, death from yourselves, if you speak the truth', in that staying put delivers one from it [sc. from death].

[3:169]

The following was revealed regarding martyrs: Count not those who were slain (read qutilū or quttilū) in God's way, that is, for the sake of His religion, as dead, but rather, that they are, living with their Lord, their spirits inside green birds that take wing freely wherever they wish in Paradise, as reported in a hadīth); provided for [by Him], with the fruits of Paradise.

[3:170]

Rejoicing (farihīna, a circumstantial qualifier referring to the person governing yurzaqūn, 'sustained') in what God has given them of His bounty, and, they are, rejoicing, joyful, for the sake of those who have not joined them but are left behind, from among their believing brothers (allādhīna, 'those who', may be substituted by [what follows, sc. 'rejoicing…that no fear']): that no fear shall befall them, those that have not yet joined them, neither shall they grieve, in the Hereafter, meaning, they rejoice for their [brothers' future] security and felicity (allā [of allā khawfun] is an-lā, meaning, bi-an lā).

[3:171]

Joyful in grace, in the reward, and bounty, in addition to it, from God, and that (read wa-anna as a supplement to niʿmatin, or wa-inna to denote a new clause) God does not let the wage of believers go to waste, but rewards them.

[3:172]

Those who (alladhīna, is the subject) responded to God and the Messenger, [to] his call to set out for battle: when Abū Sufyān and his companions wanted to resume [hostilities] they agreed with the Prophet (s) that the encounter would be at the [annual] market-fair of Badr a year from the date of Uhud; after the wounds had afflicted them, at Uhud — (the predicate of the subject [alladhīna] is [what follows]) for all those who were virtuous, by obeying him, and feared, to disobey him, shall be a great wage, namely, Paradise.

[3:173]

Those to whom (alladhīna, substitutes for the previous alladhīna, ʿthose who', or an adjectival qualification [of it]) people, that is, Nuʿaym b. Masʿūd al-Ashjaʿī, said, ʿThe people, Abū Sufyān and his companions, have gathered, their multitudes, against you, in order to exterminate you, therefore fear them', and do not go out to [encounter] them; but that, saying, increased them in faith, in their belief in God and in certainty, and they said, ʿGod is sufficient for us, He will deal fully for us with their affair; an excellent Guardian is He' , the One to whom the matter is entrusted. They thus set out with the Prophet (s) and arrived at the market-fair of Badr, but God had cast terror into the hearts of Abū Sufyān and his followers and so they did not turn up. They [the believers] had merchandise with them, and so they traded and made profits. God, exalted be He, says:

[3:174]

So they returned, from Badr, with grace and bounty from God, safely and with profit, and no evil touched them, from any slaying or wounds; and they followed the beatitude of God, by obeying Him and obeying His Messenger, when they [agreed to] set out [for the battle]; and God is of bounty abounding, for those that obey Him.

[3:175]

That, namely, the one saying to you, ʿThe people [have gathered against you]' to the end [of the verse], is only Satan making, you, fear his friends, the disbelievers, therefore do not fear them; but fear Me, lest you abandon My command, if you are, truly, believers.

[3:176]

Let them not grieve you (read yuhzinka, or yahzunka from [1st form] hazanahu, ʿhe made him grieve', an alternative expression to [4th form] ahzanahu, ʿhe made him grieve') those that vie with one another in unbelief, succumbing to it promptly by supporting it, namely, the Meccans or the hypocrites: in other words, do not be concerned for their unbelief; they will not hurt God at all, by their actions, only hurting themselves. God desires not to assign them any portion, any lot, in the Hereafter, that is, in Paradise, and that is why God forsook them; and theirs is a mighty chastisement, in the Fire.

[3:177]

Those who purchase unbelief at the price of faith, that is, taking it in place of it, they will not hurt God at all, with their unbelief, and there awaits them a painful chastisement (alīm means mu'lim, ʿpainful').

[3:178]

And let not the disbelievers suppose (read lā yahsabanna, 'let them not suppose', or lā tahsabanna, 'do not suppose') that what We indulge them in, that is, [that] Our indulging [them], in extending their [terms of] life and deferring them [their death], is better for their souls (in the case of the reading yahsabanna, 'let them [not] suppose', anna [of anna-mā] and its two operators stand in place of the two objects, but only in place of the second in the case of the other reading [tahsabanna], 'do [not] suppose'). We grant them indulgence, We give [them] respite, only that they may increase in sinfulness, through frequent disobedience, and theirs is a humbling chastisement, one of humiliation, in the Hereafter.

[3:179]

It is not God's purpose to leave, to abandon, the believers in the state in which you, O people, are, where the sincere are intermingled with those otherwise, till He shall distinguish (read yamīza or yumayyiza), [till] He separates, the evil one, the hypocrite, from the good, the believer, through the burdensome obligations that will reveal this [distinction] — He did this on the Day of Uhud. And it is not God's purpose to apprise you of the Unseen, so that you could recognise the hypocrites from the others, before the distinguishing; but God chooses, He selects, of His messengers whom He will, apprising him of [some of] His Unseen, as when He apprised the Prophet (s) of the position of the hypocrites. So believe in God and His messengers; and if you believe and guard against, hypocrisy, then yours shall be a great wage.

[3:180]

Let them not suppose (read lā yahsabanna, 'let them not suppose', or lā tahsabanna, 'do not suppose') those who are niggardly with what God has given them of His bounty, that is, with His obligatory almsgiving, that it, their niggardliness, is better for them (khayrun lahum, is the second direct object; the pronoun [huwa, '[that] it is'] is used to separate [the two statements]; the first [direct object] is bukhlahum 'their niggardliness' implicit before the relative clause [alladhīna] in the case of the reading tahsabanna [sc. wa-lā tahsabanna bukhlahum, 'do not suppose their niggardliness…'], or before the pronoun [huwa, 'it is'] in the case of the reading yahsabanna [sc. wa-lā yahsabanna lladhīna…bukhlahum huwa khayran lahum, 'let them not suppose, those who…that their niggardliness is better for them']); nay, it is worse for them; what they were niggardly with, namely, the obligatory almsgiving of their wealth, they shall have hung around their necks on the Day of Resurrection, when he will have a snake around his neck biting viciously at him, as reported in a hadīth; and to God belongs the inheritance of the heavens and the earth, inheriting them after the annihilation of their inhabitants. And God is aware of what you do (taʿmalūna, also read yaʿmalūna, 'they do'), and will requite you for it.

[3:181]

Verily God has heard the saying of those, namely the Jews, who said, 'Indeed God is poor, and we are rich': they said this when the verse, who is he that will lend God a good loan [Q. 2:245] was revealed, adding that, 'If God were [truly] rich, He would not be asking us for loans'. We shall write down, We shall order that it be written, what they have said, in the scrolls containing their deeds so that they will be requited for it (a variant reading [for active naktubu, 'We shall write'] has the passive yuktabu, 'it shall be written') and, We shall write down, their slaying (read accusative qatlahum or nominative qatluhum) the prophets without right, and We shall say (naqūlu, also read yaqūlu, meaning God [shall say]) to them by the tongue of the angels in the Hereafter, 'Taste the chastisement of the Burning, the Fire.

[3:182]

When they are thrown into [the Fire], it will be said to them: That, punishment, is for what your hands have sent before: 'hands' are used to designate a human being because most actions are performed with them; for God is never unjust towards His servants', punishing them without them having sinned.

[3:183]

Those (alladhīna, an adjectival qualification of the previous alladhīna, 'those who' [Q. 3:181]) same who said, to Muhammad (s), 'God has already made covenant with us, in the Torah, that we should not believe in

any messenger, accepting his truthfulness, until he bring us an offering to be devoured by fire', and so we will not believe in you until you bring us this [offering], namely, of grazing livestock or other [kind of animal] one offers [in sacrifice] to God. If it is accepted, a white fire will come down from the heaven and consume it, otherwise it will remain as it is. Such a covenant was made with the Children of Israel, but not in the case of Jesus and Muhammad. God, exalted be He, says, Say, to them in rebuke: 'messengers have come to you before me with clear proofs, with miracles, and with that which you said, [messengers] such as Zachariah and John, but you slew them: the address here is for those living at the time of our Prophet Muhammad (s), even though the deed was their forefathers', for they [their descendants] are content with it. Why did you slay them, then, if you are truthful?', about [the fact] that you would believe if it [the offering] were brought [to you].

[3:184]

But if they deny you, so were denied messengers before you who came bearing clear proofs, miracles, and the Scriptures, such as the scrolls of Abraham, and the Illuminating, the lucid, Book, that is, the Torah and the Gospel (a variant reading establishes the [prefixed preposition] bā' in both [words, sc. bi'l-zubur wa-bi'l-kitāb l-munīr, 'with the Scriptures and with the Illuminating Book']), so be patient as they were.

[3:185]

Every soul shall taste of death; you shall surely be paid in full your wages, the requital of your deeds, on the Day of Resurrection. Whoever is moved away, distanced, from the Fire and admitted to Paradise, will have triumphed, he will have attained his ultimate wish. Living in, the life of this world is but the comfort of delusion; of inanity, enjoyed for a little while, then perishing.

[3:186]

You shall surely be tried (la-tublawunna, the [final] nūn nominative indicator has been omitted because two nūn letters [would otherwise] succeed one another, as has been the plural person indicator wāw where two unvocalised consonants have come together), in other words, you shall surely be tested, in your property, through the duties [imposed] thereupon and through the damages that affect them; and in your selves, through [the obligations of] worship and through calamities, and you shall hear from those who were given the Scripture before you, the Jews and the Christians, and from those who are idolaters, from among the Arabs, much hurt, in the way of insult, slander and [their] flirting with your women; but if you are patient, through this, and fear, God — surely that is true resolve, that is, it is one of those things regarding which one must necessarily have firm resolve.

[3:187]

And, mention, when God made covenant with those who had been given the Scripture, that is, the pledge [taken] from them in the Torah, 'You shall expound it (read tubayyinunnahu, or yubayyinunnahu, 'they shall expound it') the Book, to people, and not conceal it' (read taktumūnahu, 'you shall not conceal it', or yaktumūnahu, 'they shall not conceal it'). But they rejected it, they discarded the covenant, behind their backs, and so they did not act in accordance with it, and bought with it, they took in its place, a small price, of this world from the debased among them, enjoying supremacy over them in knowledge, and they concealed it, lest it [the supremacy] escape them; how evil is what they have bought, [how evil is] this purchase of theirs!

[3:188]

Do not reckon that (lā tahsabanna, or read lā yahsabanna, 'let them not reckon') those who rejoice in what they have brought, that is, [in what] they have done by leading people astray, and who love to be praised for what they have not done, in the way of adherence to the truth, being [themselves] misguided — do not reckon them (fa-lā tahsabannahum, is for emphasis [in the case of both readings above]) secure, in a place where they can escape, from the chastisement, in the Hereafter; but instead they shall be in a place of wherein they shall be tortured, and that is Hell; there shall be a painful chastisement for them, in it (alīm

means mu'lim, 'painful'). (If one reads yahsabanna, 'let them [not] reckon', the two direct objects of the first h-s-b verb would be indicated by the two direct objects of the second h-s-b verb; but if one reads tahsabanna, 'do [not] reckon', then only second direct object would be omitted).

[3:189]

To God belongs the kingdom of the heavens and of the earth, the storehouses of rain, sustenance, vegetation and so forth, and God has power over all things, including the punishing of disbelievers and the saving of believers.

[3:190]

Surely in the creation of the heavens and the earth, and the marvels contained in them, and in the alternation of night and day, coming and going, increasing and diminishing, there are signs, indications of God's power, for people of pith, for people possessing intellects.

[3:191]

Those who (alladhīna, an adjectival qualification of the preceding [li-ūlī l-albāb, 'for people of pith'], or a substitution for it) remember God, standing and sitting and on their sides, reclining, that is to say, in all states: [it is reported] from Ibn 'Abbās that they perform prayer in these ways, [each] according to [his own] capacity; and reflect upon the creation of the heavens and the earth, to deduce therefrom the power of their Creator, saying: 'Our Lord, You have not created this, creation that we see, in vain (bātilan, a circumstantial qualifier), frivolously, but as a proof of the totality of Your power. Glory be to You!, exalted above any frivolity. So guard us against the chastisement of the Fire.

[3:192]

Our Lord, whomever You admit into the Fire, to abide therein, You will have abased, You will have humiliated, and the evildoers, the disbelievers therein, shall have no helpers, to protect them from God's chastisement, exalted be He (the overt noun ['the evildoers'] has replaced the pronominalisation ['whomever'] in order to inform that the [punishment of] abasement is specifically theirs; the min of [min ansār, 'helpers'] is extra).

[3:193]

Our Lord, we have heard a caller calling, summoning people, to belief (li'l-īmān means ilā l-īmān) and this is Muhammad (s), or [summoning them] to the Qur'ān, saying, that, "Believe in your Lord!" And we believed, in Him. So, our Lord, forgive us our sins and absolve us of, conceal, our evil deeds, and so do not make them manifest by punishing us for them, and take us [in death], receive our spirits together, with the pious, the prophets and the righteous.

[3:194]

Our Lord, grant us what You have promised us through, the tongues of, Your messengers, in the way of mercy and favour: they are asking Him that they be made among those that deserve such a promise, for, God's promise is fufilled regardless, but they are not certain that they are among those who deserve it. The repetition of the phrase, our Lord, is out of extreme humility; and abase us not on the Day of Resurrection. You will not fail the tryst', the promise of Resurrection and Requital.

[3:195]

And their Lord answers them, their supplication, by saying that, 'I do not let the labour of any labourer among you go to waste, be you male or female — the one of you is as the other (this statement is a reaffirmation of the previous one): that is, they are both equal when it comes to recompensing them for their deeds and for not neglecting them. When Umm Salama asked, 'O Messenger of God, why is there no

mention of women when it comes to the Emigration (hijra)?', the following was revealed: and those who emigrated, from Mecca to Medina, and were expelled from their habitations, those who suffered hurt in My way, for My religion, and fought, the disbelievers, and were slain (read qutilū or quttilū) — them I shall surely absolve of their evil deeds, concealing these with forgiveness, and I shall admit them to Gardens underneath which river flow'. A reward (thawāban is a verbal noun reaffirming the import of la-ukaffiranna) from God! (there is a shift of person here). And God — with Him is the fairest reward, [the fairest] requital.

[3:196]

When the Muslims began to say, 'Look at the enemies of God, how comfortable they are, while we are struggling!', the following was revealed: Let it not delude you, that the disbelievers go to and fro in the land, engaging in commerce and acquiring profit:

[3:197]

That is [but], a little enjoyment, which they enjoy for a short while in this world and then perishes; then their abode is Hell — an evil cradling, [an evil] resting place it is!

[3:198]

But those who fear their Lord — for them shall be Gardens underneath which rivers flow, abiding, that is, it is decreed for them to abide, therein; a hospitality (nuzul is what is prepared for a guest; it is in the accusative [nuzulan] because it is a circumstantial qualifier referring to jannāt, 'gardens', and its operator is the import of the adverbial phrase) from God Himself. That which is with God, in the way of reward, is better for the pious, than the enjoyment of this world.

[3:199]

Verily, there are some among the People of the Scripture who believe in God, like 'Abd Allāh b. Salām and his companions and the Negus, and what has been revealed to you, that is, the Qur'ān, and what has been revealed to them, that is, the Torah and the Gospel, humble before God (khāshi'īn is a circumstantial qualification of the person of [the verb] yu'min, 'who believe', and takes into account the [potentially plural] sense of man, 'who'), not purchasing with the verses of God, which they have before them in the Torah and the Gospel pertaining to the descriptions of the Prophet (s), a small price, of this world, by concealing them for fear of losing their supremacy, as others, like the Jews, have done. Those — their wage, the reward for their deeds, is with their Lord, [a reward] which they will be given twice over, as [stated] in the sūrat al-Qasas [Q. 28:54]. God is swift at reckoning, reckoning with the whole of creation in about half a day of the days of this world.

[3:200]

O you who believe, be patient, in [performing] acts of obedience, in the face of afflictions and in refraining from acts of disobedience, and vie in patience, with the disbelievers, lest they be more patient than you; be steadfast, persist in the struggle; fear God, in all of your circumstances, so that you will prosper, [so that] you will win [admittance to] Paradise and be delivered from the Fire.
Medinese: [consisting of] 176 or 177 verses, revealed after [sūrat] al-Mumtahana.

(An-Nisâ')

[4:1]

O people, of Mecca, fear your Lord, that is, His punishment by being obedient to Him, Who created you of a single soul, Adam, and from it created its mate, Eve (Hawwā'), from one of his left ribs, and from the pair of them, Adam and Eve, scattered, separated and spread, many men and, many, women; and fear God by whom you claim [your rights] from one another (tassā'alūna: the original tā' [of tatasā'alūna] has been assimilated with the sīn; a variant reading has tasā'alūna), so that one of you says to the other, 'I ask you,

by God…', or 'For God's sake…'; and, fear, kinship ties, lest you sever them (a variant reading [of wa'l-arhāma, 'and kinship ties'] is wa'l-arhāmi, as a supplement to the pronoun contained in bihi [sc. God]). They used to implore one another by ties of kinship. Surely God has been watchful over you, heedful of your deeds, for which He will requite you, that is to say, He is ever possessed of such an attribute.

[4:2]

The following was revealed regarding an orphan who demanded his property from his guardian but was refused it: Give the orphans, the under-age ones that have no father, their property, when they have reached maturity, and do not exchange the evil, the unlawful, for the good, the lawful, that is, taking the one in place of the other, as you do when you take what is good from the orphan's property, and leave him your faulty property instead; and absorb not their property, [by] adding it, into your property; surely that, the absorbing of it, is a great crime, a serious sin. When this was revealed they found it difficult to maintain guardianship over orphans, and some of them had ten or eight wives under their care, and did not treat them all equally, and so the following was revealed:

[4:3]

If you fear that you will not act justly, [that] you will [not] be equitable, towards the orphans, and are thus distressed in this matter, then also fear lest you be unjust towards women when you marry them; marry such (mā means man) women as seem good to you, two or three or four, that is, [each man may marry] two, or three, or four, but do not exceed this; but if you fear you will not be equitable, towards them in terms of [their] expenses and [individual] share; then, marry, only one, or, restrict yourself to, what your right hands own, of slavegirls, since these do not have the same rights as wives; thus, by that marrying of only four, or only one, or resorting to slavegirls, it is likelier, it is nearer [in outcome], that you will not be unjust, [that] you will [not] be inequitable.

[4:4]

And give women their dowries (saduqāt, plural of sudqa), their bridal money (mahr, muhūr), as a free gift (nihlatan, is a verbal noun), a present given out of the kindness of one's heart; but if they are pleased to offer you any of it of their own accord (nafsan, 'of their own accord', is for specification and is taken from the subject of the verb [thus, it refers back to 'they', the women]), meaning, [if] their own selves are pleased that you should have something of the dowry and they give it to you then, consume it with, good, wholesome appetite, a praiseworthy consequence, with no harm therein for you with regard to the Hereafter: this was revealed in response to those who were opposed to this [consumption].

[4:5]

But do not, O guardians, give to the foolish, the squanderers from among men, women and children, your property, that is, the property that is theirs but held by you, which God has assigned to you as maintenance (qiyāman, 'maintenance', is the verbal noun from qāma; a variant reading has qiyaman, the plural of qīma, 'value', that is, that with which property is valued), meaning that the property which sustains your livelihoods and the well-being of your children, lest they expend it improperly; provide for them thereof, that is, feed them from it, and clothe them, and speak to them decent words, prepare for them a kind reception, by giving them their property when they reach maturity.

[4:6]

Try, test, well the orphans, before reaching maturity with regard [the duties of] religion and [before] they can [legally] manage their own affairs, until they reach the age of marrying, that is, until they have become eligible for it through puberty or [legal] age, which, according to al-Shāfi'ī, is the completion of fifteen years; then, if you perceive in them maturity, that is, right [judgement] in matters of religion and their property, deliver their property to them; consume it not, O guardians, wastefully, without due merit, and in haste, that is, hastening to expend it, fearing, lest they should grow up, and become mature, at which time you will be obliged to hand it over to them. If any man, who is a guardian, is rich, let him be abstinent, that is, let him

abstain from the orphan's property and refrain from consuming it; if he is poor, let him consume, of it, honourably, that is, in line with the wage for his work. And when you deliver to them, the orphans, their property, take witnesses over them, that they have received it and that you are absolved [of the obligation], so that if any dispute occurs, you are able to refer to a clear proof: this is a command [intended] for guidance. God suffices as a reckoner, as a guardian of His creatures' deeds and as a reckoner of these [deeds] (the bā' [in bi'Llāhi] is extra).

[4:7]

The following was revealed as a repudiation of pre-Islamic practices in which women and children were not given any inheritance: To the men, young ones and kin, belongs a share, a portion, of what, deceased, parents and kinsmen leave, and to the women belongs a share of what parents and kinsmen leave, whether it, the property, be little or much. God has made it, an obligatory share, apportioned, to be given to them.

[4:8]

And when the division, of the inheritance, is attended by kinsmen, those of kinship who cannot inherit, and orphans and the poor, grant them, something, out of it, before the division [is effected]; and, if the inheritors are young, speak to them, O guardians, honourable words, kindly, by apologising to them that it is not your possession [to divide as you wish], but that it is for the young [inheritors]. Some say that this [stipulation] was abrogated; others say that it was not, only that people were all too readily neglecting it, since it was encouraged [but not prescribed]. According to Ibn 'Abbās, however, it is a duty.

[4:9]

And let them fear, let them be concerned for the orphans, those who, if they, are about to, leave behind them, that is, after their death, weak offspring, young children, would be afraid for them; that they be ruined; let them fear God, in the matter concerning orphans, and let them give what they would love for their own offspring after their death; and speak, to the one approached by death, pertinent words, the right [words], by enjoining him to give as voluntary almsgiving no more than the third [of the inheritance], and leave the remainder for the ones inheriting, so that they do not end up as dependants.

[4:10]

Those who consume the property of orphans unjustly, without any right, are only consuming, the whole of it as, fire in their bellies, because that is where such [action] leads, and they shall be exposed to (read active yaslawna, or passive yuslawna), that is, they shall enter, a blaze, an intense fire, in which they shall burn.

[4:11]

God charges you, He commands you, concerning, the matter of, your children, with what He will mention: to the male, of them, the equivalent of the portion, the lot, of two females, if there are two [women] with him, so that half the property is his, and the other half is theirs; if there is only one female with him, then she has a third, and he receives two thirds; if he is the only one, he takes it all; and if they, the offspring, be, only, women more than two, then for them two-thirds of what he, the deceased, leaves; likewise if they be two women, since in the case of two sisters, more deserving of such a share, God says, They shall receive two-thirds of what he leaves [Q. 4:176]; and since a female is entitled to a third with a male, she is all the more deserving [of the same share] with a female. It is said that fawq, 'more than', introduces a relative clause; it is also said to guard against the wrong impression that the greater the number [of females] the greater the portion [they are entitled to], since, it is [mistakenly] thought that the entitlement of two females to two-thirds derives from the fact that a female is entitled to one third when with a male; but if she, the daughter, be one (wāhidatan, is also read wāhidatun, making the kāna [construction] syntactically complete) then to her a half; and to his parents, the deceased's, to each one of the two (li-kulli wāhidin minhumā, substitutes for the previous li-abawayhi, 'to his parents') the sixth of what he leaves, if he has a child, male or female: the point of the substitution is to show that they do not share the sixth [but receive one each]. [The term] 'child' (walad) also applies to a grandchild, and likewise 'parent' (abb) to a grandparent; but if he has no

child, and his heirs are his parents, alone or along with a spouse, then to his mother (read li-ummihi; also read, in both places [here and further down], li-immihi in order to avoid the cumbersome transition from a damma ['u'] to a kasra ['I']) a third, of the property, or what remains after the spouse, the rest being for the father; or, if he has siblings, two or more, males or females, to his mother a sixth, and the rest for the father, and nothing for the siblings. The inheritance stipulated for those mentioned shall take place, after, the fulfilment of, any bequest that he may bequeath (read active yūsī, or passive yūsā), or, the repayment of, any debt, that he may owe. 'Bequest' comes before 'debt', even though it should only be fulfilled after the latter [has been repayed], to show that it should be taken seriously. Your parents and children (ābā'ukum wa-abnā'ukum, is the subject, its predicate being [what follows]) — you know not which of them is nearer in benefit to you, in this world and the Hereafter. It may be that one supposes his son to be beneficial to him, leaves him an inheritance, and then it turns out that the father had been the more beneficial [of the two], and vice versa. The only One with knowledge of this [reality] is God, and for this reason He has prescribed for you inheritance: a prescription from God; surely God is ever Knowing, of His creation, Wise, in what He has ordained for them, that is to say, He is ever possessed of such attributes.

[4:12]

And for you a half of what your wives leave, if they have no children, from you or from another; but if they have children, then for you a fourth of what they leave, after any bequest they may bequeath, or any debt: the consensus is that the grandchild in this case is like the child. And for them, the wives, whether one or more, a fourth of what you leave, if you have no children; but if you have children, from them or from others, then for them an eighth of what you leave, after any bequest you may bequeath, or any debt; again the consensus is that the grandchild is as the child. If it be a man leaving an inheritance (yūrathu, 'being inherited from', is an adjectival qualification, the predicate of which is [the following kalālatan, 'without direct heir']) and not having a direct heir, that is, [having] neither a parent nor child, or it be a woman, leaving an inheritance and having no direct heir, but it be that such, a man leaving an inheritance with no direct heir, has a brother or a sister, from the same mother, as read by Ibn Mas'ūd and others, then to each of the two a sixth, of what he leaves; but if they, the siblings from the same mother, be more than that, that is, [more] than one, then they share a third, the male and female equally, after any bequest to be bequeathed or any debt without prejudice (ghayra mudārrin, is a circumstantial qualifier referring to the person governing [the verb] yūsā, 'to be bequeathed') in other words, without causing any prejudice to the inheritors by bequeathing more than the third); a charge (wasiyyatan, a verbal noun reaffirming [the import of] yūsīkum, 'He charges you' [of the beginning of the previous verse]) from God. God is Knowing, of the obligations which He has ordained for His creatures, Forbearing, in deferring the punishment of those that disobey Him. The Sunna specifies that the individuals mentioned may receive the relevant inheritance provided that they are not barred from it on account of their having committed murder, or [their belonging to] a different religion or being slaves.

[4:13]

Those, rulings mentioned with respect to orphans and what followed, are God's bounds, His laws, which He has delimited for His servants, so that they may act in accordance with them and not infringe them. Whoever obeys God and His Messenger, in what He has ruled, He will admit him (yudkhilhu, or, as a shift [to the first person plural] read nudkhilhu, 'We will admit him') to Gardens underneath which rivers flow, abiding therein; that is the great triumph.

[4:14]

But whoever disobeys God, and His Messenger; and transgresses His bounds, him He will admit ([read] in both ways [as above, yudkhilhu and nudkhilhu]) to a Fire, abiding therein, and for him, in it, there shall be a humbling chastisement, one of humiliation. (In both [of the last] verses, the [singular] person [of the suffixed pronouns and the verbs] accords with the [singular] form of [the particle] man, 'whoever', while [the plural person in] khālidīn, 'abiding', accords with its [general plural] import.)

[4:15]

As for those of your women who commit lewdness, adultery, call four, Muslim men, of you to witness against them; and if they witness, against them such [lewdness], then detain them in their houses, and prevent them from mixing with people, until, the angels of, death take them or, until, God appoints for them a way, out of it. This was stipulated for them at the very beginning of Islam, but then a way out was appointed for them through [the stipulation] that the virgin should receive a hundred lashes and be banished for a year, and the married woman be stoned. The prescribed punishment was explained thus in the hadīth, 'Come listen to me! Come listen to me! God has now made a way out for them', as reported by Muslim.

[4:16]

And when two of you (read wa'lladhāni or wa'lladhānni) men, commit it, that is, a lewd act, adultery or homosexual intercourse, punish them both, with insults and beatings with sandals; but if they repent, of this [lewd act], and make amends, through [good] action, then leave them be, and do not harm them. God ever turns [relenting], to those who repent, and is Merciful, to them. This [verse] is abrogated by the prescribed punishment if adultery is meant [by the lewd act], and similarly if homosexual intercourse is meant, according to al-Shāfi'ī; but according to him, the person who is the object of the [penetrative] act is not stoned, even if he be married; rather, he is flogged and banished. Judging by the dual person pronoun, it seems more obvious that homosexual fornication is meant [by this verse], even though the former [sc. al-Shāfi'ī] was of the opinion that it referred to an adulterer and an adulteress; but this [opinion of his] may be countered by the fact that [the reference to] the two [men] becomes clear on account of the particle min being attached to a masculine pronoun [minkum, 'of you'], and by the fact that they suffer the same punishment, [both effect the action of] repentance and [are both granted] that they be left alone [thereafter], [all of] which applies specifically to men, given that for women detention is stipulated, as was stated before.

[4:17]

The repentance that God accepts, that is, the one which He has prescribed for Himself to accept, out of His bounty, is only of those who do evil, an act of disobedience, in ignorance (bi-jahālatin, a circumstantial qualifier, in other words, 'they are ignorant' while they are disobeying their Lord); then repent shortly thereafter, before the last gasps of death; God will relent to those, He will accept their repentance. And God is ever Knowing, of His creatures, Wise, in what He does with them.

[4:18]

Repentance is not for those who do evil deeds, sins, until, when death approaches one of them, and the pangs of death begin, he says, upon witnessing his predicament: 'Indeed now I repent', for this would not avail him and would not be accepted from him; neither for those who die disbelieving, if they repent in the Hereafter upon seeing the chastisement: it will not be accepted from them. Those — We have prepared for them a painful chastisement.

[4:19]

O you who believe, it is not lawful for you to inherit women against their will (read either karhan or kurhan, as alternative forms) that is to say, coercing them into this. In pre-Islamic times, they used to inherit women from their kin, and if they so wished they could marry [a woman] without a dowry, or marry her off and take the dowry for themselves, or prevent her [from marriage] until she gave up what she had inherited, or until she died and they could inherit from her. They were thus forbidden such practices; neither debar them, your [former] wives from marrying others by retaining them while you have no desire for them yourselves, only to harm them; so that you may go off with part of what you have given them, of the dowry, except when they commit flagrant (read mubayyina, 'making it clear', or mubayyana, 'clear') lewdness, such as adultery or rebellion, then you have the right to coerce them until they redeem themselves to you or forfeit [their dowries]. Consort with them in kindness, that is, being decent in speaking [to them], with regard to [their] expenditure and lodging; for if you hate them, then be patient; it may happen that you hate a thing wherein God has set much good, that is to say, perhaps He does this when He provides you with a righteous child

through them.

[4:20]

And if you desire to exchange a wife in place of another, by divorcing the one, and you have given to one, of the spouses, a hundredweight, that is, a large sum as dowry, take of it nothing. Would you take it by way of calumny, injustice, and manifest sin? (buhtānan, 'calumny', and ithman, 'sin', end in the accusative because they are circumstantial qualifiers); the interrogative here is meant as a rebuke, and as a disavowal where He says:

[4:21]

How shall you take it, that is, by what right, when each of you has been privily with the other, through sexual intercourse, which validates the dowry, and they have taken from you a solemn covenant, a binding pledge, and that is what God commanded, namely, that they should be retained honourably or set free virtuously.

[4:22]

And do not marry women whom (mā means man) your fathers married, unless it be a thing of the past, which is forgiven you; surely that, marrying them, is obscene, vile, and abominable (maqtan, means it results in maqt, 'severe hate', from God), an evil way, [an evil] path is this.

[4:23]

Forbidden to you are your mothers, in marriage, and this includes the paternal and maternal grandmothers; and daughters, including their children, if they should lower themselves [to such standards]; your sisters, from your fathers and mothers; your paternal aunts, that is, the sisters of your fathers and grandfathers; and maternal aunts, that is, the sisters of your mothers and grandmothers; your brother's daughters, your sister's daughters, including the children of these daughters; your foster mothers who have given you milk, five times within the first two years, as pointed out in a hadīth; your foster sisters, and, according to the Sunna, the daughters of these; and these foster-sisters include those suckled by a woman with whom the man has had intercourse, those suckled by the man's paternal aunts, or maternal aunts, or those suckled by his brother's daughters, or his sister's daughters, on account of the [Prophet's] hadīth that, 'What kinship makes unlawful suckling also makes unlawful', as reported by al-Bukhārī and Muslim; your mothers-in-law, your step-daughters (rabā'ib, plural of rabība, the daughter of one's wife from another husband), who are, being brought up, in your care (allātī fī hujūrikum is an adjectival qualifier, reiterating the obvious, without any additional import); being born of your wives you have been in to, in sexual intercourse — but if you have not yet been in to them you are not at fault, if you leave them, to then marry their daughters — and the spouses of your sons who are of your loins, as opposed to those whom you have adopted, whose spouses, in contrast, you may marry; and that you should take to you, in marriage, two sisters together, [sisters] by kinship or by suckling: the Sunna adds that you may not marry her together with her paternal or maternal aunt; it is permissible to marry each of these separately or to own them [as handmaidens] together, but only have sexual intercourse with one of them; unless it be a thing of the past, from pre-Islamic times, when you may have married in one of the ways mentioned: you are not at fault. God is ever Forgiving, of what you have done in the past, prior to this prohibition, Merciful, to you in this matter.

[4:24]

And, forbidden to you are, wedded women, those with spouses, that you should marry them before they have left their spouses, be they Muslim free women or not; save what your right hands own, of captured [slave] girls, whom you may have sexual intercourse with, even if they should have spouses among the enemy camp, but only after they have been absolved of the possibility of pregnancy [after the completion of one menstrual cycle]; this is what God has prescribed for you (kitāba is in the accusative because it is the verbal noun). Lawful for you (read passive wa-uhilla, or active wa-ahalla), beyond all that, that is, except what He has forbidden you of women, is that you seek, women, using your wealth, by way of a dowry or a

price, in wedlock and not, fornicating, in illicitly. Such wives as you enjoy thereby, and have had sexual intercourse with, give them their wages, the dowries that you have assigned them, as an obligation; you are not at fault in agreeing together, you and they, after the obligation, is waived, decreased or increased. God is ever Knowing, of His creatures, Wise, in what He has ordained for them.

[4:25]

And whoever has not the means wherewith, [whoever] is not wealthy enough, to be able to marry believing (al-mu'mināt, 'believing', is in accordance with the prevalent practice, and does not add to the import), free, women in wedlock, let him take, in marriage, believing maids whom your right hands own. God knows very well your faith, so suffice yourself with its outward manifestation and leave the innermost matters to Him, for He is the One to know her [true] merit: many a slavegirl may be more excellent [in faith] than a free woman, and this is meant to encourage marriage with slavegirls; the one of you is as the other, being equal in religion, so do not disdain to marry with them. So marry them, with the permission of their folk, their guardians, and give them their wages, their dowries, honourably, without procrastination or diminution, as women in wedlock (muhsanāt, a circumstantial qualifier), in decency, not illicitly, openly fornicating, or taking lovers, companions fornicating in secret. But when they are given in wedlock, [when] they are married off (a variant reading [for the passive uhsinna, 'they are given in wedlock'] has the active ahsanna, 'they enter into wedlock'), if they commit lewdness, such as adultery, they shall be liable to half the chastisement, the legal punishment, of married, free, virgin, women, who commit adultery, and are thus given fifty lashes and banished for half a year; [male] slaves by analogy are liable to the same punishment. Here, God has not made wedlock the precondition for the prescribed punishment to show that stoning does not apply in their case [sc. slavegirls]. That, marrying of slavegirls on account of insufficient means, is for those of you who fear the distress of sin, fornication (al-'anat originally means distress, but is used to mean zinā, 'fornication', because of the distress that it causes in the way of the punishment in this world and in the Hereafter), as opposed to those of you who might not have such a fear [of distress] with regard to their free women and for whom it is unlawful to marry her [the slavegirl]; likewise for one who has sufficient means to marry a free woman [it is unlawful for him to marry a slavegirl instead]: this is the opinion of al-Shāfi'ī. Moreover, God's words 'believing maids' precludes unbelieving women, whom it is unlawful to marry, even if one should find no believing women and fear [the distress of fornication]; yet it is better for you to be patient, and abstain from marrying slavegirls, lest the child should become enslaved also. God is Forgiving, Merciful, by allowing room for manoeuvre in these matters.

[4:26]

God desires to make clear to you, the laws of your religion and what is in your best interests, and to guide you in the ways, the paths, of those, prophets, before you, in the way of what is lawful and what is unlawful, so that you might follow them, and to turn [in forgiveness] towards you, bringing you back from the disobedience which you practised, to obedience to Him; God is Knowing, of you, Wise, in what He has ordained for you.

[4:27]

And God desires to turn [forgivingly] towards you (He repeats this in order to expand upon it), but those who follow their passions, the Jews and Christians, or the Magians and adulterers, desire that you deviate with a terrible deviation, transgressing what is right by committing what has been forbidden you, so that you might be like them.

[4:28]

God desires to lighten things for you, and make the rulings of the Law easier for you; for man was created weak, unable to abstain from women and passions.

[4:29]

O you who believe, consume not your goods between you wrongly, unlawfully according to the Law, through

usury or usurpation, except it be trading (tijāratan, also read tijāratun), so that the goods be from trade effected, through mutual agreement, through mutual good-will: such [goods] you may consume. And kill not yourselves, by committing what leads towards destruction on account of some affiliation, be it in this world or the Hereafter. Surely God is ever Merciful to you, when He forbids you such things.

[4:30]

And whoever does that, which he has been forbidden, through aggression (ʿudwānan, a circumstantial qualifier), transgressing what is lawful, and injustice (zulman, [reiterated] for emphasis), him We shall certainly expose, admit, to a fire, wherein he shall burn; and that for God is an easy matter.

[4:31]

If you avoid the grave sins that are forbidden you, those for which the threat of punishment has been prescribed, like murder, fornication or theft — according to Ibn ʿAbbās, these number as much as seven hundred — We will absolve you of your, minor, evil deeds, on account of your acts of obedience, and admit you by an honourable gate (read mudkhalan or madkhalan), that is, [by an honourable] admittance or location, namely, Paradise.

[4:32]

Do not covet that in which God has preferred some of you above others, in the way of worldly affairs or religion, lest it lead to mutual envy and hatred. To men a share from, a reward for, what they have earned, for their acts in the struggle and so on, and to women a share from what they have earned, by way of being obedient to their spouses and guarding their private parts: this was revealed when Umm Salama said: 'Would that we were men, so that we could join the struggle and receive the reward they receive!' And ask (read wa-s'alū or wa-salū) God of His bounty, what you need and He will give it to you; God is ever Knower of all things, including where merit is deserved and that for which you ask.

[4:33]

To each, man and woman, We have appointed heirs, relations to be given, of that, property, which parents and kinsmen leave, for them, and to those to whom your right hands (aymān, plural of yamīn, meaning 'oath' or 'hand') were pledged (read ʿāqadat or ʿaqadat), that is, those allies with whom before the coming of Islam you made covenants of mutual assitance and inheritance. So give them, now, their share, their portions of the inheritance, which is a sixth. God is ever Witness over everything, [ever] aware [of it], including your circumstances: this verse was abrogated by His words, But those related by blood are nearer to one another [Q. 8:75 and 33:6].

[4:34]

Men are in charge of, they have authority over, women, disciplining them and keeping them in check, because of that with which God has preferred the one over the other, that is, because God has given them the advantage over women, in knowledge, reason, authority and otherwise, and because of what they expend, on them [the women], of their property. Therefore righteous women, among them, are obedient, to their husbands, guarding in the unseen, that is, [guarding] their private parts and otherwise during their spouses' absence, because of what God has guarded, for them, when He enjoined their male spouses to look after them well. And those you fear may be rebellious, disobedient to you, when such signs appear, admonish them, make them fear God, and share not beds with them, retire to other beds if they manifest such disobedience, and strike them, but not violently, if they refuse to desist [from their rebellion] after leaving them [in separate beds]. If they then obey you, in what is desired from them, do not seek a way against them, a reason to strike them unjustly. God is ever High, Great, so beware of Him, lest He punish you for treating them unjustly.

[4:35]

And if you fear, become aware of, a breach, a dispute, between the two, the married couple (the genitive construction shiqāqa baynihimā, '[any] breach between the two', is for a range [of alternatives], in other words: shiqāqan baynihimā [is the normal construction]) send forth, for them with their consent, an arbiter, a just man, from his folk, his kinsmen, and an arbiter from her folk: the husband delegates to his arbiter the [matter of] divorce or the acceptance of compensation in its place, while she delegates to her arbiter the [matter of] separation. The two arbiters do their best and bid the one guilty of the injustice to desist, or they suggest separation if they see fit. God, exalted be He, says, if they, the two arbiters, desire to set things right, God will grant them, the married couple, success, determining for them what constitutes [an act of] obedience, be it reconciliation or separation. Surely God is ever Knower, of everything, Aware, of what is hidden and what is manifested.

[4:36]

And worship God, declare His Oneness, and associate nothing with Him. Be kind to parents, being dutiful and gentle-mannered, and near kindred, and to orphans, and to the needy, and to the neighbour who is near, to you in terms of [physical] vicinity or kinship, and to the neighbour who is a stranger, the one far from you in terms of [physical] vicinity or kinship; and to the friend at your side, a travelling companion, or a colleague at work, and, it is also said, one's wife; and to the wayfarer, the one cut off during a journey, and to what your right hands own, of bondsmen. Surely God loves not the conceited, the arrogant, and the boastful, [the one who boasts] before people of what he has been given.

[4:37]

Those (alladhīna, the subject) who are niggardly, in their duty, and bid other people to be niggardly, in the same, and conceal what God has bestowed upon them of His bounty, in the way of knowledge and property: these are the Jews (the predicate of the [said] subject is [an implied] lahum waʿīdun shadīd, 'for them there is a promise of severe punishment'). And We have prepared for those that disbelieve, in this and other matters, a humbling chastisement, one of humiliation.

[4:38]

And those (wa'lladhīna, a supplement to the previous alladhīna, 'those') who expend of their substance to show off to people, to be seen of them, and believe not in God and the Last Day, the likes of the hypocrites and the Meccans. Whoever has Satan for a comrade, for a companion, whose command he follows, as these do, then an evil comrade has he.

[4:39]

And what burden is on them if they were to believe in God and the Last Day, and expend of what God has provided them?, that is to say, what harm would this cause them? In other words, there is no harm therein. Rather, harm lies in what they follow (the interrogative is meant as a disavowal; the law [of law āmanū, 'if they were to believe'] conveys the sense of the verbal noun [sc. mādhā ʿalayhim īmānuhum, 'what burden would their belief be upon them?']). God is ever Aware of them, and will requite them for what they have done.

[4:40]

Surely God shall not wrong, anyone, so much as the weight of an atom, [the weight of] the smallest ant, by diminishing thereby a person's good deeds or increase thereby his evil deeds; and if it, the atom, be a good deed (in taku hasanatan, 'if it be a good deed', is also read in taku hasanatun, in which case the kāna [construction] is [syntactically] complete), from a believer, He will double it (yudāʿifuhā, also read yudaʿʿifuhā), from ten times up to more than seven hundred times, and give from Himself, in addition to the doubling, a great wage, that no one can estimate.

[4:41]

So how shall it be, the predicament of the disbelievers, when We bring forward from every community a witness, to testify against it regarding its deeds, and this shall be its prophet; and We bring you, O Muhammad (s), as witness against these?

[4:42]

Upon that day, the day of bringing forward; the disbelievers, those who have disobeyed the Messenger, will wish that (law, 'if', means an, 'that') the earth might be levelled with them (read passive tusawwā, or active tasawwā, or tassawwā), so that like it they might also become dust, [and this is] because of the terror of that day, as is stated in another verse: The disbeliever shall say, 'O would that I were dust!' [Q. 78:40]. And they will not hide from God any talk, of what they did, although at another stage they do actually hide it and say, 'By God, our Lord, we never associated anything with You' [Q. 6:23].

[4:43]

O you who believe, draw not near to prayer, that is, do not perform prayer, whilst you are inebriated, by a drink: this was revealed concerning being drunk during the congregational prayer; until you know what you are saying, when you have sobered up; nor whilst you are defiled, as a result of [sexual] penetration or ejaculation (junuban, 'defiled', is in the accusative because it is a circumstantial qualifier, and may be used to refer to the singular or plural) — unless you are traversing, crossing, a way, a route, that is, [unless] you are travelling — until you have washed yourselves, in which case you may perform prayer: a proviso is made for the traveller because a different stipulation applies to him, as will follow. It is said that the purpose [of this verse] is to prohibit the approach to places of prayer, that is, mosques, the exception being if one were merely passing through and not staying. But if you are sick, with an illness made worse by [contact with] water, or on a journey, that is, [or] travelling whilst you are [ritually] defiled or impure, or if any of you comes from the privy (al-ghā'it), a place designated for relieving nature, that is to say, [or if any of you] have defecated, or you have touched women (lāmastum, a variant reading has lamastum: both mean lams, that is, 'touching with the hand', as stated by Ibn 'Umar; this is also the opinion of al-Shāfi'ī, and it extends to touching with other parts of the skin; according to Ibn 'Abbās, however, it is [referring to] sexual intercourse); and you can find no water, with which to purify yourselves for prayer, having made the effort to seek it out and search for it — the sick being exempt in this case — then resort to, seek, when the time [for the prayer] has commenced, wholesome soil, clean earth, strike it twice, and wipe your faces and your hands, with it, up to the elbows (the verb masaha, 'to wipe', may stand on its own with a direct object or take a particle [before the direct object, sc. masaha bi-]). God is ever Pardoning, Forgiving.

[4:44]

Have you not seen those who were given a share, a portion, of the Book, namely, the Jews, purchasing error, with guidance, and desiring that you should err from the way?, that you should stray from the path of truth and be like them.

[4:45]

God has better knowledge of your enemies, than you do, and He informs you of them in order that you avoid them. God suffices as a Protector, a Preserver of you from them, God suffices as a Helper, defending you against their plotting.

[4:46]

Some, group, from among the Jews distort, alter, the words, that God revealed in the Torah pertaining to the descriptions of Muhammad (s), from their contexts, those [contexts] in which they were placed, and they say, to the Prophet (s), when he commands them something, 'We have heard, your words, and we disobey, your command; and hear as one who does not hear' (wa'sma' ghayr musma'in is a circumstantial qualifier, functioning as an invocation, in other words, 'And may you not hear!') and, they say to him, 'Mind us' (rā'inā), [a term] with which it had been forbidden to address him, being a curse word in their language; twisting, distorting, with their tongues and slandering, defaming, religion, Islam. If they had said, 'We have

heard and obey', instead of 'And we disobey', and, only, 'Hear', and 'Consider us,' (unzur ilaynā) instead of rāʿinā, it would have been better for them, than what they said, and more upright, more just than that, but God has cursed them, removing them from His mercy, for their unbelief, so they believe not except a few, among them, such as ʿAbd Allāh b. Salām and his companions.

[4:47]

O you who have been given the Scripture, believe in what We have revealed, of the Qur'ān, confirming what is with you, of the Torah, before We obliterate faces, erasing the eyes, noses and eyebrows in them, and turn them inside out, and make them like the napes of the neck, a flat plate, or curse them, by transforming them into apes, as We cursed, [as] We transformed, those of the Sabbath, among them, and God's command, His decree, is done: after this was revealed, ʿAbd Allāh b. Salām converted to Islam, and so it was said that this had been a conditional threat of punishment, so that when some of them converted to Islam, it [the threat] was lifted. It is also said that obliteration and transformation will take place before the rising of the Hour.

[4:48]

God forgives not that anything should be associated with Him. But He forgives other than, save, that, of sins, to whomever He wills, forgiveness for, by admitting him into Paradise without punishment. And whomever He wills of the believers He punishes for their sins, and then admits them into Paradise. Whoever associates anything with God, then he has indeed invented a tremendous, a great, sin.

[4:49]

Have you not seen those who praise themselves for purity? namely, the Jews, when they say, 'We are God's children and His beloved', in other words, it is not a matter of their purifying themselves. Nay, God purifies whom He will, through faith, and they shall not be wronged, they shall not be diminished of their deeds, a single date-thread, as much as the peel on a date-stone.

[4:50]

Consider, in amazement, how they invent falsehood against God, in that way, and that suffices for a clear, an evident, sin.

[4:51]

The following was revealed regarding Kaʿb b. al-Ashraf and other such scholars from among the Jews, when they came to Mecca and saw those killed at Badr, and began to incite the idolaters to avenge them [their dead] by waging war against the Prophet (s): Have you not seen those who were given a share of the Book, how they believe in al-Jibt and al-Tāghūt, two idols belonging to Quraysh, and say to the disbelievers, to Abū Sufyān and his companions, when they [the latter] said to them: 'Are we, who are the guardians of the House, who give drink to the pilgrim, offer hospitality to the guest, set free the captive, and do such and such … not more rightly guided than Muhammad, he who has contravened the religion of his forefathers, severed the ties of kinship, and abandoned the Sanctuary?', 'These, in other words, you, are more rightly guided, upon a more upright way, than the believers'?

[4:52]

Those are the ones whom God has cursed; and he whom God has cursed, you will never find for him any helper, anyone to protect him from His chastisement.

[4:53]

Or have they a share in the Kingdom?, that is to say, they have no share in it whatever, and even if they did, then they would not give the people a single date-spot, that is, [not even] something as worthless as

the tiny spot on the back of a date-pit, because of the extent of their niggardliness.

[4:54]

Or, nay, are they jealous of people, namely, of the Prophet (s), for the bounty that God has bestowed upon them, in the way of prophethood and abundance of women? In other words, they wish that he be deprived of such things, saying, 'If he were truly a prophet, he would not be concerned with women'. For We gave the House of Abraham, his forefather, the likes of Moses, David and Solomon, the Book and wisdom, and prophethood, and We gave them a mighty kingdom: David had ninety–nine women, and Solomon had a thousand, free women and slavegirls.

[4:55]

And there are some of them who believe in him, in Muhammad (s), and some of them who bar from him, [who] reject [him] and do not believe. Hell suffices for a blaze, as a chastisement for those who do not believe.

[4:56]

Surely those who disbelieve in Our signs — We shall expose them, We shall admit them, to a Fire, wherein they shall burn; as often as their skins are consumed, burnt, We shall replace them with other skins, restoring them to their initial unburnt state, that they may taste the chastisement, that they may suffer its severity. Surely God is ever Mighty, nothing being beyond His power, Wise, in His creation.

[4:57]

And those that believe, and perform righteous deeds, We shall admit them to Gardens underneath which rivers flow, wherein they abide: they shall have therein spouses purified, of menstruation and every impurity, and We shall admit them to plenteous shade, that is everlasting [shade], never replaced by any sun, and this is the shade of Paradise.

[4:58]

Verily, God commands you to restore trusts, that is, the rights entrusted [to you by others], back to their owners: this was revealed when 'Alī, may God be pleased with him, took the key of the Ka'ba from its keeper, 'Uthmān b. Talha al-Hajabī, by force, upon the arrival of the Prophet (s) in Mecca in the year of the Conquest, after he ['Uthmān] had tried to prevent him ['Alī from taking it] saying, 'If I had known that he was the Messenger of God, I would not have prevented him'. The Messenger of God (s) then ordered him ['Alī] to give it back to him ['Uthmān] saying to him, 'Here you are, [it is yours] now and always'. He ['Uthmān] was amazed by this, whereupon 'Alī recited to him this verse, and he accepted Islam. Upon his death, he ['Uthmān] gave it [the key] to his brother, Shayba, and thus it remained in [the keep of] his descendants. Although the verse was revealed regarding a specific occasion, it holds true in general on account of the plural person [to which it is addressed]. And when you judge between people, He commands, that you judge with justice. Excellent is (ni'immā, the mīm of ni'ima has been assimilated with the indefinite particle mā, which is the object described, in other words, na'ima shay'an, 'an excellent thing [is]') the admonition God gives you, to restore a trust and to judge with justice. God is ever Hearer, of what is said, Seer, of what is done.

[4:59]

O you who believe, obey God, and obey the Messenger and those in authority among you, that is, rulers, when they command you to obey God and His Messenger. If you should quarrel, disagree, about anything, refer it to God, that is, to His Book, and the Messenger, while he lives, and thereafter [refer] to his Sunna: in other words examine these [disputes] with reference to these two [sources], if you believe in God and the Last Day; that, reference to the two [sources], is better, for you than quarrelling or [adhering to] personal opinions, and more excellent in interpretation, in the end.

[4:60]

The following verse was revealed when a Jew and a hypocrite fell into a dispute. The hypocrite called on Ka'b b. al-Ashraf, to arbitrate between them, while the Jew called on the Prophet (s). When they came to him, the Prophet ruled in favour of the Jew. But the hypocrite was not satisfied, and so they went before 'Umar. The Jew told him what had happened, whereupon he ['Umar] turned to the hypocrite and asked him, 'Is this true?', and when he replied, 'Yes', he ['Umar] killed him. Have you not seen those who claim that they believe in what has been revealed to you, and what was revealed before you, desiring to take their disputes to a false deity (tāghūt), one excessive in tempting [others] to falsehood (tughyān), namely, Ka'b b. al-Ashraf, when they have been commanded to renounce him?, and not to associate with him. But Satan desires to mislead them, far astray, from the truth.

[4:61]

And when it is said to them, 'Come to what God has revealed, as regards rulings in the Qur'ān, and the Messenger', that he may judge between you, you see the hypocrites turn away from you vehemently, to others.

[4:62]

How would it be, [what] would they do, when an affliction, a punishment, befalls them for what their own hands have sent before them, of unbelief and acts of disobedience, that is to say, would they then be able to turn away and escape it? No! They then come to you (thumma jā'ūka, a supplement to yasuddūn, 'they turn away' [of the previous verse]), swearing by God that, in turning to other than you for arbitration, 'We sought only virtue, settlement, and harmony', reconciliation between the disputing parties by [any] approximate judgement without regard for the painful truth.

[4:63]

Those — God knows what is in their hearts, in the way of hypocrisy and the mendacity of their excuses; so turn away from them, with forgiveness, and admonish them, make them fear God, and say to them regarding, the issue of, their souls penetrating words, affecting them, in other words, reprimand them so that they repent of their unbelief.

[4:64]

We never sent any Messenger, but that he should be obeyed, in what he commands and judges, by the leave, by the command, of God, and not that he should be disobeyed or opposed. If, when they had wronged themselves, by seeking the judgement of the false idol, they had come to you, repentant, and asked forgiveness from God, and the Messenger had asked forgiveness for them (there is a shift from the second [to the third] person in this address, in deference to his [the Prophet's (s)] status); they would have found God Relenting, to them, Merciful, to them.

[4:65]

But no, (fa-lā, the lā is extra) by your Lord! They will not believe until they make you judge over what has broken out, has become mixed up, between them and find in themselves no inhibition, [no] constraint or doubt, regarding what you decide, but submit, [but] comply with your ruling, in full submission, without objection.

[4:66]

And had We prescribed for them: (the particle an, 'that', is explicative) 'Slay yourselves' or 'Leave your habitations', as We did for the Children of Israel, they would not have done it, that is, what has been prescribed for them, save a few (read nominative qalīlun, as a substitution; or read accusative qalīlan, as an

exceptive clause) of them; yet if they had done what they were admonished to do, of obedience to the Messenger (s), it would have been better for them, and stronger in establishing, [a stronger] confirmation of their faith.

[4:67]

And then, that is, had they confirmed themselves, We would have surely given them from Us a great wage, that is, Paradise.

[4:68]

And We would have guided them to a straight path. Some Companions said to the Prophet (s): 'How will we be able to see you in Paradise, when you will be in the highest stations and we will be lower than you?', and so the following was revealed:

[4:69]

Whoever obeys God and the Messenger, in what he commands, they are with those whom God has blessed of the prophets and the truthful, that is, the most excellent of the Prophet's Companions, because of the fullness of their truthfulness and their affirmation of the truth; and the martyrs, those slain in the path of God; and the righteous, [all those] other than the ones mentioned. What fine companions they are!, in Paradise, since in it one will enjoy seeing them, visiting them and being in their presence, even though they will be in the highest stations in relation to others.

[4:70]

That, namely, their being with those mentioned (dhālika, 'that', is the subject, the predicate of which is [the following]) is bounty from God, with which He has favoured them, and not because they have earned it through their obedience. God suffices as Knower, of the reward of the Hereafter, in other words, trust in what He has told you: None can tell you like One Who is aware [Q. 35:14].

[4:71]

O you who believe, take your precautions, against your enemy, that is, be wary of him and be vigilant against him; then move forward, prepare to fight him, in companies, in separate groups, one raiding party followed by the next; or move forward all together, in one assembly.

[4:72]

Verily, there are some of you who tarry, who indeed hesitate to join the fighting, such as 'Abd Allāh b. Ubayy, the hypocrite, and his companions — counting him [the one who tarries] as one of them [the Muslims] is from the perspective of outward appearances — (the lām in the verb [la-yubatti'anna, 'verily … who tarry'] is for oaths); then, if an affliction befalls you, such as slaughter or defeat, he says, 'God has been gracious to me, for I was not a witness with them', present [at the fighting], lest I should be hurt.

[4:73]

But if (wa-la-in, the lām is for oaths) a bounty from God befalls you, such as a conquest or booty, he will surely cry, in regret, as if (ka'an is softened, its subject having been omitted, in other words [it should be] ka'annahu) there had never been (read lam yakun, or lam takun) any affection, any acquaintance or friendship, between you and him: this [statement] refers back to the words [in the previous verse] 'God has been gracious to me', and comes as a parenthesis between the statement 'that he will cry' and the very words he cries, which are: 'Oh (yā, is for exclamation), would that I had been with them, so that I might have won a great triumph!', that is, [that] I might have taken a good share of the booty.

[4:74]

God, exalted be He, says: So let them fight in the way of God, to elevate His religion, those who sell the life of this world for the Hereafter; and whoever fights in the way of God and is slain, dies a martyr, or conquers, overcomes his enemy, We shall give him a great wage, a plentiful reward.

[4:75]

What is wrong with you, that you do not fight: this is an interrogative of rebuke, in other words, there is nothing to prevent you from fighting, in the way of God, and for, the deliverance of, the oppressed men, women, and children, whom the disbelievers persecuted and prevented from emigrating. Ibn 'Abbās, may God be pleased with him and his father, said, 'My mother and I were among them'; who say, supplicating, 'O, our Lord, bring us forth from this town, Mecca, whose people are evildoers, through unbelief, and appoint for us a protector from You, to take charge of our affair, and appoint for us from You a helper', to defend us against them. God responded to their supplication and facilitated escape for some of them, while others remained behind until Mecca was conquered — in charge of them the Prophet (s) placed 'Attāb b. Asīd, who proceeded to seek justice for the wronged from those that had wronged them.

[4:76]

Those who believe fight in the way of God, and those who disbelieve fight in the way of a false deity, Satan. Fight therefore against the friends of Satan, the supporters of his religion and you will defeat them with the strength you draw from God; surely the plotting of Satan, against believers, is ever feeble, of no substance, and cannot stand up to God's plotting against the disbelievers.

[4:77]

Have you not seen those to whom it was said, 'Restrain your hands, from fighting the disbelievers when they desired it at Mecca, because of the harm the disbelievers had inflicted upon them — and these were a group from among the Companions — and establish the prayer, and pay the alms'? Then, as soon as fighting was prescribed, was made obligatory, for them, lo, a party of them fear people, the disbelievers, that is, [they fear] punishment at their hands through death, as they would fear, the punishment of, God, or with more fear, than their fear of Him (ashadda, 'more', is in the accusative because it is a circumstantial qualifier; the response to the lammā, 'as soon as', is indicated by idhā, 'lo', and what follows), in other words, they are taken aback by fear, and they said, frightened of death, 'Our Lord, why have You prescribed fighting for us? Why not (lawlā is [to be understood as] hallā) defer us to a near term?' Say, to them: 'The enjoyment of this world, that which is enjoyed therein, or enjoying it [the world], is trifling, it will end up by perishing; and the Hereafter, Paradise, is better for him who fears God's punishment by avoiding disobedience to Him; and you shall not be wronged (lā tuzlamūna, may also be read lā yuzlamūna, 'they shall not be wronged') you shall not be diminished of your deeds, a single date-thread, as much as the peel on a date-stone, so struggle [in the way of God].

[4:78]

Wherever you may be, death will overtake you, though you should be in raised-up, lofty, towers', forts, so do not shrink from fighting for fear of death. And if a good thing, such as fertility and abundance, befalls them, the Jews, they say, 'This is from God'; but if an evil thing, such as drought or misfortune, befalls them, as it did with them when the Prophet (s) arrived in Medina, they say, 'This is from you', O Muhammad (s), that is, from the bad luck [you bring]. Say, to them: 'Everything, good and evil, is from God.' What is wrong with this people that they do not understand, that is, they do not come close to comprehending, any words, delivered to them (the mā, 'what' [of mā li-hā'ūlā', 'what is wrong with these'] is an interrogative intended to provoke amazement at their extreme ignorance; to state that one cannot even come close to doing something is [rhetorically] more intense than saying that he cannot do it).

[4:79]

Whatever good (hasana means khayr) befalls you, O man, it is from God, it has come to you from His

bounty; whatever evil, misfortune, befalls you is from yourself, it has come to you as a necessary consequence of sins you have committed. We have sent you, O Muhammad (s), to people as a messenger (rasūlan, is a circumstantial qualifier for emphasis), and God suffices as Witness, of your Mission.

[4:80]

Whoever obeys the Messenger, verily obeys God; and whoever turns his back, [whoever] avoids obedience to you, do not be concerned with them: We have not sent you as a watcher over them, to keep watch over their deeds, but as a warner. Their affair is Ours [to deal with] and We will requite them. This [statement] was before the command to fight [them was revealed].

[4:81]

They say, that is, the hypocrites [say] when they come to you, 'Our affair is [all about] Obedience, to you'; but when they sally forth, [when] they depart, from you, a party of them harbour (the [final] tā' [of the feminine-ending in bayyatat, 'harbour'] can either be elided with the following tā' [of tā'ifa, 'a party'] or simply omitted) they entertain secretly [feelings], other than what they say, to you in your presence in the way of [their] obedience, in other words, [they hide] disobedience to you. God writes down, He commands that it be written, what they harbour, in their scrolls [of deeds], so that they will be requited for it. So turn away from them, in forgiveness, rely on God, put your trust in Him, for He will suffice you; and God suffices as a Guardian, to Whom matters are entrusted.

[4:82]

What, do they not ponder, do they [not] contemplate, the Qur'ān?, and the marvellous truths contained in it. If it had been from other than God surely they would have found therein much inconsistency, [much] contradiction in meaning and irregularity in arrangement.

[4:83]

And when there comes to them an issue, [news] concerning the raiding parties sent by the Prophet (s) and what has happened to them, be it of security, through victory, or of fear, through defeat, they broadcast it, they make it widely-known: this was revealed regarding a group from among the hypocrites, or from among the feeble believers, who used to do this, and so the hearts of the believers would lose courage and the Prophet (s) would become distressed. If they had referred it, the news, to the Messenger and to those in authority among them, that is, the judicious elders among the Companions, in other words, if they had kept quiet about it until they were fully informed; those among them who are able to think it out, [those who] follow it up and seek knowledge of it, the ones who broadcast it, would have known it, and whether it is a matter that ought be broadcast or not, from them, from the Prophet (s) and those of authority. And but for the bounty of God to you, through Islam, and His mercy, to you through the Qur'ān, you would surely have followed Satan, in the abominations to which he commands you, except a few [of you].

[4:84]

So fight, O Muhammad (s), in the way of God; you are charged only with yourself, so do not be concerned with their failing to join you, the meaning being: fight, even if you are on your own, for you have been promised victory. And urge on the believers, incite them to fight and make them desire it; maybe God will restrain the might, the war, of the disbelievers; God is mightier, than them, and more severe in castigation, in punishment, than them. And so the Messenger of God (s) said: 'By Him in Whose Hand is my soul, I shall sally forth [to fight], even if [I go] alone'. Thereupon, he sallied forth with seventy cavalrymen to the first [battle at] Badr, where God restrained the might of the disbelievers by casting terror into their hearts and preventing Abū Sufyān from sallying forth, as has already been mentioned in [sūrat] Āl 'Imrān [Q. 3:151].

[4:85]

Whoever intercedes, between people, with a good intercession, one in accordance with the Law, shall

receive a share of, the reward for, it, because of it; and whoever intercedes with an evil intercession, one in contravention of it [the Law], shall receive the like, the share of the sin, from it, because of it. God conserves, He has power over, all things, and so requites every person according to his deeds.

[4:86]

And when you are greeted with a greeting, as when it is said to you, 'Peace be upon you', greet, the one that greeted you, with better than it, by responding to him with, 'Peace be upon you, and God's mercy and blessings', or return it, by saying back to him what he said; in other words, it is a duty to greet in one of these two ways, the former being the preferred one. Surely God keeps count of, He holds [you] accountable for, all things, and requites accordingly, including things such as returning a greeting. The Sunna specifies that one should not return the greeting of an disbeliever, an innovator, a wicked person, and of the one that greets a person who is in the act of relieving himself, or one in the bath, or one eating — indeed it is actually disapproved with the exception of the last. To the disbeliever [who says 'peace be upon you'] one should simply say, 'And upon you'.

[4:87]

God — there is no god except Him, and by God, He will surely gather you, from your graves, to, on, the Day of Resurrection whereof there is no doubt, no uncertainty. And who is truer in statement, in speech, than God?, that is, no one is.

[4:88]

When a group retreated from Uhud, people were at variance over their status. Some said, 'Let us slay them', while others said, 'No!' So the following was revealed: What is wrong with you, what is the matter with you, that you have become two parties, two groups, regarding the hypocrites, when God has overthrown them, He has turned them back [to disbelief], for what they earned?, in the way of disbelief and acts of disobedience. What, do you desire to guide him whom God has sent astray?, that is, to count them among the guided (the interrogative in both places is for disapproval). And he whom God sends astray, you will never find for him a way, a path to guidance.

[4:89]

They long, they wish, that you should disbelieve as they disbelieve, so then you, and they, would be equal, in unbelief; therefore do not take friends from among them, associating with them, even if they should [outwardly] manifest belief, until they emigrate in the way of God, a proper emigration that would confirm their belief; then, if they turn away, and remain upon their ways, take them, as captives, and slay them wherever you find them; and do not take any of them as a patron, to associate with, or as a helper, to assist you against your enemy.

[4:90]

Except those who attach themselves to, [who] seek refuge with, a people between whom and you there is a covenant, a pledge of security for them and for whoever attaches himself to them, in the manner of the Prophet's (s) covenant with Hilāl b. 'Uwaymir al-Aslamī; or, those who, come to you with their breasts constricted, dejected, about the prospect of fighting you, [being] on the side of their people, or fighting their people, siding with you, in other words, [those who come to you] refraining from fighting either you or them, then do not interfere with them, neither taking them as captives nor slaying them: this statement and what follows was abrogated by the 'sword' verse. Had God willed, to give them sway over you, He would have given them sway over you, by strengthening their hearts, so that assuredly they would have fought you: but God did not will it and so He cast terror into their hearts. And so if they stay away from you and do not fight you, and offer you peace, reconciliation, that is, [if] they submit, then God does not allow you any way against them, [He does not allow you] a means to take them captive or to slay them.

[4:91]

You will find others desiring to have security from you, by manifesting belief before you, and security from their own people, through unbelief, when they return to them, and these were [the tribes of] Asad and Ghatafān; yet whenever they are returned to sedition, [whenever] they are summoned to idolatry, they are overwhelmed by it, falling into it in the worst of ways. So, if they do not stay away from you, by refraining from fighting you, and, do not, offer you peace, and, do not, restrain their hands, from you, then take them, as captives, and slay them wherever you come upon them, [wherever] you find them; against them We have given you clear warrant, a clear and manifest proof for you to slay them and capture them, on account of their treachery.

[4:92]

It is not for a believer to slay a believer, in other words, no such slaying should result at his hands, except by mistake, killing him by mistake, unintentionally. He who slays a believer by mistake, when he meant to strike some other thing, as in the case of hunting or [shooting at] trees, but then happens to strike him with what in most cases would not kill, then let him set free, let him emancipate, a believing slave (raqaba denotes nasama, 'a person'), an obligation on him, and blood-money is to be submitted, to be paid, to his family, that is, the slain person's inheritors, unless they remit it as a charity, to him by waiving [their claim to] it. In the Sunna this [blood-money] is explained as being equivalent to one hundred camels: twenty pregnant, twenty female sucklings, twenty male sucklings, twenty mature ones and twenty young ones [not more than five years old]; and [the Sunna stipulates] that it is incumbent upon the killer's clan, namely, his paternal relations [and not other relatives]. They share this [burden of the blood-money] over three years; the rich among them pays half a dinar, while the one of moderate means [pays] a quarter of a dinar each year; if they still cannot meet this, then it can be taken from the treasury, and if this is not possible, then from the killer himself. If he, the slain, belongs to a people at enmity, at war, with you and is a believer, then the setting free of a believing slave, is incumbent upon the slayer, as a redemption, but no bloodmoney is to be paid to his family, since they are at war [with you]. If he, the slain, belongs to a people between whom and you there is a covenant, a treaty, as is the case with the Protected People (ahl al-dhimma), then the blood-money, for him, must be paid to his family, and it constitutes a third of the blood-money for a believer, if the slain be a Jew or a Christian, and two thirds of a tenth of it, if he be a Magian; and the setting free of a believing slave, is incumbent upon the slayer. But if he has not the wherewithal, for [setting free] a slave, failing to find one, or the means to obtain one, then the fasting of two successive months, is incumbent upon him as a redemption: here God does not mention the transition to [an alternative to fasting which is] giving food [to the needy], as in the case of [repudiating one's wife by] zihār, something which al-Shāfi'ī advocates in the more correct of two opinions of his; a relenting from God (tawbatan, 'relenting', is the verbal noun, and is in the accusative because of the implied verb). And God is ever Knowing, of His creation, Wise, in what He has ordained for them.

[4:93]

And whoever slays a believer deliberately, intending to kill him, with something that is lethal, aware of the fact that he [the slain] is a believer, his requital is Hell, abiding therein, and God is wroth with him and has cursed him, He has removed him from His mercy, and has prepared for him a mighty chastisement, in the Fire: this may be explained as [referring to] the person that deems such [killing] licit, or as being his requital if he were to be requited, but it would not be anything new if this threat [of punishment] were to be forgone, because of what He says: Other than that [that is, idolatry] He forgives whomever He will [Q. 4:48]. It is reported from Ibn 'Abbās that it [the verse] should be understood as it stands, abrogating other verses of 'forgiveness'. The verse in [sūrat] al-Baqara [Q. 2:178] clearly indicates that the one who kills deliberately should be killed in return, or if he is pardoned then he has to pay the blood-money, the value of which has already been mentioned. It is made clear in the Sunna that between the intentional and the unintentional, there is a type of killing that is identified as [being with] quasi-deliberate intent (shibh al-'amd), where the killer has slain with what in most cases is not [a] lethal [implement]. In such a case, there is no [right to] retaliation and blood-money is paid instead, so that it [this type of killing] is described as intentional, but [considered] unintentional in [that there applies] the fixing of the period [for payment] and the sharing of the burden [by the killer's clan]; in this [case] and that of intentional killing redemption is more urgent than in unintentional killing.

[4:94]

The following was revealed when a group from among the Companions passed by a man from the Banū Sulaym driving his flock of sheep, and he offered them a greeting of peace. But they said, 'He only greeted us dissimulating, out of fear'. So they killed him and took away his flock: O you who believe, when you are going forth, travelling in order to struggle, in the way of God, be discriminating (fa-tabayyanū; a variant reading has fa-tathabbatū, 'ascertain', here and further below); and do not say to him who offers you peace (read al-salām or al-salam), that is, the greeting, or [offers you] submission, declaring the profession of faith (shahāda), which is an indication of being a Muslim: 'You are not a believer: you are only saying this to dissimulate for fear of your life and property', so that you then end up killing him, desiring, seeking by this, the transient goods of the life of this world, that is, its enjoyment, in the way of spoils. With God are plenteous spoils, rendering you free of the need to kill such a person for his property. So you were formerly, when your lives and property were protected simply upon your professing the faith; but God has been gracious to you, making you known for your faith and uprightness. So be discriminating, lest you kill a believer and treat those entering the religion as you were treated [formerly]. Surely God is ever Aware of what you do, and will requite you for it.

[4:95]

The believers who sit at home, away from the struggle, other than those who have an injury, such as a chronic illness or blindness or the like (read in the nominative, ghayru ūlī l-darar, 'other than those who have an injury', as an adjectival clause; or in the accusative, ghayra ūlī l-darar, as an exceptive clause) are not the equals of those who struggle in the way of God with their possessions and their lives. God has preferred those who struggle with their possessions and their lives over the ones who sit at home, on account of some injury, by a degree, by [a degree of] merit, since both have the same intention, but the extra degree is given to those who have carried out the struggle; yet to each, of the two groups, God has promised the goodly reward, Paradise, and God has preferred those who struggle over the ones who sit at home, without any injury, with a great reward (ajran 'azīman, is substituted by [the following, darajātin minhu]),

[4:96]

degrees, that is, stations one higher than the other in honour, from Him, and forgiveness and mercy (maghfiratan and rahmatan are in the accusative because [they constitute an object] of the implied verb [faddala, 'He has preferred']). Surely God is ever Forgiving, to His friends, Merciful, to those that obey Him.

[4:97]

The following was revealed regarding a group of people who submitted to Islam but did not emigrate and were then slain in the battle of Badr alongside the disbelievers: And those whom the angels take [in death], while they are wronging their souls, having remained among the disbelievers and neglected to emigrate, the angels will say, to them in rebuke: 'What was your predicament?', in other words, 'in what circumstances were you with regard to your religion'. They will say, giving excuses, 'We were oppressed, unable to establish religion, in the land', the land of Mecca. The angels will say, to them in rebuke: 'But was not God's earth spacious that you might have emigrated therein?', from the land of unbelief to another land, as others did? God, exalted be He, says: as for such, their abode shall be Hell — an evil journey's end, it is!

[4:98]

Except the oppressed among the men, women, and children who are unable to devise a plan, having no strength to emigrate and no substance, and are not guided to a way, a means [of going] to the land of emigration.

[4:99]

As for such, perhaps God will pardon them, for God is ever Pardoning, Forgiving.

[4:100]

Whoever emigrates in the way of God will find in the earth many refuges, places of emigration, and abundance, of provision; whoever goes forth from his house as an emigrant to God and His Messenger, and then death overtakes him, along the way, as occurred with Junda' [or Jundab] b. Damra al-Laythī, his wage is then incumbent upon, fixed [with], God; surely God is ever Forgiving, Merciful.

[4:101]

And when you are going forth, travelling, in the land you would not be at fault if you shorten the prayer, by making it two [genuflexions] instead of four, if you fear that you may be afflicted by those who do not believe, that is, [if you fear] that you may be harmed [by them]: this [fear of affliction at the hands of the disbelievers] is [just intended as] an explication of the reality [of the situation] at that time and the point no longer applies. In the Sunna, it is pointed out that 'travel' (safar) means long-distance [travel], which is [approximately] 50 miles. God's words 'you would not be at fault' should be understood as [denoting] a dispensation and not a requirement, and this is the opinion of al-Shāfi'ī; the disbelievers are a manifest foe to you, their enmity being evident.

[4:102]

When you, O Muhammad (s), are, present, among them, while you [all] fear an enemy, and you stand to lead them in prayer (this type of address is customary in the Qur'ān), let a party of them stand with you, while another party stand back, and let them, the party standing with you, take their weapons, with them. Then when they have performed their prostrations, that is, [when] they have prayed, let them, the other party, be behind you, on guard until you complete the prayers; thereupon, let this party go on guard, and let another party who have not prayed come and pray with you, taking their precautions and their weapons, with them until you have completed the prayers. The Prophet (s) did this once at Batn Nakhla, as reported by the two Shaykhs [Bukhārī and Muslim]. The disbelievers wish, when you have stood up to pray, that you should be heedless of your weapons and your baggage that they may descend upon you all at once, by making an assault against you and capturing you, and herein is the reasoning behind keeping weapons on oneself. You are not at fault, if rain bothers you, or if you are sick, to lay aside your weapons, and not carry them: this implies that when there is no such excuse, it is compulsory to carry them, and this is one of two opinions held by al-Shāfi'ī [on this matter]; the other [opinion] is that this [precaution] constitutes a sunna, and this is the more preferable opinion. But take your precautions, against the enemy and be on your guard as best you can; God has prepared for the disbelievers a humiliating chastisement.

[4:103]

When you have performed the prayer, [when] you have completed it, remember God, by [repeating] 'There is no god but God' (tahlīl) and 'Glory be to God' (tasbīh), standing and sitting and on your sides, lying down, in other words, in all states. Then, when you are reassured, [when] you are secure, observe the prayer, perform it with its proper due, surely the prayer is for believers a prescription, enjoined, that is, an obligation, at specific times, that is, its appointed times are set, and so it should not be postponed from these times.

[4:104]

After they returned from Uhud, the Prophet (s) dispatched a group to seek out Abū Sufyān and his companions, but they complained about their wounds, and the following was revealed: Be not faint, [be not] weak, in seeking, in pursuing, the enemy, the disbelievers, in order to fight them; if you are suffering, [if] you have pains from a wound, they are also suffering as you are suffering, that is, just like you, yet they do not shrink from fighting you; and you hope from God, in the way of victory and the reward for it, that for which they cannot hope, and since you have this advantage over them, you should be more willing for it than them. God is ever Knower, of all things, Wise, in His actions.

[4:105]

Tuʿma b. Ubayriq stole a coat of mail and hid it with a Jew. When it was discovered with the latter, Tuʿma accused him of having stolen it, and swore by God that he [Tuʿma] had not stolen it, and his clan asked the Prophet (s) to advocate on his behalf and absolve him, whereupon the following was revealed: Surely We have revealed to you the Book, the Qur'ān, with the truth (bi'l-haqq is semantically connected to anzalnā, 'We have revealed') so that you may judge between people by that which God has shown you, what God has taught you. And do not be a disputant for traitors, like Tuʿma, disputing on their behalf.

[4:106]

And pray for forgiveness from God, for that which you considered doing; surely God is ever Forgiving, Merciful.

[4:107]

And do not dispute on behalf of those who betray themselves, through acts of disobedience, for the evil consequences of their betrayal shall fall on them; surely God loves not one who is treacherous, frequently betraying, and sinful, that is to say, He will punish him.

[4:108]

They, the likes of Tuʿma and his clan, hide themselves, in shame, from people, but they do not hide themselves from God; for He is with them, in His knowledge [of them], while they plot, they conspire, at night with discourse displeasing to Him, in their resolve to swear by God and deny the theft and accuse the Jew of it. God is ever Encompassing, in knowledge, of what they do.

[4:109]

Ah! There you are (addressing Tuʿma's clan) you have contested, you have disputed, on their behalf, that is to say, on behalf of Tuʿma and his men (a variant reading has 'anhu, 'on his behalf') in the life of this world; but who will contest against God on their behalf on the Day of Resurrection, if He were to punish them, or who will be a guardian for them, and take charge of their affair or defend them? In other words, no one will do such a thing.

[4:110]

Whoever does evil, [commits] a sin by which another is harmed, as when Tuʿma falsely accused the Jew, or wrongs himself, committing a sin [the consequences of which are] limited to him, and then prays for God's forgiveness, for it, that is to say, [and then] he repents, he shall find God is Forgiving, Merciful, to him.

[4:111]

And whoever commits a sin commits it against himself only, since the evil consequences fall on him, harming no one else; and God is ever Knower, Wise, in His actions.

[4:112]

And whoever commits a mistake, a minor sin, or a sin, a grave sin, and then casts it upon the innocent, [one who is innocent] of it, he has thereby burdened himself with calumny, by his false accusation, and a manifest sin, [one which is] evident on account of what he has committed.

[4:113]

Were it not for God's bounty to you, O Muhammad (s), and His mercy, by way of protecting you, a party of them, of Tuʿma's clan, would have intended, [would have] conspired, to lead you astray, from judging with

truth by deceiving you; but they lead only themselves astray; they will not hurt you at all, since the evil consequence of their leading you astray would have fallen on them. God has revealed to you the Book, the Qur'ān, and wisdom, the rulings contained therein, and He has taught you what you did not know, of rulings and the Unseen; and God's bounty to you, in this and other respects, is ever great.

[4:114]

There is no good in much of their, that is, of people's, secret conversations, that is, what they converse and talk secretly about, except for, the secret talk of, he who enjoins to voluntary almsgiving, or kindness, a righteous deed, or setting things right between people. And whoever does that, the aforementioned, desiring, seeking, God's good pleasure, [and] nothing else of the affairs of this world, We shall surely give him (read nu'tīhi or yu'tīhi, 'He will give him', that is, 'God [will give him]') a great wage.

[4:115]

But whoever makes a breach with, [whoever] opposes, the Messenger, in the truth that he brings, after guidance has become clear to him, [after] the truth has become manifest to him through miracles, and follows, a path, other than the way of the believers, that is to say, [other than] the path they follow in religion, by disbelieving, We shall turn him over to what he has turned to, We shall make him a leader of the misguidance which he has followed, by leaving this as it is between them in this world, and We shall expose him, We shall admit him in the Hereafter, in Hell, where he will burn — an evil journey's end, an [evil] return it is.

[4:116]

God does not forgive that anything should be associated with Him; He forgives all except that, to whomever He will. Whoever associates anything with God, verily he has strayed far away, from the truth.

[4:117]

What (in, is [to be understand as] mā, 'only') they pray to, [what] the idolaters worship, instead of Him, God, that is, other than Him, are but females, idols with feminine names, such as al-Lāt, al-'Uzza and Manāt; and they (in, is [to be understand as] mā, 'only') only pray to, they [only] worship, by worshipping [these female idols], a rebellious satan, one who has rebelled against obedience [to God], for they are obeying him in this [worship of female idols].

[4:118]

God has cursed him, He has removed him from His mercy. And he, namely, Satan, said, 'Assuredly I will take to myself, I will appoint for myself, an appointed portion, an apportioned share, of Your servants, [whom] I shall call to obey me.

[4:119]

And I will surely lead them astray, from truth with evil whisperings, and surely I will fill them with desires, I shall cast into their hearts [thoughts] that life will endure, that there will be no resurrection and no reckoning; and surely I will command them and they will cut up the cattle's ears, and this was done to the [she-camels they called] bahā'ir. And surely I will command them and they will change God's creation', [substituting] His religion with unbelief, making lawful what God has made unlawful and making unlawful what God has made lawful. And whoever takes Satan for a patron, following him and obeying him, instead of God, has surely suffered a manifest loss, [one that is] evident, since he will end up in the Fire, made perpetual for him.

[4:120]

He promises them, long life, and fills them with desires, of attaining their hopes in this world, and that there

will be neither resurrection nor requital; but what Satan promises them, therewith, is only delusion, falsehood.

[4:121]

For such — their abode shall be Hell, and they shall find no refuge from it, no alternative [to it].

[4:122]

But those who believe and perform righteous deeds, We shall admit them to Gardens underneath which rivers flow, abiding therein for ever; God's promise in truth, that is, God promised them this and fulfilled it in truth; and who, that is, [and] none, is truer in utterance, that is, in statement, than God?

[4:123]

When the Muslims and the People of the Scripture began to pride themselves [upon God's promise] the following was revealed: It, this matter, is not, dependent upon, your desires nor the desires of the People of the Scripture, but upon righteous deeds. Whoever does evil shall be requited for it, either in the Hereafter or in this life through trials and tribulations, as is stated in hadīth; and he will not find besides God, that is, other than Him, any friend, to protect him, or helper, to defend him against Him.

[4:124]

And whoever does, any, righteous deeds, whether male or female, and is a believer — such shall be admitted into (read passive yudkhalūna, or active yadkhulūna, 'they shall enter') Paradise, and not be wronged, by as much as, the dint in a date-stone.

[4:125]

And who, that is, [and] none, is fairer in religion than he who submits his purpose, that is, [than he who] is compliant and offers his deeds sincerely, to God and is virtuous, [and] declares God's Oneness, and who follows the creed of Abraham, the one that is in accordance with the creed of Islam, as a hanīf? (hanīfan is a circumstantial qualifier), that is to say, [one] inclining away from all religions to the upright religion. And God took Abraham for a close friend, as His elect, one whose love for Him is pure.

[4:126]

To God belongs all that is in the heavens and in the earth, as possessions, creatures and servants; and God is ever the Encompasser of all things, in knowledge and power, that is, He is ever possessed of such attributes.

[4:127]

They will ask you for a pronouncement concerning, the matter of, women, and their inheritance. Say, to them: 'God pronounces to you concerning them, and what is recited to you in the Book, the Qur'ān, in the 'inheritance' verse [Q. 4:11], and He also pronounces to you, concerning the orphan women to whom you do not give what is prescribed, [what] is obligatory, for them, of inheritance, for you, O guardians, [who] desire, not, to marry them, because of their ugliness, and you prevent them from marrying [others], coveting their inheritance: in other words, God pronounces to you not to do this; and, concerning, the oppressed, young, children, that you give them what is their due, and, He also commands you, that you deal justly, equitably, with orphans, with respect to inheritance and dowry. Whatever good you do, God is ever Knower of it', and He will requite you for it.

[4:128]

And if a woman (wa-in imra'atun is in the nominative because of [it being the subject of] the explicative verb

[that follows]) fears, anticipates, from her husband ill-treatment, if he looks down on her by refraining to sleep with her or by not maintaining her adequately, because he is averse to her and aspires to one more beautiful than her, or rejection, turning his face away from her, they are not at fault if they are reconciled through some agreement, in terms of shares and maintenance expenses, so that she concedes something to him in return for continuing companionship; if she agrees to this [then that is fine], but if [she does] not, then the husband must either give her all her due, or part with her (an yassālahā, 'they reconcile': the original tā' [of yatasālahā] has been assimilated with the sād; a variant reading has an yuslihā, from [the fourth form] aslaha); reconciliation is better, than separation, ill-treatment or rejection. God, exalted be He, in explaining the natural disposition of man, says: But greed has been made present in the souls (al-shuhh is extreme niggardliness), meaning that they have a natural propensity for this, as if they [the souls] are ever in its presence, never absent from it. The meaning is: a woman would scarcely allow [another] to share her husband with her, and a man would scarcely allow her [to enjoy] him if he were to fall in love with another. If you are virtuous, in your conjugal life with women, and fear, being unjust to them, surely God is ever aware of what you do, and He will requite you for it.

[4:129]

You will never be able to be just to, to treat equally, your wives, in terms of love, even if you be eager, for this; yet do not turn altogether away, towards the one you love with respect to the shares and maintenance expenses, so that you leave her, the one from whom you turn away, like one suspended, one that is neither a slavegirl nor a woman with a husband. If you set things right, by being just with the shares, and fear, injustice, surely God is ever Forgiving, regarding the inclination in your hearts, Merciful, to you in this respect.

[4:130]

But if they, the married couple, separate, by way of divorce, God will compensate each of them, [from the need] of the other, out of His plenty, that is, out of His bounty, by giving her another as husband, and giving him another as wife. God is ever Embracing, of His creatures in bounty, Wise, in what He has ordained for them.

[4:131]

To God belongs all that is in the heavens and in the earth. We have charged those who were given the Scripture, meaning the scriptures, before you, namely, the Jews and Christians, and you, O people of the Qur'ān: 'Fear God', fear His punishment, by being obedient to Him. And We said to them and to you: 'If you disbelieve, in what you have been charged with, then to God belongs all that is in the heavens and in the earth', as creatures, possessions and servants, and He will not be harmed by your disbelief: God is ever Independent, of the need for His creation or their worship, Praised, praise-worthy for what He does with them.

[4:132]

To God belongs all that is in the heavens and in the earth (He has repeated this in order to reaffirm [the reason] why fear of God is necessary); God suffices as a Guardian, witnessing the fact that what is contained in them belongs to Him.

[4:133]

If He will, He can remove you, O people, and bring others, instead of you, surely God is ever able to do that.

[4:134]

Whoever desires, by his deeds, the reward of this world, then God has the reward of this world and of the Hereafter, for the one who wants it, and no one else has it, so why do any of you demand the lower [reward]? Why do you not seek the higher one, by devoting yourself sincerely to Him, since what [reward]

he seeks can only be found with Him; God is ever Hearer, Seer.

[4:135]

O you who believe, be upright in justice; witnesses, of the truth, for God, even though it, the witnessing, be against yourselves, so be witness against them [your selves] by affirming the truth and not concealing it; or, against, parents and kinsmen, whether the person, witnessed against, be rich or poor; God is closer to the two, than you and He has better knowledge of what is good for them. So do not follow any whim, in your testimonies by being partial to the rich one, seeking his pleasure, or [by being partial] to the poor one out of compassion for him, lest you swerve, so that you do not incline away from the truth, for if you twist (a variant reading [for talwūw] has talū) [if] you distort your testimony, or refrain, from giving it, surely God is ever aware of what you do, and will requite you accordingly.

[4:136]

O you who believe, believe, with perseverance, in God and His Messenger and the Book which has been revealed to His Messenger, Muhammad (s), and that is the Qur'ān; and the Book which was revealed before, to the messengers, namely, the scriptures (a variant reading [for nuzzila and unzila, 'was revealed'] has the active form for both verbs [nazzala and anzala, 'He revealed']). And whoever disbelieves in God and His angels and His Books, and His messengers, and the Last Day, verily he has strayed far away, from the truth.

[4:137]

Verily, those who believed, in Moses, namely, the Jews, and then disbelieved, by worshipping the calf, and then believed, after that, and then disbelieved, in Jesus, and then increased in disbelief, in Muhammad — it was not for God to forgive them, for what they have persisted in [of disbelief], nor to guide them to a way, to the truth.

[4:138]

Give tidings to, inform, O Muhammad (s), the hypocrites that for them there is a painful chastisement, namely, the chastisement of the Fire.

[4:139]

Those who (alladhīna, is either a substitution for, or an adjectival qualification of, al-munāfiqīna, 'the hypocrites') take disbelievers for friends instead of believers, because they mistakenly believe them to be strong — do they desire, [do] they seek, power with them? (an interrogative of disavowal), that is to say, they shall not find such [power] with them. Truly, power belongs altogether to God, in this world and the Hereafter, and none but His friends shall attain it.

[4:140]

It has been revealed (read active nazzala, 'He has revealed', or passive nuzzila, 'It has been revealed') to you in the Book, in the Qur'ān, in sūrat al-An'ām [Q. 6:68], that: (an has been softened and its subject omitted, in other words, [read it as] annahu) 'When you hear God's signs, the Qur'ān, being disbelieved in and mocked, do not sit with them, that is, the disbelievers and the mockers, until they engage in some other talk, for otherwise you, if you were to sit with them, would surely be like them', in sinfulness. God will gather the hypocrites and disbelievers, all together, into Hell, just as they were gathered together in this world in unbelief and mockery.

[4:141]

Those who (alladhīna, substitutes for the previous alladhīna [of verse 139]) wait in watch for you, [hoping] for misfortunes [to befall you], and, if a victory, such as a conquest or booty, comes to you from God, say, to you: 'Were we not with you?', in religion and in the struggle? So give us from the booty; but if the

disbelievers have some luck, by gaining a victory over you, they say, to them: 'Did we not gain mastery, authority, over you, capable of capturing you and slaying you, but we spared you, and did we not defend you against the believers?', lest they be victorious over you, by forsaking them and apprising you of their plans, and thus have we not done you a favour? God, exalted be He, says: God will judge between you, and them, on the Day of Resurrection, admitting you into Paradise and them into the Fire; and God will never grant the disbelievers a way, a means [to success], over the believers, by annihilating them.

[4:142]

The hypocrites seek to trick God, by manifesting the opposite of what they hide in themselves of unbelief, in order to escape His rulings in this world; but He is tricking them, He will requite them for their trickery, and so they will be disgraced in this world through God apprising His Prophet of what they hide, and punished in the Hereafter. When they stand up to pray, with the believers, they stand up lazily, reluctantly, and, for their prayers, to be seen by people, and they do not remember, pray [to], God save a little, for ostentation.

[4:143]

Wavering, hesitant, all the time, between that unbelief and belief — not, belonging, to these, disbelievers, neither to those, believers; and he whom God sends astray, you will never find for him a way, a path [back] to guidance.

[4:144]

O you who believe, take not the disbelievers as friends instead of the believers: do you desire to give God over you, by your taking them as friends, a clear warrant?, a manifest proof of your hypocrisy?

[4:145]

Verily, the hypocrites will be in the lowest level, place, of the Fire, that is, its bottom; and you will never find a helper for them, anyone to guard them from the Fire.

[4:146]

Save those who repent, of hypocrisy, and make amends, in their deeds, and hold fast to, put their trust [in], God and make their religion purely God's, free from any pretence; those are with the believers, in terms of what they shall be given; and God will certainly give the believers a great wage, in the Hereafter, and that is Paradise.

[4:147]

Why would God chastise you if you are thankful, of His favours, and believe, in Him? (the interrogative is meant as a denial, in other words: He would not punish you). God is ever Thankful, of the deeds of believers, rewarding them, Knowing, of His creation.

[4:148]

God does not like the utterance of evil words out loud, by any person, that is to say, He will punish him for it, unless a person has been wronged, in which case He would not punish him for uttering it out loud, when he is informing [others] of the wrong done to him by the wrong-doer or summoning [them] against him. God is ever Hearer, of what is said, Knower, of what is done.

[4:149]

If you show, manifest, good, in the way of pious deeds, or conceal it, [if] you do it in secret, or pardon evil, injustice, then surely God is ever Pardoning, Powerful.

[4:150]

Those who disbelieve in God and His messengers and seek to divide between God and His messengers, by believing in Him but not in them, and say, ‘We believe in some, of the messengers, and disbelieve in some’, of the others, and seek to adopt a way, a path, to follow, between them, [between] unbelief and belief.

[4:151]

Those are the disbelievers truly (haqqan is the verbal noun, emphasising the content of what precedes it in the sentence); and We have prepared for the disbelievers a humiliating chastisement, namely, the chastisement of the Fire.

[4:152]

And those who believe in God and, all of, His messengers and do not seek to divide between any of them, those — We shall surely give them (nu’tīhim, also read yu’tīhim, ‘He shall surely give them’) their wages, the reward for their deeds. God is ever Forgiving, to His friends, Merciful, to those who obey Him.

[4:153]

The People of the Scripture, the Jews, will ask of you, O Muhammad (s), to cause a Book to be revealed to them from the heaven, all at once, as was revealed to Moses, merely to harass [you]. If you consider this shocking, then [know that], they, their forefathers, asked Moses for something greater than that, for they said, ‘Show us God openly’, before our eyes; so the thunderbolt, death, seized them, as punishment for them, for their evildoing, when they harassed him [Moses] with this demand. They then took to themselves the [golden] calf, for a god, after clear proofs, the miracles testifying to God’s Oneness, had come to them; yet We pardoned that, and did not annihilate them; and We bestowed upon Moses clear authority, evident and manifest sway over them, for when he commanded them to slay themselves in repentance, they obeyed him.

[4:154]

And We raised above them the Mount, by the covenant with them, that is, on account of the covenant made with them, that they might fear, and so they accepted it; and We said to them, while it cast a shadow [hovering] above them: ‘Enter the gate, the gate of the town, bowing’; and We said to them, ‘Transgress not (a variant reading [of lā ta‘dū] is lā ta‘addū, where the original tā’ [of lā tata‘addū] is assimilated with the dāl, in other words [it is similar in meaning to] lā ta‘tadū, ‘do not act unjustly [in]’) the Sabbath’, by fishing during it, and We took from them a firm covenant, over this, but they broke it.

[4:155]

So, for their breaking (fa-bi-mā naqdihim: the mā is extra; the bā’ is causative and connected to a missing element [such as sabab, ‘reason’], in other words [it should be understood as] la‘annāhum bi-sabab naqdihim, ‘We cursed them for the reason of their breaking’) their covenant and disbelieving in the signs of God, and slaying the prophets wrongfully, and for their saying, to the Prophet (s): ‘Our hearts are covered up’, and cannot grasp what you say — nay, but God sealed them for their disbelief, and so they cannot heed any admonition; so they do not believe, except for a few, among them, like ‘Abd Allāh b. Salām and his companions.

[4:156]

And for their disbelief, a second time, in Jesus (the bā’ [of bi-kufrihim, ‘for their disbelief’] is repeated in order to separate it [‘their disbelief’ in Jesus] from what is supplemented to it [‘their utterance against Mary’]) and their uttering against Mary a tremendous calumny, when they accused her of fornication.

[4:157]

And for their saying, boastfully, ‘We slew the Messiah, Jesus son of Mary, the Messenger of God’, as they claim: in other words, for all of these [reasons] We have punished them. God, exalted be He, says, in repudiating their claim to have killed him: And yet they did not slay him nor did they crucify him, but he, the one slain and crucified, who was an associate of theirs [the Jews], was given the resemblance, of Jesus. In other words, God cast his [Jesus’s] likeness to him and so they thought it was him [Jesus]. And those who disagree concerning him, that is, concerning Jesus, are surely in doubt regarding, the slaying of, him, for some of them said, when they saw the slain man: the face is that of Jesus, but the body is not his, and so it is not he; and others said: no, it is he. They do not have any knowledge of, the slaying of, him, only the pursuit of conjecture (illā ittibāʿa l-zann, is a discontinuous exception) in other words: ‘instead, they follow conjecture regarding him, that which they imagined [they saw]’; and they did not slay him for certain (yaqīnan, a circumstantial qualifier emphasising the denial of the slaying).

[4:158]

Nay, God raised him up to Him. God is ever Mighty, in His kingdom, Wise, in His actions.

[4:159]

And there is not one of the People of the Scripture but will assuredly believe in him, in Jesus, before his death, that is, [before the death] of one belonging to the People of the Scripture upon seeing the angels of death with his very eyes, at which point his faith will not profit him; or [it means] before the death of Jesus, after he descends at the approach of the Hour, as is stated in hadīth; and on the Day of Resurrection he, Jesus, will be a witness against them, of what they did when he was sent to them.

[4:160]

And because of the evildoing (fa-bi-zulmin is [to be understood as] fa-bi-sababi zulmin, ‘and for the reason of the evildoing’) of some of those of Jewry, the Jews, We have forbidden them certain good things that were lawful for them, those things [mentioned] where God says [And to those of Jewry] We have forbidden every beast with claws [Q. 6:146]; and because of their barring, of people, from God’s way, [from] His religion, many, a time.

[4:161]

And because of their taking usury when they had been forbidden it, in the Torah, and their consuming people’s wealth through falsehood, through bribes in adjudications, and We have prepared for the disbelievers among them a painful chastisement.

[4:162]

But those of them who are firmly rooted, established, in knowledge, like ʿAbd Allāh b. Salām, and the believers, the Emigrants and the Helpers, believing in what has revealed to you, and what was revealed before you, of scriptures, and those who observe the prayer (wa’l-muqīmīna l-salāta is in the accusative because it is a laudative; it is also read in the nominative [wa’l-muqīmūna l-salāta]); and pay the alms, and those who believe in God and the Last Day — to them We shall surely give (nu’tīhim, is also read yu’tīhim, ‘He shall surely give’) a great wage, namely, Paradise.

[4:163]

We have revealed to you as We revealed to Noah, and the prophets after him, and, as, We revealed to Abraham and, his two sons, Ishmael and Isaac, and Jacob, the son of Isaac, and the Tribes, his [Jacob’s] children, and Jesus and Job and Jonah and Aaron, and Solomon, and We gave to, his father, David the Inscribed Book (read zabūran, it would denote the name of the revealed Book [cf. the Psalms]; read zubūran would make it a verbal noun, meaning mazbūran, that is to say, maktūban, ‘inscribed’).

[4:164]

And, We sent, messengers We have told you of before, and messengers We have not told you of: it is related that God sent eight thousand prophets [in total], four thousand [of them] from [the Children of] Israel, and [the remaining] four thousand from other peoples, as stated by the Shaykh [Jalāl al-Dīn al-Mahallī] in [his commentary on] sūrat Ghāfir [Q. 40:78]; and God spoke directly, without mediation, to Moses,

[4:165]

messengers (rusulan, substitutes for the previous rusulan, 'messengers') bearing good tidings, of reward for those that believe, and warning, of punishment for those that disbelieve; We sent them, so that people might have no argument, to make, against God after, the sending of, the messengers, to them, and say: Our Lord, why did you not send a messenger to us so that we might follow Your signs and be among the believers [Q. 28:47]; thus We sent them to pre-empt such excuses. God is ever Mighty, in His kingdom, Wise, in His actions.

[4:166]

When the Jews were asked about his [Muhammad's] prophethood (s) and they denied him, the following was revealed: But God bears witness, He makes clear [the truth of] your prophethood, with what He has revealed to you, of the miraculous Qur'ān; He has revealed it, enveloped, through His knowledge, that is, [He has revealed it] knowing it fully, or [He has revealed it] with His knowledge therein; and the angels also bear witness, to you; and God suffices as a Witness, to this.

[4:167]

Surely those who disbelieve, in God, and bar, people, from the way of God, [from] the religion of Islam, by concealing the descriptions of Muhammad (s), and these are the Jews, they have indeed gone far astray, from the truth.

[4:168]

Surely those who disbelieve, in God, and who have done wrong, to the Prophet, by concealing his descriptions, it is not for God to forgive them, neither to guide them to any path, whatever,

[4:169]

except for the path of Hell, that is, [to] the path that leads to it, abiding, it is decreed for them to abide, therein, once they enter it, forever; and for God that is an easy matter.

[4:170]

O people, of Mecca, the Messenger, Muhammad (s), has now come to you with the truth from your Lord; so believe, in him and seek what, it is better for you, than that which you are presently seeking. And if you disbelieve, in him, then surely to God belongs all that is in the heavens and in the earth, as possessions, creatures and servants, and your disbelief will not harm Him; and God is ever Knowing, of His creation, Wise, in what He does with them.

[4:171]

O People of the Scripture, the Gospel, do not go to extremes, do not go beyond the bounds, in your religion and do not say about God except, the saying of, the truth, such as exalting Him above any associations with a partner or a child: the Messiah, Jesus the son of Mary, was only the Messenger of God, and His Word which He cast to, [which] He conveyed to, Mary, and a spirit, that is, one whose spirit is, from Him: he [Jesus] is here attached to God, exalted be He, as an honouring for him, and not as you claim, that he is the

son of God, or a god alongside Him, or one of three, because one that possesses a spirit is compound, while God transcends being compound and the attribution of compounds to Him. So believe in God and His messengers, and do not say, that the gods are, 'Three', God, Jesus and his mother. Refrain, from this and say what, it is better for you, [to say], which is the profession of His Oneness. Verily, God is but One God. Glory be to Him, transcending [the possibility], that He should have a son! To Him belongs all that is in the heavens and in the earth, as possessions, creatures and servants, and such sovereignty is not compatible with [that] prophethood [of Jesus]. God suffices as a Guardian, a Witness to this.

[4:172]

The Messiah, whom you claim is a god, would never disdain, [would never] scorn or reject haughtily, to be a servant of God, neither would the angels who are nigh, to God, disdain to be servants: this is a splendid digression [to the matter of the angels], and it is mentioned as a refutation of those who claim that they [the angels] are gods or the daughters of God, just as He refuted, with what was stated before, the Christians who claim that which is the subject of the address to them [above]. Whoever disdains to worship Him, and waxes proud, He will assuredly muster them to Him, all of them, in the Hereafter.

[4:173]

As for those who believed, who did righteous deeds, He will pay them in full their wages, the reward for their deeds, and He will give them more of His bounty, what no eye has seen, no ear has heard and no man's heart has ever wished for; and as for them who disdain and are too proud, to worship Him, He will chastise them with a painful chastisement, which is the chastisement of the Fire, and they shall not find for themselves, besides God, that is, other than Him, any friend, to ward it off them, or helper, to protect them from it.

[4:174]

O people, a proof, a definitive argument, has now come to you from your Lord, against you, namely, the Prophet (s), and We have revealed to you a manifest, a clear, light, namely, the Qur'ān.

[4:175]

As for those who believe in God, and hold fast to Him, He will surely admit them to mercy from Him, and bounty, and He will guide them to Him by a straight path, namely, the religion of Islam.

[4:176]

They will ask you for a pronouncement, concerning indirect heirs. Say: 'God pronounces to you concerning indirect heirs. If a man (in imru'un is in the nominative because of the verb [halaka, 'perishes'] that explains it) perishes, dies, having no children, and no parent, and this is the one referred to as an indirect heir (kalāla), but he has a sister, from both parents or from one, hers is half of what he leaves, and he, a brother, similarly, is her heir, in all that she leaves, if she has no children: but if she has a son, then he [the maternal uncle] receives nothing, and if a daughter, then whatever is left after her share; if the brother and sister be from the same mother, then the one receives a sixth, as was stipulated at the beginning of the sūra [Q. 4:11]. If there be two sisters, or more — for this was revealed regarding Jābir [b. 'Abd Allāh], who died and was survived by sisters —, theirs are two-thirds of what he, the brother, leaves; if there be, among the inheritors, siblings, men and women, then the male, among them, shall receive the equivalent of the portion of two females. God makes clear to you, the stipulations of your religion, lest you go astray; and God has knowledge of all things', including [matters of] inheritance: it is reported by the two Shaykhs [Bukhārī and Muslim] that al-Barā' [b. 'Āzib] said that this was the last of the 'duty' verses to be revealed.
Medinese: [consisting of] 120 verses, revealed after [sūrat] al-Fath.

(Al-Mâ'idah)

[5:1]

O you who believe, fulfil your bonds, the covenants confirmed between you and God and [between you and other] people. Lawful to you is the beast of the flocks, camels, cattle, and sheep [and goats], to eat after slaughtering [them], except that which is now being recited to you, as forbidden in [the verse below] Forbidden to you are carrion…[Q. 5:3]; the exceptive clause here is a discontinuous one, but may also be continuous; the forbidding concerns that which has succumbed to death and the like; game not being lawful to you when you are on pilgrimage (hurum means muhrimūn; ghayra, 'not', is in the accusative as [it introduces] a circumstantial qualifier referring to the subject of the pronoun lakum, 'to you'). Verily, God decrees whatever He desires, in the way of making [things] lawful or otherwise, and there can be no objection thereto.

[5:2]

O you who believe, do not profane God's sacraments (sha'ā'ir is the plural of sha'īra), that is, the [ritual] ceremonies of the religion, by hunting [game] while you are on pilgrimage, nor the sacred month, by fighting in it, nor the offering, that is, the boon offered in the [Meccan] Sanctuary, by interfering with it, nor the garlands (qalā'id, is the plural of qilāda, and these, made from the trees around the Sanctuary, were placed around it [the offering] to protect it), in other words, do not interfere with these [offerings] or with those who place them; nor, violate the sanctity of, those repairing, those heading, to the Sacred House, by fighting them [who are], seeking bounty, provision, from their Lord, through commerce, and, His, beatitude, by resorting to Him, as they [the Meccans pagans] falsely claimed (this was abrogated by the barā'a verse [of sūrat al-Tawba, Q. 9:4]). But when you are discharged, from pilgrimage inviolability, then hunt for game (a command denoting permission). And let not hatred (read shana'ānu or shan'ānu) of a people that, because [they], barred you from the Sacred Mosque cause you to commit aggression, against them by killing them or otherwise. Help one another to righteousness, by doing that to which you were enjoined, and piety, by refraining from what you have been forbidden; do not help one another (ta'āwanū: one of the two original tā' letters [in tata'āwanū] has been omitted) to sin, acts of disobedience, and enmity, transgression of God's bounds. And fear God, fear His punishment by being obedient to Him; surely God is severe in retribution, against those that oppose Him.

[5:3]

Forbidden to you is carrion, that is, the consumption of it, and blood, that is, what has been spilt, as mentioned in [sūrat] al-An'ām [Q. 6:145], and the flesh of swine, and what has been hallowed to other than God, in that it was sacrificed in the name of something other than Him, and the beast strangled, to death, and the beast beaten down, to death, and the beast fallen, from a height to its death, and the beast gored, to death by another, and what beasts of prey have devoured, of such animals — except for what you have sacrificed duly, catching it while it still breathes life and then sacrificing it — and what has been sacrificed in, the name of, idols (nusub is the plural of nusāb) and that you apportion, that is, that you demand an oath or a ruling, through the divining of arrows (azlām: the plural of zalam or zulam, which is a qidh, 'a small arrow', without feathers or a head). There were seven of these [arrows], [marked] with flags, and they were retained by the keeper of the Ka'ba. They would use them for abitrations and when they commanded them they obeyed, and if they prohibited them they would desist; that is wickedness, a rebellion against obedience. And on the Day of 'Arafa in the year of the Farewell Pilgrimage, the following was revealed: Today the disbelievers have despaired of your religion, of you apostatising from it, having hoped for it [earlier], for now they perceived its strength; therefore do not fear them, but fear Me. Today I have perfected your religion for you, that is, its rulings and obligations (after this [verse] nothing about [what is] lawful or unlawful was revealed) and I have completed My favour upon you, by perfecting it [your religion], but it is also said by [effecting] their safe entry into Mecca; and I have approved, chosen, Islam for you as religion. But whoever is constrained by emptiness, by hunger, to consume some of what has been forbidden him and consumes it, not inclining purposely to sin, to an act of disobedience — then God is Forgiving, to him for what he has consumed, Merciful, to him by permitting it to him, in contrast to the one who [purposely] inclines to sin, that is, the one actively engaged in it, such as a waylayer or a criminal, for whom [such] consumption is forbidden.

[5:4]

They will ask you, O Muhammad (s), about what, food, is made lawful for them. Say: ‘The good, delicious, things are made lawful for you; and the, quarry of, hunting creatures, dogs, wildcats or birds that catch food, you have taught, training [them] as hounds (mukallibīn is a circumstantial qualifier, derived from kallabtu al-kalba, meaning, ‘I released the hound against the quarry’) teaching them (tuʿallimūnahunna is a circumstantial qualifier referring to the subject of mukallibīn, ‘training [them] as hounds’, in other words, ‘disciplining them’) of what God has taught you, of the art of hunting; so eat what they have caught for you, even if they have killed it, as long as they have not eaten any of it. This is in contrast to the untrained [hunting creatures], whose catch is not lawful [for consumption]: the mark of these [being trained hunting creatures] is that they should return after they have been sent out, that they can be curbed when cried at and that they can seize the quarry without eating of it; the minimum number of times by which this may be known is three. If they eat any of it, then it cannot be counted as ‘what they have caught’ for their trainers, and is consequently unlawful for consumption, as reported in hadīth in both of the Sahīhs [of Bukhārī and Muslim] — therein it is also mentioned that a catch made by an arrow over which God’s name is mentioned is equivalent [in lawfulness] to the catch of trained hunting creatures. And mention God’s name over it, when you unleash it. And fear God. Indeed, God is swift at the reckoning’.

[5:5]

Today the good, the delicious, things are permitted to you, and the food of those who were given the Scripture, that is, animals slaughtered by the Jews and Christians, is permitted to you, and permitted to them is your food. Likewise, the believing, free, married women, and the married women of those who were given the Scripture before you, are permitted to you for marriage, if you give them their wages, their dowries, in wedlock, in marriage, and not illicitly, fornicating overtly with them, or taking them as lovers, so as to fornicate with them secretly. Whoever disbelieves in faith, that is, [whose] apostatises, his, prior good, work has indeed failed, and so it counts for nothing and he will not be rewarded for it, and in the Hereafter he shall be among the losers, if he dies in this state [of unbelief]. 2848851345

[5:6]

O you who believe, when you stand up, that is, when you intend to go, to pray, and you are in [a state of] ritual impurity, wash your faces, and your hands up to the elbows, that is, including them [the elbows], as is clarified in the Sunna; and wipe your heads (the bā’ in bi-ru’ūsikum is for ‘adherence’), that is to say, wipe over [the head] adhering [the hand] closely, without [excessive] water pouring over; the noun [ra’s, ‘head’] is generic, and so the minimum required to fulfil [the stipulation] is acceptable, which is the wiping of some of the hair, as al-Shāfiʿī asserts); and your feet (read wa-arjulakum in the accusative as a supplement to aydīyakum; or wa-arjulikum in the genitive because of its adjacency to [the genitive] bi-ru’ūsikum), up to the ankles, that is, including them [the ankles], as is clarified in the Sunna, and they are the two protruding bones at the juncture of the legs and the feet. The interposing of the wiping of the head between [the mention of] the hands and the feet, which are washed, is intended to show the requirement of [a specific] order during the purification of these limbs, as al-Shāfiʿī asserts. In addition, the requirement of making intention (niyya) in this [ablution], as in the other rituals of worship, is taken from the Sunna. If you are defiled, purify, wash, yourselves; but if you are sick, with an illness made worse by water, or on a journey, travelling, or if any of you comes from the privy, that is, [if] he has defecated, or you have touched women (as mentioned already in the verse in [sūrat] al-Nisā’ [Q. 4:43]), and you cannot find water, having made the effort to look for it, then head for, seek, wholesome dust, that is, clean earth, and wipe your faces and your hands, including the elbows, with it, using two strikes (the bā’ of bi-wujūhikum, ‘your faces’, denotes ‘adherence’; it is explained in the Sunna that the requirement here is for the wiping to encompass the whole of these two parts. God does not desire to make any hardship for you, any constraint, in the obligations He has imposed on you with regard to ablution, washing and purification with dust; but He desires to purify you, of filth and sins, and that He may perfect His grace upon you, through Islam, by explaining the laws of the religion; so that you might give thanks, for His graces.

[5:7]

And remember God’s grace upon you, through Islam, and His covenant, His pledge, which He made, He

bound, with you when you said, to the Prophet (s) upon pledging allegiance to him: 'We hear and we obey', all that you command and forbid, of what we love and what we despise. And fear God, in His covenant, lest you break it. Surely God knows what is in the breasts, that is, what is in the hearts [of people], all the more reason for [Him to have knowledge of] other things.

[5:8]

O you who believe, be upright before God, in [fulfilling] what is His due, witnesses in equity, in justice. Let not hatred of a people, namely, the disbelievers, cause you not to be just, and to harm them on account of their enmity; be just, towards both friend and foe, that, justice, is nearer to God-fearing. And fear God; surely God is aware of what you do, and will requite you for it.

[5:9]

God has promised those who believe and perform righteous deeds, an excellent promise: they shall have forgiveness and a great wage, that is, Paradise.

[5:10]

And they who disbelieve and deny Our signs — they shall be the inhabitants of Hell-fire.

[5:11]

O you who believe, remember God's favour upon you, when a people, namely, Quraysh, purposed to extend their hands against you, in order to attack you, but He restrained their hands from you, and protected you from what they intended to do to you; and fear God; and in God let the believers put their trust.

[5:12]

God had made a covenant with the Children of Israel, for what will be mentioned shortly, and We raised up (there is a shift of address away from the third [to the first] person) from among them twelve leaders, from each tribe one leader, to be responsible for his people's fulfilment of the covenant, as a way of binding them [to it]. And God said, to them: 'I am with you, helping and assisting. Surely if (la-in, the lām is for oaths) you establish the prayer, and pay the alms, and believe in My messengers and succour them, help them, and lend to God a goodly loan, by expending in His way, I will absolve you of your evil deeds, and I will admit you to gardens underneath which rivers flow. So whoever of you disbelieves after that, covenant, surely he has strayed from the right way', he has erred from the path to Paradise (al-sawā' originally means 'the middle way'). And they broke the covenant.

[5:13]

God says: So because (bi-mā, the mā is extra) of their breaking their covenant, We cursed them, We removed them from Our mercy, and made their hearts hard, unyielding to the acceptance of faith; they pervert words, pertaining to the descriptions of Muhammad (s) in the Torah and other things, from their contexts, those in which God has placed them, in other words, they substitute them; and they have forgotten, they have abandoned, a portion, a part, of what they were reminded of, [of what] they were enjoined to in the Torah, in the way of following Muhammad (s); and you — addressing the Prophet (s) now — will never cease to discover some treachery on their part, in the way of breaking a covenant or some other matter, except for a few of them, who have submitted themselves [to Islam]. Yet pardon them, and forgive; surely God loves the virtuous: this was abrogated by the 'sword' verse [Q. 9:5].

[5:14]

And with those who say 'We are Christians' (this is semantically connected to [what follows]) We made a covenant, just as We did with the Children of Israel, the Jews, and they have forgotten a portion of that they were reminded of, in the Gospel, pertaining to faith and other matters, and they [too] broke the covenant.

So We have stirred up, We have caused, among them enmity and hatred until the Day of Resurrection, on account of their schisms and differing whims, each sect charging the other with unbelief; and God will assuredly tell them, in the Hereafter, of what they wrought, and requite them for this.

[5:15]

O People of the Scripture, Jews and Christians, now there has come to you Our Messenger, Muhammad (s), making clear to you much of what you used to conceal of the Scripture, the Torah and the Gospel, such as the 'stoning' verse and the description [of the Prophet Muhammad (s)], and pardoning much, of it, which he does not reveal, since this would not be of any benefit, serving only to disgrace you. There has verily come to you from God a light, namely, the Prophet (s), and a Book, a Qur'ān, lucid, plain and manifest,

[5:16]

whereby, that is, the Book by which, God guides whoever follows His good pleasure, by believing, to the ways of peace, the paths of safety, and brings them forth from the shadows, [from] unbelief, into the light, [into] belief, by His leave, by His will, and He guides them to a straight path, the religion of Islam.

[5:17]

They indeed are disbelievers those who say, 'God is the Messiah, son of Mary', insofar as they make him [Jesus] a god, and these were the Jacobites, a Christian sect. Say: 'Who then can do anything, [who then can] defend, against, the chastisement of, God if He desires to destroy the Messiah, son of Mary, and his mother, and all those who are on earth?', that is to say, none can do anything of the sort, since if Jesus were a god, he would be able to do so. And to God belongs the kingdom of the heavens and the earth, and all that is between them. He creates what He will. God has power over everything, which He wills.

[5:18]

The Jews and Christians, both of them, say: 'We are the sons of God, that is, [we are] like his sons in terms of closeness and rank, and He is like a father to us in terms of compassion and care, and His beloved ones'. Say, to them, O Muhammad (s): 'Why then does He chastise you for your sins?, if what you say is true. For, the father does not punish his son, nor the loving his beloved; but He has punished you, and therefore you are saying lies. Nay; you are mortals from among, all, those, mortals, He created, you shall be rewarded as they are rewarded and you shall be requited as they are requited. He forgives, him for, whom He wills, forgiveness, and He chastises, him for, whom He wills', chastisement, and there can be no objection thereto. For to God belongs the kingdom of the heavens and of the earth, and all that is between them; to Him is the journey's end, the [final] return.

[5:19]

O People of the Scripture, there has verily come to you Our Messenger, Muhammad (s), making clear to you, the laws of religion, after an interval between the messengers, for there was no messenger between him and Jesus, an interval of 569 years; lest you should say, if you are punished: 'There has not come to us any bearer of good tidings (min bashīr, the min is extra) nor any warner'. Indeed, there has come to you a bearer of good tidings and a warner, and so you shall have no excuse. God has power over all things, including punishing you for not following him [the Messenger].

[5:20]

And, mention, when Moses said to his people, 'O my people, remember God's favour to you, when He established among you, that is, from among you, prophets, and established you as kings, possessing servants and retinues, and gave you such as He had not given to any in all the worlds, in the way of manna and quails, the parting of the sea and other things.

[5:21]

O my people, enter the Holy, the purified, Land which God has ordained for you, [which] He commanded you to enter, and this is Syria (al-shām), and do not turn back in flight, [do not] retreat in fear of the enemy, or you will end up as losers', in your efforts.

[5:22]

They said, 'O Moses, there are giants in it, those remaining of the people of 'Ād, who were very tall and mighty; we will never enter it until they depart from it; if they depart from it then we will enter', it.

[5:23]

There said, to them, two men of those who feared, contravening God's command, and these were Joshua and Caleb — who were from among the leaders that Moses dispatched to bring back news of those giants — to whom God had been gracious, by making them virtuous, for they concealed what they had discovered about the giants, telling only Moses, unlike the other leaders, who divulged the news, and so the people became cowardly. 'Enter against them by the gate!, the gate of the town, and have no fear of them, for they are bodies without hearts. For if you enter by it, you will be victorious: the two [Joshua and Caleb] said this because they were certain of God's assistance and the fulfilment of His promise. Put your trust in God, if you are believers'.

[5:24]

They said, 'O Moses, we will never enter it so long as they are in it. So go forth, you and your Lord, and fight, them, we will be sitting here', away from the fighting.

[5:25]

He, Moses, thereupon, said, 'My Lord, I control none but myself and my brother, and I control no one else to be able to force them to obedience. So separate, distinguish, us from the wicked folk'.

[5:26]

He, God, exalted be He, said, to him: 'Then it, the Holy Land, shall be forbidden them, to enter, for forty years; they shall wander lost, bewildered, in the land — according to Ibn 'Abbās this [land] was about nine parasangs [sc. 30 miles]; so do not grieve for the wicked folk'. It is reported that they would travel throughout the night earnestly, but in the morning would find themselves back where they had started. And they would travel all day, with the same result, until they all perished, except those under twenty years of age. It is said that they numbered 600,000. Moses and Aaron died in the wilderness, and this was a mercy for them, and a chastisement for those others. When Moses was on the verge of death, he asked his Lord to bring him close to the Holy Land, to within a stone's throw, and He did, as related in hadīth. Joshua became a prophet sometime after his fortieth year and he was commanded to fight against the giants. So he sallied forth with those that remained by his side and he fought against them; it was a Friday and the sun stopped for him for an hour, until he had finished with fighting them. Ahmad [b. Hanbal] reported in his Musnad the [following] hadīth, 'The sun was never detained for any human, except for Joshua during those days in which he marched towards the Holy House [of Jerusalem]'.

[5:27]

And recite, O Muhammad (s), to them, your people, the story, the tale, of the two sons of Adam, Abel and Cain, truthfully (bi'l-haqq is semantically connected to utlu, 'recite'), how they each offered a sacrifice, to God, which in Abel's case was a ram, and in Cain's, some green crops, and it was accepted from one of them, namely, from Abel, when a fire came down from the heaven and consumed his offering, and not accepted from the other, that is, from Cain, and so he became furious and kept secret his envy until Adam left on pilgrimage. He said, to him, 'I will surely slay you,', and the other said, 'Why?', to which the first replied, 'Because only your offering was accepted'. The other said, 'God accepts only from the God-fearing'.

[5:28]

'Yet if (la-in, the lām is for oaths) you extend your hand against me to slay me, I will not extend my hand against you to slay you; I fear God, the Lord of the Worlds, in slaying you.

[5:29]

I desire that you should end up with my sin, the sin of slaying me, and your own sin, the one that you had committed before, and so become an inhabitant of the Fire, whereas I do not want to end up with your sin if I were to slay you, and become one of them. God, exalted be He, says: that is the requital of the evildoers'.

[5:30]

Then his soul prompted him, it seduced him, to slay his brother, so he slew him and became one of the losers, by slaying him. And he did not know what to do with him, because he was the first of the Children of Adam to die on earth, and so he carried him on his back.

[5:31]

Then God sent forth a raven, scratching into the earth, digging up the soil with its beak and with its legs and throwing it up over a dead raven next to it until it completely hid it, to show him how he might hide the nakedness, the carcass, of his brother. He said, 'Woe to me! Am I not able to be as this raven, and so hide my brother's nakedness?' And he became one of the remorseful, for having carried him; he then dug [a hole] for him and covered him up.

[5:32]

Because of that, which Cain did, We decreed for the Children of Israel that whoever slays a soul for other than a soul, slain, or for, other than, corruption, committed, in the land, in the way of unbelief, fornication or waylaying and the like, it shall be as if he had slain mankind altogether; and whoever saves the life of one, by refraining from slaying, it shall be as if he had saved the life of all mankind — Ibn 'Abbās said [that the above is meant] in the sense of violating and protecting its [a soul's] sanctity [respectively]. Our messengers have already come to them, that is, to the Children of Israel, with clear proofs, miracles, but after that many of them still commit excesses in the land, overstepping the bounds through disbelief, killing and the like.

[5:33]

The following was revealed when the 'Arniyyūn came to Medina suffering from some illness, and the Prophet (s) gave them permission to go and drink from the camels' urine and milk. Once they felt well they slew the Prophet's shepherd and stole the herd of camels: Truly the only requital of those who fight against God and His Messenger, by fighting against Muslims, and hasten about the earth to do corruption there, by waylaying, is that they shall be slaughtered, or crucified, or have their hands and feet cut off on opposite sides, that is, their right hands and left feet, or be banished from the land (the aw, 'or', is [used] to indicate the [separate] application of [each of] the cases [listed]; thus, death is for those that have only killed; crucifixion is for those that have killed and stolen property; the cutting off [of limbs on opposite sides] is for those that have stolen property but have not killed; while banishment is for those that pose a threat — this was stated by Ibn 'Abbās and is the opinion of al-Shāfi'ī; the more sound of his [al-Shāfi'ī's] two opinions is that crucifixion should be for three days after [the] death [of the killer], or, it is also said, shortly before [he is killed]; with banishment are included similar punishments, such as imprisonment and the like). That, mentioned requital, is a degradation, a humiliation, for them in this world; and in the Hereafter theirs will be a great chastisement, namely, the chastisement of the Fire.

[5:34]

Except for such, warmongers and waylayers, as repent before you overpower them; for know that God is

Forgiving, to them of what they have done, Merciful, to them. This [proviso] is expressed without any statement to the effect 'do not submit them to prescribed legal punishment', to point out that when such a person repents only God's prescribed punishments (hudūd) — and not those deriving from the rights of human beings — are waived. This is how I see it. I do not know of any that have tackled this [topic], and God knows best. If, then, a person has killed and stolen property, he should be killed and have his limbs cut off [on opposite sides], but not crucified — this is the more sound of two opinions held by al-Shāfiʿī. However, his repentance is of no avail, once he has been overpowered [by the authorities] — this is also the more sound of two opinions held by him.

[5:35]

O you who believe, fear God, fear His chastisement, by being obedient to Him, and seek the means to Him, that obedience which brings you closer to Him, and struggle in His way, in order to elevate His religion; so that you might prosper, triumph.

[5:36]

Truly, as for the disbelievers, if they possessed, definitely, all that is in the earth, and the like of it with it, by which to ransom themselves from the chastisement of the Day of Resurrection, it would not be accepted from them; theirs shall be a painful chastisement.

[5:37]

They will desire, they will wish, to exit from the Fire, but they will not exit from it; theirs shall be a lasting, a perpetual, chastisement.

[5:38]

And the thieving male and the thieving female (the definite article in both [nouns] relates to the subject [sc. wa'lladhī saraqa wa'llatī saraqat, 'And the male who thieves and the female who thieves']; because this [clause] resembles a conditional statement [sc. 'if he thieves, if she thieves' etc.] the fā' has been included in the predicate [fa'qtaʿū, 'then cut off']) cut off their hands, that is, the right hand of each of the two from the wristbone; it is explained in the Sunna that the amputation applies to [the stealing of] a quarter of a dinar and upwards, and if the person were to re-offend, the left foot should then be amputated from the ankle, and then [on subsequent re-offending] the left hand [is amputated], followed by the right foot, after which discretionary punishment is applied; as a requital (jazā'an is in the accusative because it is a verbal noun) for what they have earned, and an exemplary punishment, for both of them, from God; God is Mighty, His way will prevail, Wise, in His creation.

[5:39]

But whoever repents after his evildoing, refrains from theft, and amends, his actions, God will relent to him. God is indeed Forgiving, Merciful, in expressing what has been stated. However, the rights of the victim to have the penalty of amputation carried out and his property restored are not [automatically] forgone after repentance. In fact, as is clarified in the Sunna, only if he is pardoned before being taken to the Imam is the [punishment of] amputation waived, and al-Shāfiʿī is of this opinion.

[5:40]

Do you not know (the interrogative here is meant as an affirmative) that to God belongs the kingdom of the heavens and the earth? He chastises, him for, whom He wills, chastisement for, and forgives, him for, whom He wills, forgiveness, and God has power over all things, including chastising and forgiving.

[5:41]

O Messenger, let them not grieve you, the actions of, those who vie with one another in disbelief, falling

headlong into it, in other words, they [who] manifest it at every opportunity, of (min here is explicative) such as say with their mouths, with their tongues (bi-alsinatihim is semantically connected to qālū, '[such] as say'), 'We believe' but their hearts do not believe, and these are the hypocrites; and from among those of Jewry, there is a folk, who listen to calumny, fabricated by their rabbis, listening acceptingly, listening to, you, on behalf of some, other folk, from among the Jews, who have not come to you: these were the inhabitants of Khaybar, among whom two married persons committed adultery, but whom they did not want to stone. And so they dispatched [men from] Qurayza to ask the Prophet (s) about the ruling concerning the two; perverting words, that are in the Torah, such as the 'stoning' verse, from their contexts, [the contexts] in which God had placed them, that is to say, substituting them, saying, to the ones they dispatched: 'If you are given this, distorted ruling, that is, flogging, which Muhammad (s) has pronounced for you as a ruling, then take it, accept it; but if you are not given it, and he pronounces some other ruling for you, then beware!', of accepting it! Whomever God desires to try, to lead astray, you cannot avail him anything against God, by preventing such [a trial]. Those are they whose hearts God did not desire to purify, of unbelief, for had He desired it, you would have [been able to do something for them]; theirs shall be degradation in this world, humiliation, by being disgraced and subjected to the jizya, and in the Hereafter theirs shall be a great chastisement.

[5:42]

They are, listeners to calumny and consumers of unlawful gain (read suhut or suht), that which is illicit, such as bribes. If they come to you, to judge between them, then judge between them or turn away from them: the [second] option given here was abrogated by His saying, So judge between them [to the end of] the verse [Q. 5:48]. Therefore, we [Muslims] are obliged to judge between them if they request arbitration before us — and this is the more sound of al-Shāfi'ī's two opinions. If their request for arbitration involves a Muslim, however, then we are obliged to judge according to the consensus [of legal scholars and not just al-Shāfi'ī]); if you turn away from them, they cannot harm you at all; and if you judge, between them, then judge justly between them; God loves the just, those that judge fairly, meaning that He will reward them.

[5:43]

But how is it that they make you their judge when they have the Torah, wherein is God's judgement, of stoning: the interrogative here is for [provoking] amazement, in other words, they were not seeking thereby [by making you their judge] to discover the truth but a lighter punishment for them; and then they turn away, [and then] they reject your ruling of stoning, which accords with what is in their Scripture, after that, request [to you] for arbitration? Such are not believers.

[5:44]

Surely We revealed the Torah, wherein is guidance, from error, and light, that is, an exposition of the rulings, by which the prophets, from the Children of Israel, who had submitted, [who] had been compliant before God, judged for those of Jewry, as did the rabbis, the scholars among them, and the priests, the jurists, according to, because of, that which they were bidden to observe, [that which] was entrusted to them, that is to say, [that which] God bid them to observe, of God's Scripture, lest they change it, and were witnesses to, its truth. So do not fear men, O Jews, in disclosing what you have pertaining to the descriptions of Muhammad (s), the 'stoning' verse and otherwise; but fear Me, when you conceal it; and do not sell, do not exchange, My signs for a small price, of this world, which you take in return for concealing them. Whoever does not judge according to what God has revealed — such are the disbelievers, in it.

[5:45]

And therein, in the Torah, We prescribed, We made obligatory, for them that a life, be slain in return, for a life, if it has slain one; and an eye, should be gouged out, for an eye, and a nose, is to be cut off, for a nose, and an ear, is to be amputated, for an ear, and a tooth, should be pulled out, for a tooth (a variant reading has the last four [nouns] in the nominative); and for wounds (read wa'l-jurūhu or wa'l-jurūha) retaliation, that is, the person is entitled to retaliate if this is feasible, as in the case of a hand or a leg; but in cases where one is not able to [retaliate], this is left to arbitration. Although this stipulation was prescribed for

them, it is established in our Law; but whoever forgoes it, that is, retaliation, out of charity, able to restrain himself, then that shall be an expiation for him, of what he has done [of other sins]. Whoever does not judge according to what God has revealed, in the matter of retaliation and otherwise, those are the evildoers.

[5:46]

And We caused Jesus son of Mary to follow in their, that is, the prophets', footsteps, confirming the Torah before him; and We gave to him the Gospel, wherein is guidance, from error, and light, an exposition of the rulings, confirming (musaddiqan is a circumstantial qualifier) the Torah before it, the rulings contained therein, and as a guidance and an admonition to the God-fearing.

[5:47]

We said: So let the People of the Gospel judge according to what God has revealed therein, of rulings (a variant reading of wa'l-yahkum, 'let [them] judge', is wa-li-yahkuma, making it a supplement to that which is governed by the previous verb [ātaynāhu, 'We gave to him']). Whoever does not judge according to what God has revealed — those are the wicked.

[5:48]

And We have revealed to you, O Muhammad (s), the Book, the Qur'ān, with the truth (bi'l-haqq is semantically connected to anzalnā, 'We have revealed') confirming the Book that was before it and watching over it, testifying [to it] — the 'Book' means the Scriptures. So judge between them, between the People of the Scripture, if they take their cases before you, according to what God has revealed, to you, and do not follow their whims, deviating, away from the truth that has come to you. To every one of you, O communities, We have appointed a divine law and a way, a clear path in religion, for them to proceed along. If God had willed, He would have made you one community, following one Law, but, He separated you one from the other, that He may try you in what He has given to you, of the differing Laws, in order to see who among you is obedient and who is disobedient. So vie with one another in good works, strive hastily thereunto; to God you shall all return, through resurrection, and He will then inform you of that in which you differed, in the matter of religion, and requite each of you according to his deeds.

[5:49]

And judge between them according to what God has revealed, and do not follow their whims, and beware of them lest they seduce you, [lest] they lead you astray, from part of what God has revealed to you. But if they turn away, from the judgement revealed, and desire some other, then know that God desires to smite them, with punishment in this world, for some of their sins, [those] which they have committed, among them, their turning away, and [that He desires] to requite them for all of their sins in the Hereafter; surely, many of mankind are wicked.

[5:50]

Do they desire (yabghūn, is also read tabghūn, '[do] you desire?'), [do] they seek, the judgement of paganism, through their deceit and deviation when they turn away? (this is an interrogative meant as a disavowal). Yet who, that is, no one, is better in judgement than God for a people knowing, Him, with certainty? These [people] are singled out for mention because they are the ones who reflect.

[5:51]

O you who believe, do not take Jews and Christians as patrons, affiliating with them or showing them affection; they are patrons of each other, being united in disbelief. Whoever amongst you affiliates with them, he is one of them, counted with them. God does not guide the folk who do wrong, by affiliating with disbelievers.

[5:52]

And you see those in whose hearts is sickness, weakness of faith, the like of ʿAbd Allāh b. Ubayy the hypocrite; vying with one another for them, to affiliate with them, saying, as an excuse for this: 'We fear lest we suffer a turn of fortune', which time will bring round against us, such as drought or defeat, and that if Muhammad's affair should come to nothing, they will cease to supply us with provisions. God, exalted be He, says: But it may be that God will bring victory, by assisting His Prophet and making His religion prevail; or some commandment from Him, that will reveal the secrets of the hypocrites, disgracing them; and then they will end up, for what they kept secret within themselves, in the way of doubt and affiliating with disbelievers, remorseful.

[5:53]

And they say (read wa-yaqūlu, or just yaqūlu, to indicate a new [independent] sentence; or wa-yaqūla as a supplement to what follows), those who believe, to one another in amazement, when their secrets are revealed: 'Are these the ones who swore by God their most earnest oaths, making the utmost effort thereby [to swear], that they were surely with you?, in religion. God, exalted be He, says: Their, good, works have failed, are invalid; and they have become, they have ended up as, the losers', in this world, through ignominy, and in the Hereafter, through their punishment.

[5:54]

O you who believe, whoever of you apostatises (read either yartadid, with separation [of the two dāl letters], or yartadd, with assimilation [of one of the dāl letters with the other]), turns back, from his religion, to disbelief — this is a notification of what God knew would happen, for some of them apostatised upon the death of the Prophet (s) — God will assuredly bring, in their place, a people whom He loves and who love Him: the Prophet (s) said, 'They are people like him', and he pointed to Abū Mūsā al-Ashʿarī, as reported by al-Hākim [al-Naysābūrī] in his Sahīh; humble, sympathetic, towards believers, stern, severe, towards disbelievers, struggling in the way of God, and fearing not the reproach of any reproacher, therein, in the way that the hypocrites fear the reproach of the disbelievers. That, description mentioned, is God's bounty; He gives it to whom He will; and God is Embracing, of abundant bounty, Knowing, of those who deserve it.

[5:55]

When [ʿAbd Allāh] Ibn Salām said, 'O Messenger of God, our people have shunned us', the following was revealed: Your patron is God only, and His Messenger, and the believers who establish prayer and pay the alms, bowing down, humble, or performing voluntary prayers.

[5:56]

Whoever affiliates to God and His Messenger and the believers, He will help them and assist them; for verily the party of God, they are the victors, because of His assistance to them (He has made this [hizb Allāh, 'the party of God'] to fall in the place of [an implied] fa-innahum, 'for verily they', as an explication, since they belong to His party, that is, [they] His followers).

[5:57]

O you who believe, do not take as patrons those who take your religion in mockery, [as something] to be mocked, and as a game, from among (min is explicative) those who were given the Scripture before you and [from among] the disbelievers (read al-kuffāri or al-kuffāra), the idolaters — and fear God, by refraining from affiliating with them, if you are believers, [if you are] truthful in your faith.

[5:58]

And, those who, when you make the call to prayer, take it, that is, the prayer, in mockery and as a game, mocking it and laughing at it among themselves; that, [mocking] attitude, is because they are a people who

do not understand.

[5:59]

The following was revealed when the Jews said to the Prophet (s), 'Whom among the messengers do you believe in?', and he replied: in God and in that which has been revealed to us [Q. 2:136], and when he mentioned Jesus they said, 'We know of no religion worse than yours!' Say: 'O People of the Scripture, do you spite, [do] you repudiate, us for any other cause than that we believe in God, and what has been revealed to us, and what was revealed, to the prophets, before, and that most of you are wicked?' (wa-anna aktharakum fāsiqūn is a supplement to an āmannā, 'that we believe'), that is to say, 'What you repudiate, in fact, is our faith and your opposition [to it], in refusing to accept it — [a refusal] which is described as 'wickedness', [this wickedness] itself being the necessary consequence of such [a refusal] — but in fact this [faith of ours] is not something to be repudiated'.

[5:60]

Say: 'Shall I tell you, [shall] I inform you, of what is worse than, the followers of, that, about which you are spiteful, by way of reward, requital, from God? They are, those whom God has cursed, [whom] He has removed from His mercy, and with whom He is wroth, and some of whom He has turned into apes and swine, by transformation, and, those who, worship the false deity, Satan, by obeying him (the particle minhum, 'some of whom', takes into account the [potentially plural] import of the particle min, '[those] whom', and in what precedes [minhum, 'some of whom'], the [singular] form [of min is taken into account]; a variant reading has 'abuda al-tāghūt as [the genitive of] an annexation, 'abud being a [variant] plural of 'abd; the accusative ending [of 'abuda] is because the clause is a supplement to al-qirada, 'apes'), and these were the Jews. They are worse situated (makānan is for specification), for their abode shall be the Fire, and further astray from the even way', from the path of truth (al-sawā' originally means al-wasat, 'middle'); the use of sharrun, 'worse', and adallu, 'further astray', is intended to counter their saying, 'We know of no religion worse [sharrun] than yours'.

[5:61]

When they, the hypocrites from among the Jews, come to you, they say, 'We believe'; but they have entered, unto you ensconced, in disbelief, and so they have departed, from you ensconced, in it, and they have not believed. And God knows very well what they were hiding, of hypocrisy.

[5:62]

And you see many of them, namely, the Jews, vying, falling headlong, in sin, in calumny, and enmity, wrongdoing, and their consuming of unlawful gain, what is illicit, like bribes; evil is that, deed of theirs, which they have been committing.

[5:63]

Why do the rabbis and the priests, among them, not forbid them from uttering sin, calumny, and consuming unlawful gain? Evil is what they have been doing, in refraining from forbidding them.

[5:64]

The Jews said, when their circumstances became straitened, on account of their denial of the Prophet (s), after having been the wealthiest of people: 'God's hand is fettered', withholding the sending forth of provision upon us — this was their metaphor for niggardliness — may God be exalted above this. God, exalted be He, says: Fettered be, withheld be, their hands, from the performance of good deeds, as an invocation against them; and they are cursed for what they have said. Nay, but His hands are extended out wide — a hyperbole for the attribute of generosity — the use of [yadā] the dual for yad, 'hand', is intended to imply abundance, since the utmost that an affluent person can give freely of his wealth is when he gives it with both hands. He expends how He will, in giving abundantly or straitening, and there can be no

objection to this. And what has been revealed to you from your Lord, of the Qur'ān, will surely increase many of them in insolence and disbelief, because of their [very] disbelief in it; and We have cast between them enmity and hatred until the Day of Resurrection, and so every sect among them is opposed to the other. Every time they light the fires of war, that is, for war against the Prophet (s), God extinguishes them, that is, every time they desire it [war], He repels them. And they hasten about the earth in corruption, that is, [they hasten about] corrupting, through acts of disobedience, and God does not love corrupters, meaning that He will punish them.

[5:65]

But had the People of the Scripture believed, in Muhammad (s), and feared unbelief, We would have absolved them of their evil deeds and We would admitted them to Gardens of Bliss.

[5:66]

And had they observed the Torah and the Gospel, by implementing what is in them, including believing in the Prophet (s), and what was revealed to them, of scriptures, from their Lord, they would surely have received nourishment from above them and from beneath their feet, by their being given provision in abundance, with it pouring forth from every place. Some of them, a group [among them], are a just community, implementing it [the Torah], and they are the ones who believed in the Prophet (s), the likes of 'Abd Allāh b. Salām and his companions; but many of them — evil is that, thing, which they do.

[5:67]

O Messenger, make known, all of, that which has been revealed to you from your Lord, and do not conceal any of it out of fear that you may suffer some harm; for if you do not, that is, if you do not make known all of what has been revealed to you, you will not have conveyed His Message (risālatahu, or read plural, risālātihi, 'His Messages') since to conceal some of it is to conceal it all. God will protect you from people, who may try to kill you. The Prophet (s) used to have guards up until [the time that] this [verse] was revealed, then he said, 'Depart, for God protects me now', as reported by al-Hākim. God does not guide the unbelieving folk.

[5:68]

Say: 'O People of the Scripture, you have no basis, in religion, on which to rely, until you observe the Torah and the Gospel and what was revealed to you from your Lord', by implementing what is therein, including believing in me [Muhammad (s)]. And what has been revealed to you from your Lord, of the Qur'ān, will surely increase many of them in insolence and disbelief, because of their disbelief in it; so do not grieve for the disbelieving folk, if they do not believe in you, in other words, do not be concerned with them.

[5:69]

Surely those who believe and those of Jewry ([this constitutes] the subject of the clause), namely, the Jews, and the Sabaeans, a sect among them, and the Christians (and [what follows] substitutes for the [above] subject): whoever, of them, believes in God and the Last Day and behaves righteously — no fear shall befall them, neither shall they grieve, in the Hereafter (this [fa-lā khawfun 'alayhim wa-lā hum yahzanūn, 'no fear shall befall them, neither shall they grieve'] is the predicate of the subject and also indicates the predicate of [the clause beginning with] inna, 'surely').

[5:70]

And We made a covenant with the Children of Israel, to believe in God and His messengers, and We sent messengers to them. Every time a messenger came to them, from among them, with what their souls did not desire, in the way of truth, they denied it; some, of them, they denied, and some, of them, they slay, such as Zachariah and John (the use of [the present tense] yaqtulūn, 'they slay', instead of [the perfect tense] qatalū is to narrate past events [as if in the present] and to conclude [in harmony with] the end-

rhyme of the verses).

[5:71]

And they thought, they presumed that, there would be no (read as an lā takūnu, where an has been softened; or read an lā takūna, where it [an] requires a [following] subjunctive, that is to say, 'that there would [not] befall [them]') trial, a punishment against them, for their denial of the messengers and their slaying of them; and so they were wilfully blind, to the truth and could not see it, and deaf, [unable] to hear it. Then God relented to them, when they repented, then they were wilfully blind and deaf, a second time, many of them (kathīrun minhum substitutes for the [third] person ['they']); and God sees what they do, and will requite them for it.

[5:72]

They indeed are disbelievers those who say, 'Indeed God is the Messiah, son of Mary' (a similar verse has preceded [Q. 5:17]). For the Messiah said, to them, 'O Children of Israel, worship God, my Lord and your Lord, for, I am a servant and not a god. Verily he who associates anything with God, in worship, for him God has made Paradise forbidden, He has forbidden him admittance to it, and his abode shall be the Fire; and for wrongdoers (wa-mā li'l-zālimīna min, the min is extra) there shall be no helpers', to guard them against the chastisement of God.

[5:73]

They are indeed disbelievers those who say, 'God is the third of three', gods, that is, He is one of them, the other two being Jesus and his mother, and they [who claim this] are a Christian sect; when there is no god but the One God. If they do not desist from what they say, when they declare a trinity, and profess His Oneness, those of them who disbelieve, that is, [those] who are fixed upon unbelief, shall suffer a painful chastisement, namely, the Fire.

[5:74]

Will they not turn in repentance to God and seek His forgiveness?, for what they say (the interrogative is intended as a rebuke); God is Forgiving, to the one who repents, Merciful, to him.

[5:75]

The Messiah, son of Mary, was only a messenger; messengers passed away before him, and so he passed away like them, for he is not a god as they claim, otherwise he would not have passed away; his mother was a truthful woman, [siddīqa means] extremely truthful; they both used to eat food, like all other human beings, and one who is such cannot be a god because of his compound being and fallible nature, and because of the [impurities such as] urine and excrement that he produces. Behold, in amazement, how We make the signs, of Our Oneness, clear to them, then behold, how they are turned away!, [how] they are turned away from the truth despite the proof being established.

[5:76]

Say: 'Do you worship besides God, that is, other than Him, what cannot hurt or profit you? God is the Hearer, of your sayings, the Knower', of your circumstances (the interrogative is meant as a disavowal).

[5:77]

Say: 'O People of the Scripture, Jews and Christians, do not go to extremes, do [not] overstep the bounds, in your religion, other than those, extremes, of truth, neither lowering nor elevating Jesus above his proper place, and do not follow the whims of a people who went astray formerly, on account of their extremism — these were their forefathers — and have led many, [other] people, astray, and strayed from the even way', from the path of truth (al-sawā' originally means 'middle').

[5:78]

Cursed were the disbelievers of the Children of Israel by the tongue of David, when he invoked God against them and they were transformed into apes — these were the people of Eilat — and by Jesus, son of Mary, when he invoked God against them and they were transformed into pigs — they were the ones [who ate] at the Table [cf. Q. 5:115, below] — that, cursing, was because of their disobedience and their transgression.

[5:79]

They did not prevent one another, that is, one would not forbid the other from committing again, any indecency that they committed; verily evil was what they used to do, [verily evil] was this deed of theirs.

[5:80]

You, O Muhammad (s), see many of them affiliating with those who disbelieve, from among the Meccans, out of spite for you. Evil is that, in the way of deeds, which their souls have offered on their behalf, for [the day of] their inevitable return, such that God is wroth with them and in the chastisement they shall abide.

[5:81]

Yet had they believed in God and the Prophet, Muhammad (s), and what has been revealed to him, they would not have affiliated with them, namely, [with] the disbelievers; but many of them are wicked, rebellious against faith.

[5:82]

You, O Muhammad (s), will truly find the most hostile of people to those who believe to be the Jews and the idolaters, of Mecca, because of the intensity of their disbelief, ignorance and utter preoccupation with following whims; and you will truly find the nearest of them in love to those who believe to be those who say 'Verily, we are Christians'; that, nearness of theirs in love to the believers is, because some of them are priests, scholars, and monks, devout worshippers, and because they are not disdainful, of following the truth, as the Jews and the Meccans are.

[5:83]

This [verse] was revealed when the Negus's delegation from Abyssinia came to him (s): when the Prophet (s) recited sūrat Yā Sīn, they cried and submitted [to Islam], saying, 'How similar this is to what used to be revealed to Jesus!' God, exalted be He, says: And when they hear what has been revealed to the Messenger, of the Qur'ān, you see their eyes overflow with tears because of what they recognise of the truth. They say, 'Our Lord, we believe, we accept the truth of your Prophet and your Book, so inscribe us among the witnesses, those who affirm their acceptance of the truth.

[5:84]

And, in response to those Jews who reviled them for their Islam, they would say: why should we not believe in God and what has come to us of the truth, the Qur'ān, that is to say, there is nothing to prevent us from faith when its prerequisites are present; and hope (natmaʿu is a supplement to nu'minu, 'we believe') that our Lord should admit us with the righteous people?', the believers, into Paradise?

[5:85]

God, exalted be He, says: So God has rewarded them for what they have said with Gardens underneath which rivers flow, wherein they will abide; that is the requital of those who are virtuous, by believing.

[5:86]

But those who disbelieve and deny Our signs — they are the inhabitants of Hell-fire.

[5:87]

When a number of Companions resolved to practise fasting and night vigil continuously, and to abstain from women, perfume, consumption of meat, and sleeping on beds, the following was revealed: O you who believe, do not forbid the good things that God has made lawful for you and do not transgress, do [not] exceed God's command; God does not love transgressors.

[5:88]

And eat of the lawful and good food which God has provided you (halālan tayyiban, 'lawful and good food', is the direct object and the preceding genitive construction [mimmā, 'of … which'] is a circumstantial qualifier connected to the former); and fear God, in Whom you are believers.

[5:89]

God will not take you to task for a slip, contained, in your oaths, which is what the tongue utters spontaneously, without intending to swear an oath, such as when one says, 'No, by God', or 'Yes, by God'; but He will take you to task for that to which you have pledged (read 'aqadtum, 'aqqadttum or 'āqadttum) oaths, where you have sworn an oath intentionally; the expiation thereof, of the oath if you break it, is the feeding of ten of the needy, for each needy person one mudd measure, of the midmost food, from which, you feed your families, that is, the closest or the principal [food you consume], neither better, nor worse; or the clothing of them, with what may be [properly] called clothes, such as a shirt, a turban, or a loin cloth — it is not sufficient that these [items] mentioned be given only to one needy person, according to al-Shāfi'ī; or the setting free of a, believing, slave, as applies in the expiation for slaying or repudiation through zihār, interpreting the general [stipulation] in a restricted sense; and whoever does not find the means, for any one of the [expiations] mentioned, then the fasting of three days, as an expiation for him — as it appears [in this verse], it is not obligatory to follow the [above] sequence [of alternatives when making an expiation], and this is the opinion of al-Shāfi'ī. That, which is mentioned, is the expiation of your oaths if you have sworn, and have broken them; but keep your oaths, do not break them, unless it be for a righteous deed or setting right between people, as stated in the verse of sūrat al-Baqara [Q. 2:225]. So, in the same way that He has explained to you what has been mentioned, God makes clear to you His signs, so that you might be thankful, to Him for this.

[5:90]

O you who believe, verily wine, that intoxicates and overcomes the mind, and games of chance, gambling, and idols, and divinatory arrows are an abomination, an evil deemed vile, of Satan's work, which he adorns; so avoid it, this abomination consisting of the things mentioned, do not do it; so that you might prosper.

[5:91]

Satan desires only to precipitate enmity and hatred between you through wine and games of chance, when you partake of them, because of the evil and discord that result therefrom; and to bar you, by your being preoccupied with them, from the remembrance of God and from prayer — He has specifically mentioned it [prayer] so as to magnify it. So will you then desist?, from partaking of them? In other words: Desist!

[5:92]

And obey God and obey the Messenger, and beware, of disobedient acts; but if you turn away, from obedience, then know that Our Messenger's duty is only to proclaim plainly, to convey clearly [the Message] — your requital falls on Us.

[5:93]

Those who believe and perform righteous deeds are not at fault in what they may have consumed, of wine and [indulged in] of gambling before the prohibition, so long as they fear, the forbidden things, and believed and performed righteous deeds, and then were God-fearing and believed, [and then] adhered to fear of God and belief, and then were God-fearing and virtuous, in deeds; God loves the virtuous, meaning that He will reward them.

[5:94]

O you who believe, God will surely try you, He will surely test you, with some game, which He releases to you, the smaller of, which will be caught by your hands and, the larger of which by, your lances: this was in [the plain of] al-Hudaybiyya; while they were in [the state of] pilgrimage inviolability, beasts and birds would flock to their caravans; so that God may know, through knowledge outwardly manifested, who fears Him in the Unseen (bi'l-ghayb is a circumstantial qualifier), in other words, while He is absent [to the eyes], one who does not see Him but nonetheless avoids hunting game. Whoever transgresses thereafter, after that prohibition against it, and hunts, his shall be a painful chastisement.

[5:95]

O you who believe, do not slay game while you are in the state of pilgrimage inviolability, for the hajj or the 'umra; whoever of you slays it wilfully, then the compensation shall be (read fa-jazā'un, 'then the compensation [shall be]', followed by a nominative [mithlu, 'the like of']) that is to say, a compensation is incumbent on him, and that is, the equivalent of what he has slain, of flocks, in other words, a similar creature (a variant reading has an annexation construction for jazā', 'compensation', [sc. fa-jazā'u mithli, 'then the compensation of']), to be judged, that is, the equivalent [is to be judged], by two just men among you, both possessing astuteness, with which they are able to identify the nearest [animal] in equivalence to it [the slain animal]. Ibn 'Abbās, 'Umar and 'Alī, may God be pleased with them, all adjudged a beast of sacrifice [as redemption] for an ostrich [slain]; Ibn 'Abbās and Abū 'Ubayda adjudged a cow [as redemption] for wildebeest or wild ass; ['Abd Allāh] Ibn 'Umar and ['Abd al-Rahmān] Ibn 'Awf, a sheep for a gazelle, and, as Ibn 'Abbās, 'Umar and others did, [a sheep] also [as a redemption] for [slaying] pigeons, because they [pigeons] resemble these [sheep] in taking scoops of water [when drinking]; an offering (hadyan is a circumstantial qualifier referring to jazā', 'compensation') to reach the Ka'ba, that is, to be taken into the Sanctuary, sacrificed there and given as a voluntary offering to its needy [residents], and it cannot be sacrificed wherever [else] it may be (bāligha l-ka'ba, 'to reach the Ka'ba', is in the accusative because it is an adjectival qualification of what precedes, even if it stands as an annexation, since such an annexation is only morphological and not [valid] as a [grammatical] characterisation); if there is no equivalent beast of flock for the game slain, as in the case of a small bird or locusts, then the person is obliged [to compensate] with [equivalent] value. Or, it is incumbent on him [to make], an expiation: other than compensation, and if he should find the means then this [expiation] is, food for the poor, [food] to be taken from the principal food of the town, equivalent to the value of the compensation, being one mudd measure for each poor person (a variant reading has kaffāra, 'expiation', in an annexation with the following noun [sc. kaffāratu ta'āmin, 'the expiation of food'] as an explication [of kaffāra, 'expiation']); or, it is incumbent on him [to compensate with], the equivalent of that, food, in fasting, so that he fasts one day for every mudd measure [that he is unable to provide]; but if he has the means to [provide the food] then it is incumbent on him to do so, so that he may taste the evil consequence, the burden of the compensation, of his deed, the one he has perpetrated. God has pardoned what is past, of game slain before it was prohibited; but whoever offends again, God will take vengeance on him; God is Mighty, His way will prevail, Lord of Retribution, against those who disobey Him. Unintentional slaying [of game] is also included with intentional slaying in what has been mentioned [of required compensation or expiation].

[5:96]

Permitted to you, O people, be you in pilgrimage inviolability or not, is the game of the sea, for consumption, and it is what can only live in the sea, such as fish, but not what is able to live both in the sea and on land, such as crabs; and food from it, what it casts out that is dead, is a provision for you, for you to consume, and for the wayfarers, the travellers among you, to take as their provisions; but forbidden to you

is the hunting of game on the land, and this consists of those edible beasts that live on it; do not hunt them, so long as you remain in pilgrimage inviolability: if it is caught by one not in pilgrimage inviolability, then it is permissible for a person in pilgrimage inviolability to consume it, as is clarified in the Sunna; and fear God, to whom you shall be gathered.

[5:97]

God has appointed the Kaʿba, the Sacred, inviolable, House as an [enduring] institution for mankind, [an institution] by which their religious affair is sustained, through pilgrimage to it, as is their this-worldly [affair], on account of the security [guaranteed] for those who enter it and the fact that they are not interfered with, and because all manner of fruits are brought to it (a variant reading [for qiyāman] has qiyaman, '[always] standing', as the verbal noun from [1st form] qāma, 'to remain standing', without defectiveness [of the middle radical]); and the sacred month, meaning the sacred months of Dhū'l-Qaʿda, Dhū'l-Hijja, Muharram and Rajab, instituted for them to be secure from fighting during them; the offering and the garlands, instituted for their owner so that he does not suffer any interference; that, mentioned appointment, is so that you may know that God knows all that is in the heavens and in the earth, and that God has knowledge of all things: thus that appointing of His in order to secure benefits for you and to ward off harm from you, before such things came to pass, testifies to His knowledge of all that is in existence and all that will be.

[5:98]

Know that God is severe in punishment, of His enemies, and that God is Forgiving, to His friends, Merciful, to them.

[5:99]

The duty of the Messenger is only to convey [the Message], to you; and God knows what you reveal, what deeds you manifest, and what you hide, and what of these you conceal, and He will requite you for it.

[5:100]

Say: 'The evil, the unlawful, and the good, the lawful, are not equal, even though the abundance of the evil attract you.' So fear God, in avoiding it, O people of pith, so that you might prosper, triumph.

[5:101]

The following was revealed when they began to ask the Prophet (s) too many questions: O you who believe, do not ask about things which, if disclosed to you, [if] revealed, would trouble you, because of the hardship that would ensue from them; yet if you ask about them while the Qur'ān is being revealed, during the time of the Prophet (s), they will be disclosed to you: meaning that if you ask about certain things during his lifetime, the Qur'ān will reveal them, but once these things are disclosed, it will grieve you. So do not ask about them; indeed: God has pardoned those things, you asked about, so do not ask again; for God is Forgiving, Forbearing.

[5:102]

Verily a people before you asked about them, that is, [they asked] their prophets about such things and they received the response in the form of [revealed] explications of the rules concerning them; and then they disbelieved in them, by neglecting to implement them.

[5:103]

God has not ordained, He has not stipulated [in His Law], anything such as a Bahīra, a Sā'iba, a Wasīla or a Hām, in the way that people did at the time of paganism. Al-Bukhārī reported [in a hadīth] from Saʿīd b. al-Musayyab, who said: 'The bahīra is that [camel] whose milk is consecrated to idols and whom no human

may milk; the sā'iba is the one they would leave to roam freely for their gods and was forbidden to bear any load; the wasīla is the young she-camel that would give birth to a young female, as its first offspring, followed by another female, bearing one after the other without a male in between: she would then be left to roam freely for their idols; the hām is the mature male camel, which after completing a certain number of copulations with a female, would then be consigned to their idols and be exempt from bearing any load, and they would call it hāmī; but the disbelievers invent lies against God, in this matter, by attributing [the sanctioning of] such [practices] to Him; and most of them do not understand, that this is mendacity, for in this they have [merely] followed the example of their forefathers.

[5:104]

And when it is said to them, 'Come to what God has revealed and to the Messenger', that is, to His ruling concerning the permitting of what you have forbidden, they say, 'What we have found our fathers following suffices us', in the way of religion and laws. God, exalted be He, says: What, does that suffice them, even if their fathers knew nothing and were not guided?, to any truth (the interrogative is meant as a disavowal).

[5:105]

O you who believe, you are responsible for your own souls, in other words, preserve them and do what is in their best interest; he who is astray cannot hurt you, if you are rightly guided: it is said that this means, 'None of those misguided ones from among the People of the Scripture can hurt you'; it is also said to mean others, on the basis of the [following] hadīth of Abū Tha'laba al-Khushanī: 'I asked the Messenger of God (s) about it [this verse] and he said, "Enjoin one other to decency and forbid one another indecency, and then if you see niggardliness being obeyed, whims being followed, this present world being preferred, and every intelligent person proud of his own opinions, then you are [still] responsible for [looking after] your own soul",' as reported by al-Hākim and others. Unto God you shall return, all together, and He will inform you of what you used to do, and requite you for it.

[5:106]

O you who believe, let testimony between you, when death, that is, [one of] its causes, draws near to one of you, at the time of a bequest, be that of two men of justice among you (ithnāni dhawā 'adlin minkum, 'two men of justice among you', is the predicate expressed with the sense of an imperative, in other words, 'let [two men] bear witness … [etc.]'; the genitive annexation of shahāda, 'testimony', and bayn, 'between', is meant to allow for a range [of alternatives]; hīn, 'at the time of', is a substitute for idhā, 'when', or an adverbial qualifier of time for [the verb] hadara, 'draws near'); or of two others from another folk, that is, [from] other than your own religious community, if you are travelling in the land and the affliction of death befalls you. Then you shall empanel them, you shall detain them (tahbisūnahumā, 'you shall empanel them', is an adjectival qualification of ākharān, 'two others') after the, mid-afternoon, prayer and, if you are in doubt, [if] you are uncertain about it [their testimony], they shall swear by God, both of them saying: 'We will not sell it, [our testimony] in [swearing by] God, for any price, [for] any compensation that we might take in exchange for it from this world, neither by swearing by Him [falsely], nor by testifying falsely for the sake of that [price]; even if he, the person before whom it is being sworn or the one for whose sake testimony is being given, be a near kinsman, a close relative of ours, nor will we hide testimony to God, which He has commanded us [to give], for then, if we were to hide it, we would surely be among the sinful'.

[5:107]

But if it be discovered, [if] it be ascertained after they have sworn their oaths, that both of them have merited [the suspicion of] sin, that is, that they have done something to incur it, in the way of a breach of faith or perjury in the testimony; for example, if what they are accused of is found with them and then they claim that they had bought it from the deceased or that he had bequeathed it to them, then two others shall take their place, so that the oaths are to be taken from them, being the nearest (al-awlayān is a substitution for ākharān, 'two others'; a variant reading has al-awwalīn, plural of awwal, as an adjectival qualification of, or a substitution for, alladhīna, 'of those'), in kinship to the deceased, of those most concerned, with the bequest, namely, the inheritors, and they shall swear by God, to the breach of faith of the two witnesses,

and they shall both say, 'Verily, our testimony, our oath, is truer, is more faithful, than their testimony, their oath, and we have not transgressed, we have [not] overstepped the [bounds of] truth in our oaths, for then we would assuredly be among the evildoers': meaning, let the one about to die call two men as witnesses to his bequest, or let him instruct in his bequest that the two be from among his co-religionists or from among others, if he cannot find any [from among the former] because he is travelling or for some similar reason. If the inheritors have doubts about the two men and claim a breach of faith on the part of the two for having taken something or given it to some other person — alleging that the deceased bequeathed it to him — then let the two men swear in full [in the way mentioned above]. If then some indication surfaces that the two men have been lying and these two then claim some motivation for this action [of theirs], the nearest of the inheritors in kinship [to the deceased] shall swear to the perjury of the two men and to the truth of what they [the inheritors] suspected. This stipulation holds for the two trustees, but is abrogated in the case of the two witnesses. Likewise, the testimony of non co-religionists is abrogated. The reason for [stipulating] the mid-afternoon prayer is to consecrate the oaths. The specification in this verse that the oath be from the two inheritors nearest in kinship concerns the incident regarding which it was revealed. This [incident], as reported by al-Bukhārī, involved a man from the Banū Sahm who had set out on a journey with Tamīm al-Dārī and 'Adiyy b. Baddā', when they were both [still] Christians. The man from the Banū Sahm died in a place where there were no Muslims. When the two came back with his bequest, they [his relatives] found that a silver bowl plated with gold was missing and so the two were brought before the Prophet (s); thereupon this verse was revealed. The Prophet (s) made the two swear oaths. The bowl was later discovered in Mecca, where the owners said that they had bought it from Tamīm and 'Udayy. The next verse was then revealed, after which two of the Sahmī man's close kin came to swear their oaths; in al-Tirmidhī's version, 'Amr b. al-'Ās, who was closer to the deceased man, stood up with one other from among the kin, and they swore an oath; in yet another version, the [Sahmī] man fell ill and instructed them as to his bequest and asked them to deliver what he had left to his family, but when he died, they took the bowl [and sold it] and then gave what remained [of that money] to his family.

[5:108]

That, ruling mentioned, where the oath devolves to the inheritors, [makes it] likelier, brings closer [the eventuality], that they, the witnesses or the trustees, will bear the testimony in its true form, [the form] in which they have been charged to bear it, without distortion or breach of faith, or, it is likelier, that they will be afraid that after their oaths other oaths may be taken, from the inheritors, the plaintiffs, who would swear to the two men's breach of faith or perjury, in which case they would be disgraced and would incur penalties, and so [because of this] they will not lie. Fear God, by refraining from betrayal and perjury, and listen, to what you have been commanded, listening in acceptance. God does not guide the wicked people, those rebelling against obedience to Him; [He does not guide the wicked] to the way of goodness.

[5:109]

Mention, the day when God shall gather the messengers, which is the Day of Resurrection, and He will say, to them, as a rebuke for their peoples: 'What answer were you given?', when you summoned [them] to proclaim God's Oneness; they shall say, 'We have no knowledge, of this; You, only You, are the Knower of things unseen', those things which are hidden from [God's] servants and that which they [the messengers] have forgotten all knowledge of on account of the great terror of the Day of Resurrection and their fright; but when they have calmed down, they [proceed to] bear witness against their communities.

[5:110]

Mention, when God said, 'O Jesus, son of Mary, remember My favour to you and to your mother, be thankful for it; when I strengthened you with the Holy Spirit, Gabriel, to speak to people (tukallimu'l-nāsa is a circumstantial qualifier referring to the [suffixed pronoun] kāf in ayyadtu-ka) in the cradle, that is, as a child, and in maturity — this implies that he will descend before the Hour, since he was raised up [to God] before middle age, as has already been mentioned in [sūrat] Āl 'Imrān [Q. 3:55], and when I taught you the Scripture, and wisdom, and the Torah, and the Gospel; and how you create out of clay the likeness (ka-hay'at: the kāf here functions like a noun and is a direct object), the image, of a bird by My permission, and you breathe into it and it becomes a bird by My permission, by My will, and you heal the blind and the leper

by My permission, and you raise the dead, from their graves back to life, by My permission; and how I restrained the Children of Israel from you, when they intended to kill you, when you brought them clear proofs, miracles, and the disbelievers among them said, "This, what you have done, is nothing but manifest sorcery" (a variant reading [for sihrun, 'sorcery'] has sāhirun, 'sorcerer', in other words, [he] Jesus [is nothing but a manifest sorcerer]).

[5:111]

And when I revealed to the disciples, [when] I commanded them by the tongue of Jesus: "Believe in Me and in My Messenger", Jesus; they said, "We believe, in both; bear witness that we have submitted".'

[5:112]

Mention, when the disciples said, 'O Jesus, son of Mary, is your Lord able, that is, would He (a variant reading has hal tastatī'a rabbaka, 'Are you able to ask of Him?') to send down on us a Table from the heaven?' He, Jesus, said, to them: 'Fear God, when you request signs, if you are believers'.

[5:113]

They said, 'We desire, to request this in order, to eat of it and that our hearts be reassured, through increased certainty, and that we may know, that we may acquire more awareness [of the fact], that you (annaka is softened to an) have spoken truthfully to us, in your claim to prophethood, and that we may be among the witnesses thereof'.

[5:114]

Jesus, son of Mary, said: 'O God, our Lord, send down upon us a Table from the heaven, that it shall be, that is, the day of its sending down [shall be], a celebration for us, which we shall consecrate and honour, for the first (li-awwalinā is an inclusive substitution for lanā, 'for us', with the repetition of the [oblique] preposition [li-]) and the last of us, those who will come after us, and a sign from You, of Your power and my prophethood. And provide, it, for us; You are the Best of Providers'.

[5:115]

God said, granting his supplication: 'Verily I shall send it down (read munziluhā or munazziluhā) to you; but whoever of you disbelieves afterward, after it has been sent down, I shall surely chastise him with a chastisement wherewith I chastise no other being from among all the worlds': and so the angels descended with it from heaven, on it were seven loaves and seven large fish, and so they ate of it until they were full, as related by Ibn 'Abbās. In one hadīth it is said that the Table sent down from heaven consisted of bread and meat, and they were commanded not to be treacherous and nor to store anything for the next day: but they were and they stored some of it, and were [consequently] transformed into apes and swine.

[5:116]

And, mention, when God says, that is, when God will say, to Jesus at the Resurrection in rebuke of his followers: 'O Jesus, son of Mary, did you say to mankind, "Take me and my mother as gods, besides God"?' He, Jesus, says, shuddering: 'Glory be to You!, exalted be You above all that does not befit You, such as [having] a partner and so on. It is not mine, it is unjustified [for me], to say what I have no right to (bi-haqq, 'right to', is the predicate of laysa, 'not'; lī, 'mine', is explicative). If I indeed had said it, You would have known it. You know what is, hidden by me, in my self, but I do not know what is within Your Self, that is, what You keep hidden of Your knowledge: You are the Knower of things unseen.

[5:117]

I only said to them that which You commanded me, to [say], and that is: "Worship God, my Lord and your Lord." And I was a witness, a watcher, over them, preventing them from [saying] what they used to say,

whilst I was amongst them; but when You took me [to You], [when] You raised me up to the heaven, You were Yourself the Watcher over them, the Observer of their deeds, and You Yourself are Witness over all things, Aware and knowing them, including what I said to them and what they said after me, and whatever else.

[5:118]

If you chastise them, that is, those among them who are fixed upon disbelief, verily they are Your servants, and You are their Master, disposing of them as You will: there can be no objection to [what] You [do]; and if You forgive them, that is, those of them who are believers, You, only You, are the Mighty, in His affair, the Wise', in His actions.

[5:119]

God says, 'This, namely, the Day of Resurrection, is the day those who were truthful, in the world, like Jesus, shall profit by their truthfulness, because this is the Day of Requital. Theirs will be Gardens underneath which rivers flow, wherein they shall abide forever. God is well-pleased with them, because of their obedience to Him, and they are well-pleased with Him, with His reward — that is the great triumph'. The sincerity of those who were liars in this world shall not avail them on that Day, just as [it shall not avail] the disbelievers when they believe upon seeing the chastisement.

[5:120]

To God belongs the kingdom of the heavens and of the earth, the storehouses of rain, vegetation, sustenance and everything else, and all that is in them (wa-mā fīhinna: the use of mā, 'that', indicates the predominance of all those non-rational creations); and He has power over all things, including the rewarding of the truthful and the punishing of the liar — He is specifically addressing rational beings, for there is none among them with power over all things.
[Consists of] 165 verses, all Meccan except for 20, 23, 91, 93, 114, 141, 151, 152, 153, which are Medinese and which were revealed after [sūrat] al-Hijr.

(Al-An'âm)

[6:1]

Praise, which means to describe in beautiful terms, be, [ever] established, to God: is this meant to be informative, so that one believes in it? Or, is it meant as a eulogy, or both? These are three possibilities, the most likely of which is the last, as the Shaykh [Jalāl al-Dīn al-Mahallī] states in [his commentary on] sūrat al-Kahf [Q. 18:1]; Who created the heavens and the earth — He singles out these two for mention because for the observer they constitute the most awesome [visible] creation; and He appointed, He created, darknesses and light, that is, every darkness (zulma) and every light: the use of the plural only in the case of the former is because it [darkness] has many causes; and this is one of the proofs of His Oneness; then those who disbelieve, despite the existence of this proof, ascribe equals to their Lord, they worship others equally.

[6:2]

It is He Who created you from clay, by creating your father Adam from it; then He decreed a term, for [each of] you, at the conclusion of which you die. A term is stated, fixed, with Him, for your resurrection; yet thereafter you, O disbelievers, doubt, you are uncertain about the Resurrection, when you know that it was He Who initiated your creation, and One Who has the power to initiate [creation], is even more capable of bringing you back [to life after death].

[6:3]

He is God, the One worthy of being worshipped, in the heavens and in the earth. He knows your secrets and your utterance, what you keep secret and what you utter openly among yourselves, and He knows what you

earn, what you do of good and evil.

[6:4]

Not a verse (min āya: min introduces a relative clause) of the verses of their Lord, in the Qur'ān, comes to them, that is, [to] the Meccans, but they turn away from it.

[6:5]

They denied the truth, the Qur'ān, when it came to them, but there shall come to them the news, the consequences, of what they were mocking.

[6:6]

Have they not seen, in their travels to Syria and to other places, how many, (kam is predicative [and not interrogative], meaning 'many') a generation, [how many] a community of past communities, We destroyed before them; We established them, We assigned them an [established] place, in the earth, through strength and abundance, as We have not established, [as] We have [not] assigned, you (there is a shift in the address here from third person [to second]); and how We unleashed the heaven, the rain, upon them in torrents, one torrent after another, and made the rivers to flow beneath them?, beneath their dwellings. Then We destroyed them because of their sins, because of their denial of the prophets; and We raised up after them another generation.

[6:7]

And had We revealed to you a Scripture, inscribed, on parchment, as they requested, and had they then touched it with their hands — this is more powerful than saying, 'had they seen it with their eyes', since it [touch] is more effective in eliminating doubt; the disbelievers would have said, in disobedience and obduracy: 'This is nothing but manifest sorcery'.

[6:8]

And they say, 'Why has an angel not been sent down to him?', to Muhammad (s), to confirm his truthfulness; yet had We sent down an angel, as they have requested and if they then did not believe, the matter, that they be destroyed, would have been decreed, and then they would not be given any respite, they would [not] be given any extra time for repentance or an excuse, as is God's custom [in dealing] with those before them, destroying them when they disbelieve after their request is granted.

[6:9]

And had We appointed him, the one who is sent down to them, an angel, We would assuredly have made him, the angel, a man, that is, [We would have sent him] in the form of a man, so that they would be able to see him, since no human being is capable of seeing an angel; and, had We sent him down and made him a man, We would have assuredly confused, obscured, for them what they are confusing, for themselves, when they say, 'This is but a mere mortal like the rest of you'.

[6:10]

And messengers were indeed mocked before you — this is meant as a consolation for the Prophet, (s) — but those who scoffed at them were encompassed by that which they mocked, namely, [by the] punishment [sent down on them]: those who mock you will be encompassed likewise.

[6:11]

Say, to them: 'Travel in the land, and see the nature of the consequence for the deniers', of the messengers, how they were destroyed through chastisement; perhaps they will take heed.

[6:12]

Say: 'To whom belongs what is in the heavens and in the earth?' Say: 'To God, for even if they do not say this, there is no other response. He has prescribed, He has decreed, for Himself mercy, as a bounty from Him — this is a gentle summoning of them to the faith. He will surely gather you together on the Day of Resurrection of which there is no doubt, no uncertainty, in order to requite you for your deeds. Those who have forfeited their own souls (this is the subject) — by exposing them to the chastisement — they do not believe (this is the predicate).

[6:13]

And to Him, exalted be He, belongs all that inhabits, resides [in], the night and the day, that is to say, everything — He is its Lord, its Creator and its Possessor; and He is the Hearer, of what is said, the Knower', of what is done.

[6:14]

Say, to them: 'Shall I take as a protector, to worship, other than God, the Originator of the heavens and the earth, the One Who has created them without any precedent, He Who feeds, Who gives sustenance, and is not fed?', and is not given sustenance. Say: 'I have been commanded to be the first to submit, to God, from among this community, and, it was said to me: "Do not be among those who associate others" ', with Him.

[6:15]

Say: 'Indeed I fear, if I should rebel against my Lord, by worshipping other than Him, the chastisement of a dreadful day', namely, the Day of Resurrection.

[6:16]

He from whom it is averted (read passive yusraf, 'it is averted', namely, 'the chastisement'; or read active yasrif, 'He averts', namely, 'God' [as the subject]; the referential noun has been omitted) on that day, He, the Exalted One, will have had mercy on him, He will have desired good for him; that is the manifest triumph, evident salvation.

[6:17]

And if God touches you with an affliction, a trial, such as an illness or impoverishment, then none can remove it, [none can] lift it, except Him; and if He touches you with good, such as health and affluence, then He has power over all things, including His touching you with this, and none other than Him has the power to remove it from you.

[6:18]

He is the Vanquisher, the Omnipotent, for Whom nothing is impossible, Superior [is He], over His servants, and He is the Wise, in His creation, the Aware, of their innermost [thoughts] as well as their outward [actions].

[6:19]

When they said to the Prophet (s), 'Bring us someone to testify to the truth of your prophethood, for the People of the Scripture have denied you', the following was revealed: Say, to them: 'What thing is greatest in testimony?' (shahādatan: this is for specification, and is derived from the [implied] subject of the sentence). Say: 'God — even if they do not say this, there is no other response — He, is Witness between me and you, to my truthfulness; and this Qur'ān has been revealed to me that I may warn you, [that I may] make you fear, O people of Mecca, thereby, and whomever it may reach (wa-man balagha: this is a

supplement to the [suffixed] pronoun ['you'] of undhira-kum, 'I may warn you'), that is to say, whomever among men and jinn the Qur'ān may reach. Do you indeed bear witness that there are other gods with God?' (this interrogative is meant as a disavowal). Say, to them: 'I do not bear witness', to this. Say: 'He is only One God, and I am innocent of what you associate', with Him of idols.

[6:20]

Those to whom We have given the Scripture recognise him, that is, Muhammad (s), by the descriptions of him in their Scripture, as they recognise their sons; those, of them, who have forfeited their own souls do not believe, in him.

[6:21]

And who, that is, none, does greater evil than he who invents a lie against God, by ascribing to Him an associate, or denies His signs?, the Qur'ān; it is verily the case that, they the evildoers shall not prosper, on account of this.

[6:22]

And, mention, on the day We shall gather them all together, then We shall say, in rebuke, to those who associated other gods with God, 'Where are those associates of yours whom you were claiming?', to be associates of God?

[6:23]

Then their dissension (read accusative fitnatahum or nominative fitnatuhum) their apology, was (read lam takun or lam yakun) only to say, in other words, [was only] their saying, 'By God, our Lord (read rabbinā as an adjective of [wa'Llāhi, 'by God'], or rabbanā as a vocative) we were never idolaters'.

[6:24]

God, exalted be He, says: See, O Muhammad (s), how they lie against themselves, by denying that their idolatry, and how that which they were forging, against God, in the way of associates, has failed, is absent [before], them!

[6:25]

And there are some of them who listen to you, when you recite, and We have placed veils, covers, upon their hearts so that they do not understand it, [so that] they [do not] comprehend the Qur'ān; and in their ears a heaviness, a deafness, so that they do not hear it with a willingness to accept it. And if they were to see every sign, they would not believe in it, so that when they come to you to argue with you, the disbelievers say, 'This, Qur'ān, is nothing but the fables, the lies, of the ancients', similar to [their] jokes and strange tales (asātīr, 'fables', is the plural of ustūra).

[6:26]

And, to people, they forbid it, the following of the Prophet (s), and keep away from it, and so they do not believe in him: it is said that this was revealed regarding Abū Tālib, who used to forbid [people from] hurting him, but did not [himself] believe in him; and it is only themselves they destroy, when they keep away from him, because the harm thereof will befall them, but they do not perceive, this.

[6:27]

If you, O Muhammad (s), could see when they are made to stand, [when] they are exposed, before the Fire, and they say, 'Oh (yā is for exclamation) would that we might be returned, to the world; then we would not deny the signs of our Lord, but we would be among the believers!' (read nukadhdhibu and nakūnu as a new

[independent] sentence; or read nukadhdhiba and nakūna as the [subjunctive] response to the optative [clause]; or read nukadhdhibu and nakūna). The response to the clause 'if [you could see]' would be 'you would be seeing a terrible thing indeed'.

[6:28]

God, exalted be He, says: Nay — [here used] in order to reject the desire to believe implied by the optative [exclamation] — that which they used to conceal, to hide, before, by their saying, By God, our Lord, we were never idolaters! [Q. 6:23]) has now become evident to them, as their limbs have borne witness [against them], and so they [now] wish for that [mentioned in the previous verse]; and even if, hypothetically, they were returned, to the world, they would return to that which they are forbidden, of idolatry; they are truly liars, when they promise that they would believe [if they were to be returned].

[6:29]

And they, those who deny the Resurrection, say, 'There is no other, life, than our present life; we shall not be resurrected'.

[6:30]

If you could see when they are made to stand, [when they are] presented, before their Lord, you would certainly see an awesome thing! He will say, to them, by the tongue of the angels, in rebuke: 'Is this, resurrection and reckoning, not the truth?' They will say, 'Yes indeed, by our Lord', it is the truth! He will say, 'Then taste the chastisement because you disbelieved', during life on earth.

[6:31]

They indeed are losers who deny the encounter with God, through resurrection, until (hattā is purposive to expose the [extent of their] mendacity) when the Hour, the Resurrection, comes upon them suddenly, they shall say, 'Alas for us (yā hasratanā, 'O grief of ours', expresses extreme suffering, the [vocative] call to which is figurative, meaning 'Now is the time for you [O grief], so come forth!') that we neglected it!', the worldly life. On their backs they shall be bearing their burdens, so that these come to them at the Resurrection in the vilest of forms and with the most putrid of smells, and they ride them. Ah, evil is that, burden of theirs, which they bear!

[6:32]

The life of this world, that is, preoccupation with it, is nothing but a game and a diversion, while obedience and what is conducive to it are of the things of the Hereafter; surely the abode of the Hereafter (wa-la'l-dāru is also read wa-la-dāru'l-ākhirati), namely, Paradise, is better for those who fear idolatry. What, do they not understand? this, and so believe? (read a-fa-lā ya'qilūna, 'do they not understand', or a-fa-lā ta'qilūna, 'do you not understand?').

[6:33]

We know indeed (qad is a confirmative particle) that it grieves you that, matter, which they say, to you, in denial; yet it is not that they deny you, in secret, for they know that you are truthful (a variant reading [for lā yukadhdhibūnaka, 'not [that] they deny you'] has lā yukdhibūnak, that is to say, 'they do not associate you with mendacity') but evildoers (al-zālimīn replaces the previous pronominalisation ['they']) knowingly reject, deny, the signs of God, the Qur'ān.

[6:34]

Messengers indeed have been denied before you — herein is a consolation for the Prophet (s) — yet they endured patiently the denial and the persecution until Our victorious help came to them, through the destruction of their peoples, so be patient until the victorious help comes to you through the destruction of

your people. There is none to change the words of God, His promises, and there has already come to you tidings of the messengers, [tidings] through which your heart can be at peace.

[6:35]

And if their aversion, to Islam, is grievous, [too] great, for you, on account of your concern for them, then, if you can, seek out a hole, an underground passage, in the earth, or a ladder, a stairway, to heaven, that you may bring them a sign, from among those they have requested, then go ahead: the meaning is that you will not be able to do this, so be patient until God delivers His judgement — but had God willed, to guide them, He would have gathered them together in guidance, but He did not will this, and so they do not believe; so do not be among the ignorant, of this matter.

[6:36]

Only those who hear, in such a way so as to understand and take heed, will answer, your call to faith; as for the dead, that is, the disbelievers — they are likened to them on account of their inability to hear — God will resurrect them, in the Hereafter, and then to Him they will be returned, and He will requite them for their deeds.

[6:37]

And they, the disbelievers of Mecca, say, 'Why has a sign not been sent down to him from his Lord?', [a sign] such as the she-camel [of the prophet Sālih] or the staff [of Moses] or the Table [of Jesus]. Say, to them: 'Surely God has the power to send down (read yunazzil or yunzil) a sign, from among those they have requested, but most of them do not know', that its sending down would be a trial for them, for if they then [still] denied it, they would necessarily be destroyed.

[6:38]

There is no (mā min: min is extra) animal, that crawls, on the earth and no bird that flies, through the air, with its wings, but they are communities like to you, in the way that its creation has been ordained, together with its sustenance and affairs. We have neglected nothing (min shay': min is extra) in the Book, in the Preserved Tablet (al-lawh al-mahfūz), [nothing] that We have not written; then to their Lord they shall be gathered, and judgement shall be passed upon them, and the hornless sheep shall retaliate against the horned ram, and then it will be said to them [the animals], 'Be dust'.

[6:39]

And those who deny Our signs, the Qur'ān, are deaf, to hearing them in such a way so as to accept [them], and dumb, [unable] to utter truth, in darkness, in unbelief. He whom God wills, to send astray, He sends astray, and whom He wills, to guide, He sets him on a straight path, [a straight] road, the religion of Islam.

[6:40]

Say, O Muhammad (s), to the Meccans: 'Do you see yourselves, [that is] inform me, if God's chastisement comes upon you, in this world, or the Hour, the Resurrection, which includes this [chastisement], comes upon you, suddenly, will ye call upon any other than God? No! If you speak truly!', that the idols can benefit you, then call upon them.

[6:41]

Nay; upon Him, and upon none other, you will call, in [times of] tribulation, and He will remove that which you call upon Him, to remove from you, such things as suffering, if He wills, to remove it, and you will forget, you will neglect, what you associate with Him, of idols and will not call them.

[6:42]

Indeed We sent to communities before you (min qablika: min is extra), messengers, but they denied them, and We seized them with misery, abject poverty, and hardship, illness, so that they might be humble, abased, that they might believe.

[6:43]

If only, when Our might, Our punishment, came upon them, they had been humble, in other words, they were not so, even though the necessitating factor was there. But their hearts were hard, and would not yield to faith, and Satan adorned for them what they were doing, in the way of disobedient acts, and so they persisted in them.

[6:44]

So, when they forgot, [when] they neglected, that whereof they were reminded, that with which they were admonished and threatened, in the way of misery and hardship; and they did not heed the admonition, We opened (read fatahnā or fattahnā) to them the gates of all things, in the way of graces, in order to draw them on by degrees, until, when they rejoiced in what they were given, a wanton rejoicing, We seized them suddenly, with chastisement, and lo! they were confounded, despairing of anything good.

[6:45]

So the last remnant of the people who did evil was cut off, by having them annihilated. Praise be to God, Lord of the Worlds, for giving victory to the messengers and destroying the disbelievers.

[6:46]

Say, to the people of Mecca: 'Have you considered, inform me, if God were to seize your hearing, [if] He were to make you deaf, and your sight, [if] He were to make you blind, and set, stamp, a seal upon your hearts, so that you no longer knew anything, who is the god other than God to give it back to you?', that which He took away from you, as you [are wont to] claim? See how We dispense, [how] We make clear, the signs, the proofs of Our Oneness! Yet thereafter they are turning away, they reject them and do not believe.

[6:47]

Say, to them: 'Have you considered for yourselves, if God's chastisement were to come upon you, suddenly or openly?, at night or during the day; Would any be destroyed, except the evildoing, the unbelieving, folk?' That is to say, none but these will be destroyed.

[6:48]

We do not send messengers, except as bearers of good tidings, to those who believe, [good tidings] of Paradise, and as warners, to those who disbelieve, [warning] of the Fire. Whoever believes, in them, and makes amends, in his deeds, no fear shall befall them, neither shall they grieve, in the Hereafter.

[6:49]

But those who deny Our signs, the chastisement shall afflict them because they were wicked, rebelling against obedience.

[6:50]

Say, to them: 'I do not say to you, "I possess the treasure houses of God", from which He provides sustenance; and I do not have knowledge of the Unseen, that which is hidden from me and has not been revealed to me. And I do not say to you, "I am an angel", from among the angels; I only follow what is revealed to me.' Say: 'Is the blind man, the disbeliever, equal to the seeing man, the believer? No! Will you

not then reflect' upon this and believe?

[6:51]

And warn, threaten, therewith, that is, [with] the Qur'ān, those who fear they shall be gathered to their Lord: apart from Him, other than Him, they have no protector, to help them, and no intercessor, to intercede for them (the negative sentence stands as a circumstantial qualifier referring to the subject of [the verb] yuhsharū, 'they shall be gathered', and constitutes the object of [what they] fear) — the sinning believers are meant here; so that they might be wary, of God, by desisting from what they engage in and performing deeds of obedience.

[6:52]

And do not drive away those who call upon their Lord at morning and evening desiring, through their worship, His countenance, exalted be He, and not [desiring] any of the transient things of this world — and these are the poor. The idolaters had reviled them and demanded that he [the Prophet] expel them, so that they could sit with him. The Prophet (s) wanted [to do] this, because of his desire that they become Muslims. You are not accountable for them in anything (min shay'in: min is extra), if what they hide in themselves be displeasing; nor are they accountable for you in anything, that you should drive them away (this is the response to the negative sentence) and be of the evildoers, if you do this.

[6:53]

And even so We have tried, We have tested, some of them by others, that is, the noble one by the commoner, the rich man by the poor man, preferring the [latter] one by giving [him] precedence in [attaining] faith, so that they, the noble ones and the rich, may say, in disavowal, 'Are these, the poor, the ones whom God has favoured from among us?', with guidance? In other words [so that they may say]: if what they follow is [true] guidance, they would not have preceded us [in attaining it]. God, exalted be He, says: Is God not best aware of those who are thankful?, to Him, to guide them? Indeed [He is].

[6:54]

And when those who believe in Our signs come to you, say, to them: 'Peace be upon you. Your Lord has prescribed, He has decreed, for Himself mercy, to the effect that, truly (innahu, 'truly', may also be read as annahu, 'that', as a substitution for al-rahma, 'mercy') whoever of you does evil in ignorance, of it when he did it, and repents thereafter, after his [evil] deed, [repents] of it, and makes amends, in his actions — truly He, God, is Forgiving, Merciful', towards him (a variant reading [for innahu, 'truly He'] has annahu, 'then He'), in other words, forgiveness shall be for him.

[6:55]

And thus, in the same way that We have explained what has been mentioned, We distinguish, We expound, the signs, the Qur'ān, so that truth becomes manifest and is implemented in [people's] deeds, and that the way, the path, of the sinners may be become clear, evident, and hence avoided (wa-li-yastabīna may also be read wa-li-tastabīna, 'that you may discern', with sabīla, 'the way', read in the accusative [as opposed to the nominative, sabīlu], implying a direct address to the Prophet [s]).

[6:56]

Say: 'Truly I have been forbidden to worship those whom you call upon, [those whom] you worship, besides God.' Say: 'I shall not follow your whims, by worshipping them, for then, if I did follow them, verily I would have gone astray and I would not be of the rightly guided'.

[6:57]

Say: 'I am upon a clear proof, a [clear] statement, from my Lord, and you have, already, denied Him, my

Lord, when you associated others with Him. I do not have that which you seek to hasten, of the chastisement; the judgement, in this matter and in [all] others, is God's alone. He decrees the, judgement of, truth, and He is the Best of Deciders', [the Best of] Judges (a variant reading [for yaqdī, 'He decrees'] has yaqussu, that is, 'He relates [the truth]').

[6:58]

Say, to them: 'If I did have what you seek to hasten, the matter between you and me would have been decided, by my hastening it for you, so that I might find rest; but God has it; and God knows best the evildoers', and when to punish them.

[6:59]

And with Him, exalted be He, are the keys of the Unseen, its treasure houses, or the paths that lead to knowledge of it; none but He knows them, and these are the five things mentioned in His saying: Surely God, He has knowledge of the Hour [and He sends down the rain and He knows what is in the wombs. And no soul knows what it has earned for the morrow; nor does any soul know in what land it will die. Truly God is Knowing, Aware, Q. 31:34], as reported by al-Bukhārī. He knows what is, happening, on land, [in] the deserts, and in the waters, [in] the towns along the rivers; and not a leaf (min waraqatin: min is extra) falls, but He knows it. Not a grain in the shadows of the earth, nothing of wet or dry ([this entire clause] wa-lā habbatin fī zulumāti l-ardi wa-lā ratbin wa-lā yābisin is a supplement to waraqatin, 'a leaf') but it is in a clear book, namely, the Preserved Tablet (al-lawh al-mahfūz). The exceptive clause [illā fī kitābin mubīn, 'but it is in a clear book'] constitutes an inclusive substitution for the previous exceptive clause [illā ya'lamuhā, 'but He knows it'].

[6:60]

It is He Who takes you at night, seizing your spirits during sleep, and He knows what you commit, [what] you earn, by day. Then He raises you up therein, that is, in the daytime, by restoring your spirits, so that an appointed term, namely, the term of life, may be accomplished; and afterward to Him is your return, through resurrection. Then He will inform you of what you used to do, and so requite you for it.

[6:61]

He is the Vanquisher, Superior, over His servants. And He sends guardians over you, angels, to record your deeds, until, when death approaches one of you, Our messengers, the angels charged with the seizing of the spirits, take him (tawaffathu; a variant reading has tawaffāhu) and they neglect not, they do not fall short of what they have been commanded.

[6:62]

Then they, creatures, are restored to God their Protector, their Possessor, the True, the Eternal, the Just, so that He might requite them. Surely His is the judgement, the decree that will be carried out in their case. He is the swiftest of reckoners, reckoning with the whole of creation in half a day of the days of this world, on the basis of a hadīth to this effect.

[6:63]

Say, O Muhammad (s), to the people of Mecca: 'Who delivers you from the darkness of the land and the sea, [from] their terrors, during your journeys? When, you call upon Him openly and secretly, saying: "Verily, if (la-in, the lām is for oaths) You, God, deliver us (anjaytanā, is also read anjānā, '[if] He delivers us'), from this, darkness and hardship, we shall truly be among the thankful"', the believers.

[6:64]

Say, to them: 'God delivers you (read yunjīkum or yunajjīkum) from that and from every distress, [from

every] other anxiety. Yet you associate others with Him'.

[6:65]

Say: 'He has the power to send forth upon you a chastisement from above you, from the heaven, such as stones [cf. Q. 8:32] or a Cry [cf. Q. 11:67], or from beneath your feet, such as the causing of the earth to cave in [cf. Q. 29:40], or to confound you, to confuse you, in parties, sects with differing whims, and to make you taste the violence of one another', through fighting. When this [verse] was revealed, the Prophet (s) said, 'This [chastisement etc.] is easier and lighter'; but when the last statement was revealed, he said, 'I seek refuge with Your Countenance!', as reported by al-Bukhārī. Muslim reports the [following] hadīth: 'I requested from my Lord not to make my community violent towards each other, but He denied me this [request]'. In another hadīth, when it was revealed, he [is reported to have] said, 'As for this, it will surely come to pass, even though its proper meaning has not yet come'. See how We dispense, [how] We clarify for them, the signs, the proofs of Our power, that perhaps they might understand, that they might realise that what they follow is falsehood.

[6:66]

Your people have denied it, the Qur'ān. Yet it is the truth. Say, to them: 'I am not a guardian over you, to requite you. I am only a warner and your affair is left to God — this was [revealed] before the command to fight [the idolaters].

[6:67]

Every tiding, [every] announcement, has a conclusion, a [fixed] time in which it will take place and be concluded, including [the tiding concerning] your punishment. And you will come to know' — this is a threat for them.

[6:68]

When you see those who engage in discourse about Our signs, the Qur'ān, in mockery, turn away from them, and do not sit with them, until they discourse on some other topic. And if (immā: the letter nūn of the conditional particle in has been assimilated with the extra mā) Satan should make you forget (read yunsiyannaka or yunassiyannaka), and you sit with them, then do not sit, after the reminder, that is, [after] you remember, with the evildoing folk (the overt noun [al-qawm al-zālimīn, 'the evildoing folk'] replaces the [third person] pronominalisation).

[6:69]

The Muslims then said, 'If we get up [and leave] every time they delve [into the matter of the Qur'ān], we would never be able to sit in the Mosque or perform circumambulations. Therefore, the following was revealed: Those who fear God, are not accountable for them, [for] those who discourse [in mockery], in anything (min shay'in: min is extra), if they should sit with them; but it is the reminder, that they are accountable for; [a reminder given] to make them remember and to admonish them, so that perhaps they will be wary, of discoursing thus.

[6:70]

And forsake, leave alone, those who take their religion, with which they have been charged, as a game and a diversion, making a mockery of it, and whom the life of this world has deluded, and so do not interfere with them — this was [revealed] before the command to fight [them]. Remind, admonish people, thereby, by the Qur'ān, lest a soul perish, [lest] it be given up for destruction, for what it has earned, what it has done; it has no protector, [no] helper, besides God, other than Him, and no intercessor, to ward off the chastisement from it; and though it offer every compensation, [though] it pay every ransom, it shall not be accepted from it, that which it offers as ransom. Those are the ones who perish by what they have earned; for them shall be a draught of boiling water and a painful chastisement, because they disbelieved, that is,

for their unbelief.

[6:71]

Say: 'Shall we call upon, shall we worship, instead of God, that which neither profits us, if we worship them, nor hurts us, if we neglect [to worship] them — these are the idols; and so be turned back, [and so] return to idolatry, after God has guided us, to Islam? — Like one whom the devils have lured, led astray, in the earth, bewildered, confused, not knowing where to go (hayrān, 'bewildered', is a circumstantial qualifier referring to the [suffixed pronoun] hā' [of istahwat-hu, 'whom they have lured']); he has companions, a group, who call him to guidance, that is to say, [they are there] in order to guide him to the [right] path, saying to him: "Come to us!"', but he does not respond to them, and he perishes (the interrogative statement is meant as a disavowal; the comparative statement [beginning with ka'lladhī, 'like one whom'] is a circumstantial qualifier referring to the subject [of the verb] nuraddu, 'be turned back'). Say: 'Truly, God's guidance, which is Islam, is [the true] guidance, everything else being error, and we have been commanded to submit to the Lord of the Worlds,

[6:72]

and to, that is, [to submit] by, establishing prayer and fearing Him, exalted be He; He it is to Whom you shall be gathered', you shall be brought together, on the Day of Resurrection for reckoning.

[6:73]

He it is Who created the heavens and the earth in truth, that is to say, with the purpose of [manifesting] truth. And, mention, the day He says, to a thing, 'Be', and it is — this is the Day of Resurrection, when He says to creatures, 'Rise up', and they do. His words are the truth, the truth that will doubtless come to pass; and His is the Kingdom the day when the trumpet, the horn, is blown, the second blast by [the angel] Isrāfīl, when there shall be no kingdom for any other than Him: 'Whose is the Kingdom today? God's' [Q. 40:16]. He is the Knower of the Unseen and the visible, what is hidden and what may be seen. He is the Wise, in His creation, the Aware, of things inwardly hidden and outwardly manifest.

[6:74]

And, mention, when Abraham said to his father Āzar, which was his cognomen, his [first] name being Terah (Tārikh): 'Do you take idols as gods, to worship? (an interrogative meant as a rebuke). I see you and your people, by [this act of] taking them [as gods], in manifest error', far from the truth.

[6:75]

And so, just as We show him the misguidance of his father and his people, We show Abraham the kingdom of the heavens and the earth, that he might infer thereby [the truth of] Our Oneness, and that he might be of those knowing, it, with certainty (the sentence beginning with wa-kadhālika, 'and so', and what follows it, is a parenthetical statement and a supplement to [the one beginning with] qāla, 'he said').

[6:76]

When night descended, [when] it darkened, upon him he saw a star — said to have been Venus — and said, to his people, who were astrologers: 'This is my Lord', as you [are wont to] claim. But when it set, when it disappeared, he said, 'I love not those that set', to take them as lords, because it is not possible for a [true] Lord to be transformed or to change place, as such [attributes] pertain to accidents — but this had no effect on them.

[6:77]

And when he saw the moon rising, appearing, he said, to them: 'This is my Lord.' But when it set he said, 'Unless my Lord guides me, [unless] He establishes me within [true] guidance, I shall surely become one of

the folk who are astray' — an intimation to his people that they are astray, but still this had no effect on them.

[6:78]

And when he saw the sun rising, he said, 'This is my Lord; this is greater!' than the star and the moon (the masculine [demonstrative pronoun] hādhā, 'this', is used [for the feminine shams, 'sun'] because the predicate [rabbī, 'my Lord'] is masculine). But when it set, and the argument against them had become stronger and they still had not repented, he said, 'O my people, surely I am innocent of what you associate, with God, in the way of idols and accidental bodies, which require an originator. They then asked him, 'What do you worship?'

[6:79]

He said: Verily I have turned my face to, I am seeking in worship, Him Who originated, created, the heavens and the earth, namely, God; a hanīf, inclining towards the upright religion, and I am not of those that associate others', with Him.

[6:80]

But his people disputed with him, they argued with him about his religion and threatened him that the idols would strike him with evil if he abandoned them. He said, 'Do you dispute with me (read a-tuhājjūnnī, or a-tuhājūnī where one of the two letters nūn is omitted, the nūn which grammarians refer to as nūn al-raf', 'the nūn of [modal] independence', and which the Qur'ānic reciters refer to as nūn al-wiqāya, 'the nūn of preservation'); do you argue with me, concerning, the Oneness of, God when He, exalted be He, has guided me, to it? I have no fear of what you associate with Him, in the way of idols, that they might strike me with some evil, since they have no power to do anything, unless my Lord wills something, harmful to befall me and it does. My Lord encompasses all things through His knowledge; will you not remember, this and believe?

[6:81]

How should I fear what you have associated, with God, when it can neither profit nor harm, and you fear not, God [in], that you have associated with God, in worship, that for which He has not revealed to you any warrant?', [any] argument or proof, when He has power over all things. Which of the two parties has more right to security, is it us or you, if you have any knowledge, of who has more right? In other words: it is us, so follow Him. God, exalted be He, says:

[6:82]

Those who believe and have not confounded, mixed, their belief with evildoing, that is, idolatry — explained as such by a hadīth in the two Sahīhs [of Bukhārī and Muslim] — theirs is security, from chastisement; and they are rightly guided.

[6:83]

That (tilka is the subject [of the sentence] and is substituted by [the following hujjatunā]) argument of Ours, with which Abraham inferred God's Oneness, as in the case of the setting stars and what came afterwards; (the predicate is [what follows]) We bestowed upon Abraham, We guided him to it, as an argument, against his people. We raise up in degrees whom We will (read this as [a genitive] annexation, darajāti man nashā', or as [accusative] nunation, darajātin man nashā'), [degrees] in knowledge and wisdom; surely your Lord is Wise, in His actions, Knowing, of His creation.

[6:84]

And We bestowed upon him Isaac and, his son, Jacob; each one, of the two, We guided. And Noah We

guided before, that is, before Abraham, and of his seed, that is, Noah's [seed], David and, his son, Solomon, and Job and Joseph, son of Jacob, and Moses and Aaron; and so, in the same way that We have requited them, We requite the virtuous.

[6:85]

And Zachariah and, his son, John, and Jesus, son of Mary — this shows that [the term] 'seed' (dhurriyya) can include offspring from the female [side] — and Elias, the paternal nephew of Aaron, brother of Moses; all, of them, were of the righteous.

[6:86]

And Ishmael, son of Abraham, and Elisha (Ilyasa', the lām is extra), and Jonah and Lot, son of Hārān, brother of Abraham, all, of them, We preferred above all the worlds, through prophethood.

[6:87]

And of their fathers, and of their seed, and of their brethren (this [clause] is a supplement either to [the previous] kullan, 'all of them', or to Nūhan, 'Noah'; min, 'of', is partitive, because some of them did not have offspring, while others had disbelievers among their offspring); and We chose them and We guided them to a straight path.

[6:88]

That, religion to which they were guided, is God's guidance wherewith He guides whom He will of His servants; had they, hypothetically speaking, been idolaters, all that they did would have been in vain.

[6:89]

They are the ones to whom We gave the Scripture, meaning the Books [of God], judgement, wisdom, and prophethood; so if these, people of Mecca, disbelieve therein, that is, in these three, then indeed We have entrusted it to, We have set aside for it, a people who do not disbelieve in it, namely, the Emigrants (Muhājirūn) and the Helpers (Ansār).

[6:90]

They are the ones whom God has guided; so follow their guidance, their way of affirming God's Oneness and of [exercising] patience (read iqtadih, 'follow', with the silent hā', whether pausing or continuing the recitation; a variant reading omits it in continuous recitation). Say, to the people of Mecca: 'I do not ask of you, to give me, any wage for it, the Qur'ān; it, the Qur'ān, is only a reminder, an admonition, to all the worlds', of mankind and jinn.

[6:91]

They, that is, the Jews, measured not God with His true measure, that is, they have not extended Him the grandeur that truly befits Him, or [it means] they have not attained the true knowledge of Him, when they said, to the Prophet (s), disputing with him about the Qur'ān: 'God has not revealed anything to any mortal.' Say, to them: 'Who revealed the Book which Moses brought, a light and guidance for mankind? You put it (in all three instances [the verbs may be] read either in the third person plural [yaj'alūnahu, 'they put it'; yubdūnahā, 'they reveal it'; wa-yukhfūna, 'and they hide'] or in the second person plural [taj'alūnahu, 'you put it'; tubdūnahā, 'you reveal it'; wa-tukhfūna, 'and you hide']) on parchments, that is, you write it down on fragments of notes, which you disclose, that is, what you choose to disclose thereof, but you hide much, of what is in them, as in [the case of] the descriptions of Muhammad (s); and you have been taught, O Jews, in the Qur'ān, what you did not know, neither you nor your fathers', in the Torah, through the elucidation therein of what you were confused about and in disagreement over. Say: 'God', revealed it — and if they do not say it, there is no other response — then leave them to play in their discourse, their falsehood.

[6:92]

And this, Qur'ān, is a blessed Book We have revealed, confirming that which was before it, of scriptures, and that you may warn (li-tundhira, or read li-yundhira, 'that it may warn', as supplement to the import of the preceding statement [sc. 'to confirm that which was before it and to warn']), in other words, We have revealed it for [the] blessings [it gives], as a vindication [of previous scripture] and for you to warn therewith, the Mother of Towns and those around it, that is, the inhabitants of Mecca and all other people; and those who believe in the Hereafter believe in it, and they observe their prayers, fearing the punishment thereof.

[6:93]

And who, that is, none, does greater evil than he who invents lies against God, by claiming prophethood when he has not been called to it, or who says, 'It is revealed to me', when nothing has been revealed to him — this was revealed regarding [the false prophet] Musaylama [al-Kadhdhāb] — or he who says, 'I will reveal the like of what God has revealed'? — these were the mockers who would say: If we wish we can speak the like of this [Q. 8:31]; If you could only see, O Muhammad (s), when the, mentioned, evildoers are in the agonies, the throes, of death and the angels extend their hands, against them, beating and torturing them, saying to them in stern censure: 'Give up your souls!, to us that we may seize them. Today you shall be requited with the chastisement of humiliation because you used to say about God other than the truth, of claiming prophethood and inspiration falsely, and that you used to scorn His signs', disdaining to believe in them. The response to the conditional [statement beginning with] law, 'if [you could only see]', is: 'you would be seeing a terrifying thing'.

[6:94]

And, it is said to them upon their resurrection: 'And now you have come to Us singly, each alone without family, possessions or children, as We created you the first time, that is, barefoot, naked and with foreskins, and you have left what We conferred on you, of wealth, behind your backs, in the world, without you having any choice; and — it is said to them in rebuke — We do not see with you your intercessors, the idols, whom you claimed to be associates, of God, amongst you, that is, in deserving your worship; it has been severed between you, that is to say, your bond has been dissolved (a variant reading [for baynukum, 'your union'] has baynakum, 'between you', making it an adverbial qualifier, that is, the bond 'between you' [has been severed]'), and that, intercession of theirs, which you claimed, in the world, has failed, abandoned, you'.

[6:95]

God it is Who splits the grain, from the plants, and the date-stone, from the palm-trees. He brings forth the living from the dead, such as the human being from the sperm, and the bird from the egg; and is the Bringer-forth of the dead, the sperm and the egg, from the living. That, Splitter and Bringer-forth, is God. How then are you deluded?, so how then are you turned away from faith, despite the proof being established?

[6:96]

He is the Cleaver of the daybreak (al-isbāh is the verbal noun, meaning al-subh, 'dawn'), in other words, He splits the morning shaft, the first light that appears after the darkness of night, and He has appointed the night for stillness, in which creatures rest from toil, and the sun and the moon (read both in the accusative, wa'l-shamsa wa'l-qamara, as a supplement to the [syntactical] status of al-layla, 'the night') for reckoning, for the calculation of [periods of] time (or [if the prefixed preposition] bā' is [considered to have been] omitted [bi-husbān], making it [husbān] a circumstantial qualifier referring to an implied verb [such as yajriyān, 'they follow courses'], that is, 'they follow courses precisely calculated [bi-husbān]', as is stated in the verse of [sūrat] al-Rahmān [Q. 55:5]).That, mentioned, is the ordaining of the Mighty, in His kingdom, the Knowing, of His creation.

[6:97]

And He it is Who appointed for you the stars that you may guide your course by them amid the darkness of land and sea, when travelling. Verily We have distinguished, We have elucidated, the signs, the proofs of Our power, for a people who have knowledge, [a people] who reflect.

[6:98]

And He it is Who produced you, created you, from a single soul, namely, Adam, such that some, of you, are established, in the womb, and some, of you, are deposited, in the loins (a variant reading [of mustaqirrun, 'established'] has mustaqarrun, that is, a resting place for you). Verily We have distinguished the signs for a people who understand, what is being said to them.

[6:99]

And He it is Who sent down water from the heaven and therewith, with the water, We bring forth (there is a shift away from the third [to the second person in this address]) plants of every kind, that produces shoots, and therefrom, from the shoots, We bring forth, some, verdure, meaning 'the greens' [in other words, vegetation], bringing forth from it, from the verdure, thick-clustered grain, in dense clusters — such as the spikes of wheat and the like — and from the palm-tree (wa-mina'l-nakhli is the predicate, and is substituted by [the following, min tal'ihā, 'from its pollen']) from its pollen — that which is the first to be produced by it — spring bunches of dates (qinwānun is the subject of the sentence), stalks with date clusters, bunched up, one near the other, and, We bring forth from it, gardens, orchards, of grapes, and olives, and pomegranates, the leaves of both [of these] being, similar (mushtabihan is a circumstantial qualifier), but, the fruits of which are, not alike. Look, O you addressed, in reflection, upon their fruits (read thamarihi or thumurihi, the plural of thamara, like shajara, 'tree', [as plural of] shajar, and khashaba, '[a piece of] wood', for khashab) when they have borne fruit, when this first begins, how it looks, and, [look] upon, their ripening, after they have reached full growth, and the state to which they return. Surely, in all that are signs, proofs of His power, exalted be He, to resurrect and to do all other things, for a people who believe: it is these [people] that are specifically mentioned because they are the ones to profit from those [signs] by their believing in them, in contrast to the disbelievers.

[6:100]

Yet they ascribe to God (li'Llāhi, the indirect object) as associates (shurakā'a, the direct object, which is substituted by [the following, al-jinn]) the jinn, since they obey them by worshipping graven images, even though He created them: so how can they be associates? And they falsely impute to Him (read kharaqū or kharraqū), that is, they invent, sons and daughters without any knowledge, saying, Ezra ('Uzayr) is the son of God, and the angels are the daughters of God. Glory be to Him — an affirmation of His transcendence — and exalted be He above what they describe!, of Him having a child.

[6:101]

He is, the Originator of the heavens and the earth, which He originated uniquely without precedent; how should He have a son, when He has no consort, spouse, and He created everything, that was meant to be created, and He has knowledge of all things?

[6:102]

That then is God, your Lord. There is no god but Him, the Creator of all things. So worship Him, affirm His Oneness. And He is Guardian over, [He is] Keeper of, all things.

[6:103]

Vision cannot attain Him, that is, they [the eyes] cannot see Him — this is [a denial that applies] in particular [circumstances], since [it is accepted] that the believer will see Him in the Hereafter, as indicated

by God's words, On that Day faces shall be radiant, gazing upon their Lord [Q. 75:22f.], and by the hadīth of the two Shaykhs [Bukhārī and Muslim]: 'Verily you shall see your Lord, as clearly as you see the full moon at night') — and it is also said [to mean] that it [vision] cannot encompass Him; but He attains [all] vision, that is to say, He perceives them, whereas they cannot perceive Him; it is not possible in [the case of] anyone other than Him to attain all vision while it [vision] cannot attain Him or encompass Him in knowledge. And He is the Subtle, [in dealing] with His friends, the Aware, of them.

[6:104]

Say, O Muhammad (s), to them: Clear proofs have come to you from your Lord; whoever perceives, them and believes, then it is for his own good, that he has perceived [them], since the reward resulting from his perception will be his; and whoever is blind, to them and goes astray, then it, the evil consequence of his being astray, will be to his own hurt. And I am not a keeper, a watcher, over you, of your deeds: I am but a warner.

[6:105]

And so, in the same way that We have explained what has been mentioned, We dispense, We elucidate, the signs, that they might take heed, and that they, the disbelievers, may say, at the end of this: 'You have studied with someone', that you have consulted with (dārasta) the People of the Scripture or [that] you have studied (darasta, variant reading) the scriptures of past peoples and brought this [Qur'ān] therefrom; and that We may make it clear for a people who have knowledge.

[6:106]

Follow what has been revealed to you from your Lord, namely, the Qur'ān. There is no god but Him; and turn away from the idolaters.

[6:107]

Had God willed, they would not have been idolaters; and We have not set you as a keeper over them, a watcher, so that you might then requite them for their deeds; nor are you a guardian over them, so that you might [be able to] coerce them to faith — this was [revealed] before the command to fight [them].

[6:108]

Do not revile those whom they call upon, besides God, namely, the idols, lest they then revile God out of spite, out of aggression and wrongfully, through ignorance, that is, through their ignorance of God. So, in the same way that We have adorned for these that which they practise, We have adorned for every community their, good and evil, deeds, and they commit them; then to their Lord they shall return, in the Hereafter, and He will tell them what they used to do, and requite them for it.

[6:109]

They, that is, the disbelievers of Mecca, have sworn by God the most earnest oaths that if there came to them a sign, of what they requested, they will believe in it. Say, to them: 'Signs are only with God', and He sends them down as [and when] He wills; I am but a warner. But what will make you realise?, how would you know if they have believed, if these [signs] did come [to them]? In other words, you would not know this; truly, when they come, they will not believe, because of what I already know (a variant reading [for lā yu'minūna, 'they will not believe'] has lā tu'minūna, 'you will not believe', making the address to the disbelievers; another [variant reading] has annahā [instead of innahā, 'that truly'] as meaning la'alla, 'that perhaps', or as governed by the preceding clause [la'in jā'athum āyatun, 'if there came to them a sign').

[6:110]

And We shall confound their hearts, We shall turn their hearts away from the truth, so that they cannot

understand it, and their eyes, away from it, so that they do not see it and thus do not believe; just as they did not believe in it, that is, in the verses that have been revealed, the first time; and We shall leave them in their insolence, in their misguidance, wandering blindly, hesitating, perplexed.

[6:111]

And if We had sent down the angels to them, and the dead had spoken with them, as they have requested, and We had gathered against them all things in droves (read qubulan, plural of qabīl, meaning 'throng upon throng', or read qibalan, meaning 'before their very eyes'), and they were witness to your truthfulness, yet they would not have believed, as God already knows, unless God willed, that they believe and they did; but most of them are ignorant, of this.

[6:112]

And so We have appointed to every Prophet an enemy, just as We have appointed these your enemies (and this ['adūwwan, 'an enemy', is substituted by [the following, shayāṭīn, 'devils']) devils, the rebels, of mankind and jinn who inspire, whisper, fine speech to each other, the falsehood that is disguised as such [fine speech], in delusion, that is, in order to delude them; yet, had your Lord willed, they would never have done it, that mutual inspiration. So leave them, let the disbelievers be, with what they fabricate, of disbelief and otherwise, of what has been adorned for them — this was [revealed] before the command to fight [them].

[6:113]

And that the hearts of those who do not believe in the Hereafter may incline to it (wa-li-tasghā is a supplement to [the above] ghurūran, 'in delusion'), that is, [to] that fine [speech], and that they may be pleased with it, and that they may acquire, earn, what they are acquiring, of sins, and be punished for it.

[6:114]

The following was revealed when they asked the Prophet (s) to appoint an arbiter between him and themselves. Say: Shall I seek, demand, other than God as a judge, an arbiter between you and me, when it is He Who revealed to you the Book, the Qur'ān, clearly explained?, wherein truth is distinguished from falsehood. Those to whom We have given the Scripture, the Torah, the likes of 'Abd Allāh b. Salām and his companions, know that it is revealed (read munzal or munazzal) from your Lord in truth; so do not be of the waverers, the doubters, regarding it: this is intended to affirm to the disbelievers that it is the truth.

[6:115]

Perfected is the word of your Lord, in the way of rulings and appointed terms, in truthfulness and justice (sidqan wa-'adlan is for specification); none can change His words, either by contravening [His rulings] or evading [His appointed terms]. He is the Hearing, of what is said, the Knowing, of what is done.

[6:116]

If you obey most of those on earth, that is, the disbelievers, they will lead you astray from the way of God, [from] His religion; they follow only supposition, when they dispute with you concerning [the status of] carrion, saying: 'What God has killed is more worthy of your consumption than what you kill yourselves!'; they are merely guessing, speaking falsehood in this [matter].

[6:117]

Your Lord knows best those who stray from His way and He knows well the rightly guided, and will requite both of them.

[6:118]

So eat from that over which God’s Name has been invoked, that is, [that which] has been sacrificed to His Name, if you believe in His signs.

[6:119]

What is wrong with you, that you do not eat from that over which God’s Name has been invoked, of sacrifices, when He has detailed (for both verbs, read the passive [fussila, ‘it has been detailed’, and hurrima, ‘[that which] has been forbidden’] or the active [fassala, ‘He has detailed’, and harrama, ‘[what] He has forbidden’]) for you what He has forbidden, in the verse: Forbidden to you is carrion … [Q. 5:3], except that to which you are compelled?, thereof, which is also lawful for you. The meaning is: there is nothing to prevent you from eating what has been mentioned, for He has explained to you what is forbidden for consumption, and that [over which God’s Name has been invoked] is not among these [forbidden things]. But truly many are led astray (read la-yadillūna, ‘[many] are led astray’, or la-yudillūna, ‘[many] lead [others] astray’), by their whims, by what their own selves fancy, in the way of permitting [the consumption of] carrion and otherwise, without any knowledge, with which to support their claims. Truly your Lord knows the transgressors, those who overstep [the bounds] of what is lawful into what is unlawful.

[6:120]

And forsake, leave, outward aspect of sin and its inward aspect, that is, what is overt of it and what is secret — it is said that ‘sin’ here means fornication, or, it is said, any act of disobedience; surely those who earn sin shall be requited, in the Hereafter, for what they used to perpetrate, [what] they used to earn.

[6:121]

And do not eat from that over which God’s Name has not been invoked, where it has died or been sacrificed to other than His Name — otherwise, what a Muslim sacrifices and does not invoke God’s Name over, whether intentionally or forgetfully, is lawful, as was stated by Ibn ‘Abbās, and this is the opinion of al-Shāfi‘ī — verily it, the eating thereof, is wickedness, a contravention of what is lawful. And truly the devils inspire, whisper [to], their friends, the disbelievers, to dispute with you, in deeming carrion lawful; and if you obey them, in this [matter], you are truly idolaters.

[6:122]

The following was revealed regarding Abū Jahl and others: Why, is he who was dead, through unbelief, and We gave him life, through guidance, and appointed for him a light by which to walk among people, distinguishing thereby the truth from falsehood — this [light] being faith — as him whose likeness (ka-man mathaluhu: mathal, ‘likeness’, is extra; in other words, [read] ka-man huwa, ‘as him who’) is in darkness whence he cannot emerge? — and this is the disbeliever — No! So, in the same way that faith has been adorned for believers, what the disbelievers have been doing, in the way of disbelief and acts of disobedience, has been adorned for them.

[6:123]

And thus, in the same way that We have made the wicked folk of Mecca its leaders, We have made in every city its sinners great ones, that they may plot therein, to impede the faith; but they plot only against themselves, because the evil consequences thereof will befall them, though they do not perceive, this.

[6:124]

And when a sign, of the truth of the Prophet (s), comes to them, the people of Mecca, they say, ‘We will not believe, in him, until we are given the like of what God’s messengers were given’, in the way of a message and inspiration to us, because we are wealthier and more senior in years. God, exalted be He, says: God knows best where to place His Message (read plural [risālātihi, ‘His Messages’] or singular [risālatahu, ‘His Message’]; hayth, ‘where’, constitutes the direct object because of the verb [ya‘lam, ‘He knows’] implicit in a‘lam, ‘the best knower’) that is to say, He knows the right place for it to be placed in, and He thus places it

[there] — these people, however, are not worthy of it. Humiliation from God and a terrible chastisement shall smite those who have sinned, by saying this, for their plotting.

[6:125]

Whomever God desires to guide, He expands his breast to Islam, by casting into his heart a light which it [the heart] expands for and accepts, as reported in a hadīth; and whomever He, God, desires to send astray, He makes his breast narrow (read dayqan or dayyiqan), [unable] to accept it, and constricted, extremely tight (read harijan, 'constricted', as an adjective, or harajan as a verbal noun, by which it [the heart of the misguided one] is described hyperbolically) as if he were engaged in ascent (yassa''ad, is also read as yassā'ad: in both [forms] the original tā' has been assimilated with the sād; a third [variant reading] has yas'ad) to the heaven, when he is charged with [the obligations of] the faith, because of the hardship for him therein. So, like this making [of the breast narrow], God casts ignominy, chastisement, or [He casts] Satan, that is, He gives him authority, over those who do not believe.

[6:126]

And this, [path] that you follow, O Muhammad (s), is the path of your Lord, a straight one, with no crookedness therein (mustaqīman, 'straight', is in the accusative because it is a circumstantial qualifier emphasising the [previous] statement, and it is operated by the import of the demonstrative noun [hādhā, 'this']). We have detailed, We have elucidated, the signs for a people who remember (yadhdhakkarūn: the original tā' has been assimilated with the dhāl), that is to say, [a people] who heed admonition — such [people] are singled out for mention because they are the ones to profit [from the signs].

[6:127]

Theirs will be the abode of peace, namely, Paradise, with their Lord, and He will be their Friend because of what they used to do.

[6:128]

And, mention, the day when He, God, shall gather them (yahshuruhum, may also read nahshuruhum, 'We shall gather them'), that is, creatures, all together, and it will be said to them: 'O assembly of jinn, you have garnered much of mankind', by your misleading [them]. Then their friends, those who obeyed them, from among mankind will say, 'Our Lord, we enjoyed one another, mankind enjoyed what the jinn adorned for them of passions, while the jinn [enjoyed] mankind's obedience to them; but now we have arrived at the term which You have appointed for us', that is, the Day of Resurrection — this [statement] expresses extreme regret on their part. He, exalted be He, will say, to them, by the tongues of the angels: 'The Fire is your lodging, your abode, to abide therein' — except what God wills, of those times when they will exit from it in order to drink boiling water, which is located outside it, as God, exalted be He, has said: Then they shall return to the Hell-fire [Q. 37:68]; according to Ibn 'Abbās, this [proviso] pertains to those whom God knows will believe (mā, 'what', thus has the sense of man, 'whom'). Surely your Lord is Wise, in His actions, Knowing, of His creatures.

[6:129]

So, just as We let the rebels from among mankind and jinn enjoy one another, We let some of the evildoers have power over others because of what they are wont to earn, of acts of disobedience.

[6:130]

'O assembly of jinn and mankind, did not messengers come to you from among you, that is, from among both of your number — which holds true in the case of mankind [since messengers came from among them], or [by 'messengers' if the jinn are meant] those messengers among the jinn who are their warners, the ones who listen to the speech of the [human] messengers and convey it to their kind — to recount to you My signs and to warn you of the encounter of this Day of yours?' They shall say, 'We bear witness

against ourselves', that [all] this was conveyed to us. God, exalted be He, says: And the life of this world deluded them, and so they did not believe. And they bear witness against themselves that they were disbelievers.

[6:131]

That, sending of the messengers, is because (an, [phonetically] lightened, with the lām [of li-annahu] implied, thus [read as] li-annahu, 'because') your Lord would never destroy the towns through injustice, on their part, while their inhabitants were heedless, not having had any Messenger to make [things] clear to them.

[6:132]

All, of those who perform deeds, shall have degrees, of requital, according to what they have done, of good or evil. Your Lord is not heedless of what they do (yaʿmalūna: may also be read taʿmalūna, 'you do').

[6:133]

Your Lord is Independent, of His creatures and their worship, the Lord of Mercy. If He will, He can remove you, O people of Mecca, by destroying you, and leave whom He will, of creatures, to succeed after you, just as He produced you from the seed of another folk, [whom] He removed; but He has spared you, as a mercy to you.

[6:134]

Truly, that which you are promised, of the Hour and chastisement, will surely come to pass, inevitably, and you cannot escape, [you cannot] elude Our chastisement.

[6:135]

Say, to them: 'O my people, act according to your state, your circumstances; truly I am acting, according to my circumstances. And assuredly you will know whose (man: the relative particle introducing the object of the verb 'you will know') sequel shall be the abode, that is, [who shall have] the praiseworthy sequel in the abode of the Hereafter: will it be us or yourselves? Surely the evildoers, the disbelievers, will not prosper', will not find happiness.

[6:136]

They, the disbelievers of Mecca, assign to God, of the tillage, the crops, and the cattle which He multiplied, He created, a portion, which they dispense to visitors and the needy, and to their associates belongs a portion, which they dispense to such keepers [of the tillage and cattle], saying, 'This is for God' — so they assert (read bi-zaʿmihim or bi-zuʿmihim) — 'and this is for our associates': and if any of the portion of these [associates] fell into God's portion, they used to restore it [to that of their associates], but when something of His portion fell into theirs, they would leave it there, saying, 'God is Independent [and is not in need] of this', as God, exalted be He, says: So that which is intended for their associates does not reach God, and that which is intended for God does reach their associates. Evil is that, provision of theirs, which they decree!

[6:137]

And thus, in the same way that what is mentioned was adorned for them, those associates of theirs, from among the jinn, have adorned for many of the idolaters the slaying of their children, by burying them alive (shurakāʾuhum, 'those associates of theirs', is read in the nominative as the subject of the verb zayyana, 'adorned'; an alternative reading has the passive [zuyyina, 'it has been adorned'], with qatlu, 'the slaying', in the nominative [as the subject of this passive verb], awlādahum, 'their children', in the accusative on account of it [being the direct object of qatlu, 'the slaying'], and shurakāʾihim in the genitive as an

annexation to qatlu, so that the object in this case intervenes between the two elements of the annexation [qatlu awlādahum shurakā'ihim, 'their associates killing the children'] — this is acceptable [syntactically] — and the annexation of qatlu to shurakā'ihim [in this latter reading] is on account of them [the associates] commanding [the idolaters to do] this), that they may destroy them and to confuse, to make obscure, their religion for them. Had God willed, they would not have done so; so leave them and that which they fabricate.

[6:138]

They say, 'These cattle and tillage are sacrosanct, forbidden. No one is to eat of them except whom we will', from among the retainers of the graven images and others — so they assert, in other words, they have no [convincing] argument for it — 'and cattle whose backs have been forbidden, and cannot therefore be ridden, such as the camels [they call] Sā'ibas or Hāmīs, and cattle over which they do not invoke the Name of God', when they slaughter them, invoking instead the names of their idols, ascribing such [rules] to God; forging lies against Him. He will assuredly requite them for what they used to fabricate, against Him.

[6:139]

And they say, 'That which is within the bellies of these, forbidden, cattle, namely, the camels [they call] Sā'ibas or Bahīras, is reserved, permitted, for our males and forbidden to our spouses, that is, the women; but if it be dead (read maytatun or maytatan, and the verb as either feminine takun or masculine yakun, 'if it be') then they [all] may be partakers thereof'. He, God, will assuredly requite them for their describing, [this and] that as [either] permitted or forbidden, with the appropriate requital thereof. Surely He is Wise, in His actions, Knowing, of His creatures.

[6:140]

They are losers who slay (read qatalū or qattalū) their children, by burying them alive, in folly, out of ignorance, without knowledge, and have forbidden what God has provided them, of what has been mentioned, in calumny against God. Verily they have gone astray and are not guided.

[6:141]

And He it is Who produces, creates, gardens, orchards, trellised, extending along the ground, as in the case of watermelons, and untrellised, rising upwards on a stem, such as palm-trees; and, He produces, palm-trees, and crops diverse in flavour, [diverse] in the shape and savour of its fruit and seed, and olives, and pomegranates, alike, in [terms of their] leaf (mutashābihan, 'alike', is a circumstantial qualifier) and unlike, in [terms of their] savour. Eat of the fruit thereof when it ripens, before its maturity [passes], and pay the due thereof, the alms as appropriate, on the day of its harvest (read yawma hasādahu or yawma hasādihi), that is, one tenth or half of it, and do not be prodigal, by giving it all away, so that nothing remains for [the consumption of] your dependants. Truly, God does not love the prodigal, who overstep [the bounds of] that which He has delimited for them.

[6:142]

And, He produces, of the cattle some for burden, fit to bear loads, such as the large [mature] camels, and some for light support, not fit for these [load-bearing tasks], such as young camels or sheep (such [cattle] are called farsh because they are like 'bedding [farsh] spread on the ground', on account of their [physical] closeness to it); eat of that which God has provided you and do not follow the steps of Satan, his methods of forbidding [things] or deeming [them] lawful. Surely he is a manifest foe to you, one whose enmity is evident.

[6:143]

Eight pairs, types (thamāniyata azwājin substitutes for hamūlatan wa-farshan, 'some for burdens and some for light support'): two of sheep, a male and a female; and of goats (read ma'az or ma'z) two. Say, O

Muhammad (s) to those who on one occasion deem male cattle forbidden, and on another, the females thereof, and then ascribe such [rules] to God: 'Is it the two males, of the sheep and goats, He has forbidden, you, or the two females, of these two [types], or that which the wombs of the two females contain, be they male or female? Inform Me with knowledge, of the details of such prohibitions, if you speak truly', in this [matter], meaning: on what basis has the prohibition been made? If it is on the basis of maleness, then all males are forbidden; if on the basis of femaleness, then all females are so [forbidden]; if on what the womb may contain, then both genders are prohibited. So, on what basis are such specifications made? (the interrogative is meant as a repudiation).

[6:144]

And of the camels two and of the oxen two. Say: 'Is it the two males He has forbidden or the two females? Or what the wombs of the two females contain? Or were you witnesses, present, when God charged you with this?, prohibition, such that you use it to support your claims? Nay! You speak lies in this [matter]. Then who, that is, none, does greater evil than he who invents a lie against God, in this matter, that he may lead mankind astray without any knowledge? Truly God does not guide evildoing folk'.

[6:145]

Say: 'I do not find, in what is revealed to me, anything forbidden to him who eats thereof except it be (read yakūn or takūn) carrion (maytatan; or if read maytatun, then with the form yakūn, 'it be', preceding it) or blood poured forth, flowing, as opposed to [the case of] a liver or a spleen; or the flesh of swine — that indeed is an abomination, forbidden, or, except it be, a wicked thing that has been hallowed to other than God, that is to say, it has been slaughtered in the name of someone else. But whoever is constrained, to do any of what has been mentioned, and he consumes it, neither coveting nor transgressing, then surely your Lord is Forgiving, to him for what he has consumed, Merciful', towards him. To these [prohibited things] the Sunna adds all beasts of prey with canine teeth and birds [of prey] with talons.

[6:146]

And to those of Jewry, that is, the Jews, We forbade every beast with hoof, that is, [every animal] which does not have divided toes, such as camels and ostriches; and of oxen and sheep We forbade them the fat of them, the thin fat lining the stomach and the fat of the kidneys, save what their backs carry, that is, what [fat] is attached to it, or, what is carried by, their entrails, their intestines (hawāyā is the plural of hāwiyā' or hāwiya), or what is mingled with bone, thereof, which is the fat of the rump: these were lawful for them; that, prohibition, We requited them, with, for their insolence, on account of their wrongdoing, as already mentioned in sūrat al-Nisā' [Q. 4:160]; verily We are truthful, in [recounting] Our tidings and Our appointed times.

[6:147]

So, if they deny you, with regard to what you have brought, then say, to them: 'Your Lord has all-embracing mercy, for He does not hasten [to bring about] your punishment — herein is a gentle summoning of them to the faith; and His might, His chastisement, when it comes, will never be driven back from the sinning folk'.

[6:148]

The idolaters will say, 'Had God willed, we would not have been idolaters, neither, we [nor], our fathers, nor would we have forbidden anything', in other words, our idolatry and our forbidding [of things] are by His will, and so He must be satisfied with it. God, exalted be He, says: So, in the same way that these have lied, those who were before them gave the lie, to their prophets, until they tasted Our might, Our chastisement. Say: 'Have you any knowledge, that God is satisfied with this, such that you can adduce for us?, that is, you have no such knowledge. You follow only supposition, in this [matter], merely guessing', telling lies therein.

[6:149]

Say, if you have no definitive argument, then: ‘To God belongs the conclusive argument, the perfect [one], for had He willed, to guide you, He could have guided all of you’.

[6:150]

Say: ‘Come, bring forth, your witnesses, those who can testify that God has forbidden this’, which you have forbidden. Then if they testify, do not bear witness with them; and do not follow the whims of those who deny Our signs, those who do not believe in the Hereafter and ascribe equals to their Lord, associating others [with Him].

[6:151]

Say: ‘Come, I will recite that which your Lord has made a sacred duty for you: that (allā: [consisting of an-lā] an being explicative) you associate nothing with Him, that you be dutiful to parents, and that you do not slay your children, by burying them alive, because of poverty, destitution, that you may fear — We will provide for you and them — and that you do not draw near any acts of lewdness, grave sins, such as fornication, whether it be manifest or concealed, that is, [acts committed] overtly or in secret, and that you do not slay the life which God has made sacred, except rightfully, as in the case of retaliation, or [as] the prescribed punishment for apostasy, and the stoning of an adulterer. This, which is mentioned, is what He has charged you with, that perhaps you will understand, reflect.

[6:152]

And that you do not approach the property of the orphan save with that, approach, which is fairer, namely, the one wherein lie his best interests, until he is of age, when he is sexually mature. And give full measure and full weight, in justice, fairly, desisting from any fraud. We do not charge any soul beyond its capacity, what it can bear in such [matters], so that if one makes a mistake in a measure or weight, and God knows that his intention had been well-meaning, then he suffers no blame, as is stated in one hadīth. And if you speak, [to pass] a judgement or otherwise, then be just, by being truthful, even if he, the person receiving the statement or the one being accused in it, should be a kinsman. And fulfil God’s covenant. This is what He has charged you with, that perhaps you will remember (read tadhakkarūn or tadhkurūn), you will be admonished.

[6:153]

And that (read anna, with lām [of li-anna, ‘because’] being implied, or inna, as beginning a new sentence) this, that I have charged you with, is My straight path (mustaqīman, ‘straight’, is a circumstantial qualifier), so follow it; and do not follow other ways, paths opposed to it, lest it separate you (tafarraqa: one of the two letters tā’ [of the original tatafarraqa] has been omitted) make you incline, away from His way, His religion. This is what He has ordained for you, that perhaps you will be God-fearing’.

[6:154]

Then (thumma is for [describing events in a] sequence) We gave Moses the Scripture, the Torah, complete, in grace, for him who does good, by observing it, and a detailing, an explanation, of all things, needed for religion, and as a guidance and a mercy, that perhaps they, that is, the Children of Israel, might believe in the encounter with their Lord, through the Resurrection.

[6:155]

And this, Qur’ān, is a blessed Book which We have revealed; so follow it, O people of Mecca, by implementing what is in it, and be wary, of disbelief, that perhaps you might find mercy.

[6:156]

We have revealed it, lest you should say, ‘The Scripture was revealed only upon two parties — the Jews and

the Christians — before us and we (in has been softened, its noun omitted, in other words [read as] innā) indeed have been unacquainted with their study', their reading [of the scripture], not knowing any of it, since it is not in our own language.

[6:157]

Or lest you should say, 'If the Scripture had been revealed to us, we would have surely been more rightly guided than they are', because of the excellence of our minds. Now indeed a clear proof, a [clear] statement, has come to you from your Lord, and a guidance and a mercy, for him who follows it; and who, that is, none, does greater evil than he who denies God's signs and turns away from them? We shall surely requite those who turn away from Our signs with dreadful, the most severe, chastisement for their aversion.

[6:158]

Are they waiting — the deniers are indeed waiting — for nothing less than that the angels should come to them (read ta'tīyahum or ya'tīyahum), to seize their souls, or that your Lord, that is, His command, meaning His chastisement, should come, or that one of your Lord's signs should come?, that is, those portents of His that indicate [the arrival of] the Hour? On the day that one of your Lord's signs comes — and this is the rising of the sun from the west, as reported in the hadīth of the two Sahīhs [of Bukhārī and Muslim] — it shall not benefit a soul to believe if it had not believed theretofore (lam takun āmanat min qabl is an adjectival qualification of nafs, 'a soul') or, a soul which had not [until then], earned in its belief some good, some [act of] obedience, that is to say, its repentance shall be of no benefit to it, as [stated] in the hadīth [corpus]. Say: 'Wait, for one of these things, We too are waiting', for it.

[6:159]

Those who have sundered their religion, by being at variance over it, accepting some [aspects] of it and rejecting others, and have become differing parties, sects with regard to such [matters] (a variant reading [for farraqū, 'they have sundered'] has fāraqū, meaning that they have abandoned the religion to which they were enjoined, and they are the Jews and the Christians), you have no concern with them at all, in other words, do not be concerned with them. Their case will go to God — He will take charge of it — then He will inform them, in the Hereafter, of what they used to do, and requite them for it: this was abrogated by the 'sword' verse [Q. 9:5].

[6:160]

Whoever brings a good deed, that is, [the affirmation of] 'there is no god but God', shall receive tenfold the like of it, that is, the reward for ten good deeds, and whoever brings an evil deed shall only be requited the like of it, that is, its [appropriate] requital; and they shall not be wronged, nothing shall be diminished from their [just] requital.

[6:161]

Say: 'As for me, my Lord has guided me to a straight path (ilā sirātin mustaqīm is substituted by [the following, dīnan qiyaman]) a right religion, an upright [one], the creed of Abraham, a hanīf; and he was not of the idolaters'.

[6:162]

Say: 'My prayer and my rituals, my devotions, in the way of pilgrimage and otherwise, and my living, my life, and my dying, my death, are all for God, the Lord of the Worlds.

[6:163]

No associate has He, in these things. And to this, affirmation of the Oneness [of God], I have been commanded, and I am the first of those who submit', from among this community.

[6:164]

Say: ‘Shall I seek any other than God for a lord, for a god, in other words, I shall not seek any other than Him, when He is the Lord, the Possessor, of all things?’ Every soul earns, of sin, only against itself; and no burdened, [no] sinful, soul shall bear the burden of another, soul. Then to your Lord shall you return, and He will inform you of that over which you differed.

[6:165]

And He it is Who has made you successors (khalā’if is the plural of khalīfa), in other words, [He has made you] to succeed one another therein, in the earth and has raised some of you above others in degrees, through wealth and status and otherwise, so that He may try you, that He may test you, in what He has given you, in order to manifest the obedient among you and the disobedient. Surely your Lord is swift in punishment, of those who disobey Him; and surely He is Forgiving, to believers, Merciful, to them.
Meccan, except for verses 163-170 inclusive, which are Medinese: it consists of 205 or 206 verses, and was revealed after [sūrat] Sād.

(Al-A‘râf)

[7:1]

Alif Lām Mīm Sād: God knows best what He means by these [letters].

[7:2]

This is, a Book that is revealed to you — addressing the Prophet (s) — so let there be no inhibition, [no] constraint, in your breast because of it, to convey it — for fear that you might be called a liar — that you may warn thereby (li-tundhira, ‘that you may warn’, is semantically connected to unzila, ‘is revealed’, that is to say, ‘[it is revealed] for [the purposes of] warning’) and as a reminder for those who believe, in it.

[7:3]

Say to them: Follow what has been revealed to you from your Lord, namely, the Qur’ān, and do not follow, [do not] take, beside Him, namely, God, in other words, other than Him, any patrons, obeying them in disobedience of Him, exalted be He. Little do you remember (read tadhakkarūn or yadhakkarūn, ‘[little] are you or they admonished’; the original tā’ [of tatadhakkarūn] has been assimilated with the dhāl; a variant reading has tadhkurūn; the mā [of qalīlan mā, ‘little’] is extra, merely emphasising the ‘littleness’).

[7:4]

How many (kam is predicative and is the direct object [of the main verb, ahlaknāhā, ‘We have destroyed’]) a city, meaning its inhabitants, have We destroyed, have We willed its destruction! So Our might, Our chastisement, came upon it at night or while they slept at noon (qā’ilūn: al-qaylūla is a rest taken halfway during the day, even if it does not involve sleep), in other words, sometimes it came upon it at night, and sometimes it came during the day.

[7:5]

And their only plea, their [only] words, when Our might came upon them, was to say, ‘We were evildoers indeed’.

[7:6]

Then verily We shall question those to whom the Message was sent, that is, [We shall question those] communities, about their response to the messengers, and to what extent they implemented that which was

conveyed to them; and We shall question the messengers, about the conveying [of that Message].

[7:7]

And We shall narrate to them with knowledge, We shall inform them, with [previous] knowledge, of what they did; for verily We were not absent, when the messengers were conveying [the Message], nor [were We absent] during the time of bygone communities and what they did.

[7:8]

The weighing, of deeds or of the scrolls of these [deeds] shall be — in a balance that has a tongue and two palms [as scales], as reported in a hadīth — on that day, that is, on the day of the questioning mentioned, namely, the Day of Resurrection, the true [weighing], the fair [weighing] (al-haqq, 'the true', is an adjectival qualification of al-wazn, 'the weighing'). As for those whose scales are heavy, with good deeds, they are the successful, the triumphant.

[7:9]

And as for those whose scales are light, because of evil deeds, those are the ones who have lost their souls, by causing them to travel towards the Fire, because they mistreated, they [knowingly] denied, Our signs.

[7:10]

And We have given you power, O Children of Adam, in the earth, and have appointed for you therein livelihoods (ma'āyish is the plural of ma'īsha), that is, the means by which you [are able to] subsist; little (qalīlan mā: mā is to emphasise the 'littleness') thanks you show, for this.

[7:11]

And We created you, that is, your father Adam, then shaped you, that is, We shaped him with you [deposited] in his back, then said to the angels: 'Prostrate yourselves before Adam!', a prostration that is a bow of salutation. So they fell prostrate, all save Iblīs, the father of the jinn, who was among the angels — he was not of those who make prostration.

[7:12]

He, exalted be He, said, 'What prevented you from falling prostrate (allā is [made up of] an-lā, the lā being extra) when I commanded you?' He [Iblīs] said, 'I am better than him. You created me from fire, while him You created from clay'.

[7:13]

Said He, 'Then go down from it, that is, from the Garden — it is also said, [go down] from the heavens — it is not, right, for you to show pride here, so go forth, out of it! Surely you are among the abased!', the contemptible!

[7:14]

Said he, 'Reprieve me, postpone my affair, until the day when they, people, are resurrected'.

[7:15]

Said He, 'Lo! You are of those reprieved' — in another verse, it is said, until the day of an appointed time [Q. 38:81], that is, [until] the time of the first blast [of the Trumpet].

[7:16]

Said he, 'Now, because You have sent me astray (fa-bi-mā aghwaytanī means bi-ighwā'ik, 'for Your sending me astray': the bā' is for oaths, and the response of the oath is [the following]) verily I shall sit in ambush for them, that is, for the Children of Adam, on Your straight path, that is, on the path that leads to You.

[7:17]

Then I shall come upon them from before them and from behind them and from their right and from their left, that is to say, from every side, and prevent them from following it [that path]. Ibn 'Abbās said, 'However, he cannot come upon them from above, lest he come between the servant and the mercy of God, exalted be He'. And You will not find most of them thankful', believing.

[7:18]

Said He, 'Go forth from it, degraded (read madh'ūman) disgraced or despised, and banished, removed from mercy. As for those of them, of people, who follow you (la-man, 'as for those who': the lām is for inceptiveness; or it is for introducing the oath, which is [the following]) I shall assuredly fill Hell with all of you', that is, with you, through your seed, and with people — herein [in this address] those present have predominance over those absent (this [last] sentence [of the verse] expresses the sense of 'the requital' [suggested] in the conditional man, 'who': in other words, 'whoever follows you, then I shall punish him').

[7:19]

And, He said, 'O Adam, dwell, you (anta: this is reiterated in order to emphasise the subject of the verb uskun, 'dwell', and to supplement to it [what follows]) and your wife, Eve (read Hawwā'), in the Garden, and eat from whence you will, but do not come near this tree, to eat of it — and this was wheat — lest you become evildoers'.

[7:20]

Then Satan, Iblīs, whispered to them that he might manifest, reveal, to them that which was hidden (wūriya: based on [the verbal form] fū'ila and [derives] from [the infinitive] al-muwārā) to them of their shameful parts. And he said, 'Your Lord prohibited you from this tree only, in aversion, lest you become angels (malakayn may also be read malikayn) or become immortals', in other words, that is the necessary consequence of eating from it, as [is stated] in another verse: Shall I guide you to the Tree of Immortality and a kingdom that does not waste away? [Q. 20:120].

[7:21]

And he swore to both of them, that is, he swore to both of them by God, 'Truly, I am a sincere adviser to you', in this matter.

[7:22]

Thus did he lead them on, [thus] did he debase them in their status, by delusion, on his part; and when they tasted of the tree, that is, [when] they ate of it, their shameful parts were manifested to them, that is, the front [private part] of each was revealed to the other, as well as their behinds — each of these parts is called saw'a, 'shameful', because its exposure 'shames' (yasū'u) that person — and they began to piece together, they began to stick, onto themselves some of the leaves of the Garden, to cover themselves up therewith. And their Lord called them: 'Did I not prohibit you from this tree, and say to you, "Verily Satan is a manifest enemy to you"?', one whose enmity is evident? (the interrogative is meant as an affirmative).

[7:23]

They said, 'Our Lord, we have wronged ourselves, by our act of disobedience, and if You do not forgive us and have mercy on us, we shall surely be among the lost'.

[7:24]

Said He, 'Go down, that is, Adam and Eve, with all those you comprise of your seed, each of you, each seed, an enemy to the other, on account of the wrong each does to the another. There will be for you on earth an abode, a place of settlement, and enjoyment for a while', [until] your terms [of life] are fulfilled.

[7:25]

Said He, 'There, that is, [on] earth, you shall live, and there you shall die, and from there you shall be brought forth', through the Resurrection (read active takhrujūn, 'you shall come forth', or passive tukhrajūn, 'you shall be brought forth').

[7:26]

O Children of Adam! We have sent down on you a garment, that is, We have created it for you, to conceal, to cover up, your shameful parts, and feathers, meaning all that one adorns oneself with of garments, and the garment of God-fearing, righteous deeds and virtuous traits (read as libāsa'l-taqwā, 'the garment of God-fearing', as a supplement to the preceding libāsan, 'a garment'; or read as libāsu'l-tawqā as the subject, the predicate of which is the [following] sentence) that is best; that is one of God's signs, the proofs of His power; perhaps they will remember, and believe (the address shifts from the second [to the third] person).

[7:27]

O Children of Adam! Let not Satan tempt you, lead you astray, that is, do not follow him, lest you fall into temptation, as he caused your parents to go forth from the Garden, by tempting them, stripping (yanzi'u is a circumstantial qualifier) them of their garments to manifest to them their shameful parts. Surely he, Satan, sees you, he and his tribe, his army, from where you do not see them — because of their ethereal bodies or their being colourless. We have made the devils friends, helpers and companions, of those who do not believe.

[7:28]

And when they commit any indecency, such as idolatry, or circumambulating the [Sacred] House naked, saying, 'We cannot perform the circumambulations wearing clothes in which we were disobedient to God' — and so they forbade this [wearing of clothes] — they say, 'We found our fathers practising it, and so we followed their example, and God has, also, enjoined it on us'. Say, to them: 'God does not enjoin indecency. Do you say concerning God that which you do not know?', that He has said? (the interrogative is meant as a repudiation).

[7:29]

Say: 'My Lord enjoins justice, fairness. And set (wa-aqīmū is a supplement to the [syntactical] significance of bi'l-qist, 'justice', that is to say, [it is as if] He said, 'Be just and set [your faces]', or read [wa-aqīmū] with an implied fa-aqbilū, 'so turn' towards it) your faces, towards God, in every place of worship, performing your prostrations purely for Him, and call upon Him, worship Him, devoting your religion to Him, [free] of any idolatry. As He brought you into being, [as] He created you, when you were nothing, so you will return, that is, [so] He will bring you back to life on the Day of Resurrection.

[7:30]

A party, of you, He has guided, while another party has deserved to go astray — they have taken devils as patrons instead of God, that is, other than Him, and think that they are guided'.

[7:31]

O Children of Adam! Don your adornment, that which covers your nakedness, at every place of worship, at prayer and at the circumambulation, and eat and drink, what you want, but do not be excessive; He truly does not love those who are excessive.

[7:32]

Say, in disavowal of them, 'Who has forbidden the adornment of God which He has brought forth for His servants, in the way of garments, and the good things, the delicious foods, of [God's] sustenance?' Say: 'These, on the Day of Resurrection, shall be exclusively (read khālisatun meaning 'exclusively theirs', or khālisatan as a circumstantial qualifier) for those who believed during the life of this world, deservedly, even if others should share it with them. Thus We detail the signs, We explain them in such detail, for a people who know', [who] reflect, for they are the ones to profit from these [signs].

[7:33]

Say: 'My Lord forbids only indecencies, grave sins, such as fornication, such of them as are apparent and such as are hidden, that is, the overt ones and the secret ones, and sin, the act of disobedience, and wrongful insolence, against people, namely, oppression, and that you associate with God that for which He never revealed any warrant, any definitive proof for such association, and that you say concerning God that which you do not know', in the way of forbidding what He has not forbidden and other things.

[7:34]

Every community has a term, a [finite] period of time. When their term comes they shall not delay it a single hour nor bring it forward.

[7:35]

O Children of Adam! If (immā: the nūn of the conditional particle in has been assimilated with the extra mā) there should come to you messengers from among you, narrating to you My signs, then whoever fears, associating others with God, and makes amends, in his actions — no fear shall befall them, neither shall they grieve, in the Hereafter.

[7:36]

And those who deny Our signs and scorn them, not believing in them — those shall be the inhabitants of the Fire, abiding therein.

[7:37]

And who — that is, none — does greater evil than he who invents a lie against God, by ascribing to Him a partner or a child, or denies His signs?, the Qur'ān. Those — their portion, their lot, of the Scripture, of what has been inscribed as theirs in the Preserved Tablet (al-lawh al-mahfūz), in the way of provision, term [of life] and other matters, shall reach them until, when Our messengers, the angels, come to them, to take their souls, they say, to them, in reprimand: 'Where is that which you were calling upon, worshipping, beside God?' They will say, 'They have gone astray from us', they are not present [before us], and so we cannot see them; and they will bear witness against themselves, upon death, that they were disbelievers.

[7:38]

He, exalted be He, will say, to them, on the Day of Resurrection: 'Enter into the Fire among, the number of, communities of jinn and mankind who passed away before you' (fī'l-nār, 'into the Fire', is semantically connected to udkhulū, 'enter'). Every time a community enters, the Fire, it curses its sister-community, [the one] that came before it, because of its having gone astray on account of it, until, when they have all followed, caught up with, one another there, the last of them, those who were the followers, shall say to the first of them, those whom they revered and followed: 'Our Lord, these led us astray; so give them a double

chastisement of the Fire.' He, exalted be He, will say, 'For each, of you and them, will be a double, chastisement, but you do not know' (read taʿlamūn, or yaʿlamūn, 'they [do not] know'), what will be for each party.

[7:39]

And the first of them shall say to the last of them, 'You have no advantage over us, since you did not disbelieve because of us: you and we are equal [in this predicament]. God, exalted be He, says to them: So taste the chastisement for what you used to earn'.

[7:40]

Those who deny Our signs and scorn them, not believing in them, indeed the gates of heaven shall not be opened for them, when their spirits are carried up to it after death, for instead they are taken down into Sijjīn [cf. Q. 83:7f.] — in contrast to the believer, for whom the gates are opened, and his spirit is carried up into the seventh heaven, as is stated in one hadīth — nor shall they enter Paradise until the camel passes through the eye of the needle, which is impossible, and so is their entry [into Paradise]. So, with this requital, We requite those who are sinful, through disbelief.

[7:41]

Hell shall be their bed, and over them coverings, of fire (ghawāshin is the plural of ghāshiya and its nunation compensates for the omitted yā'). Thus do We requite the evildoers.

[7:42]

And those who believe and perform righteous deeds (wa'lladhīna āmanū wa-ʿamilū'l-sālihāti is the subject) We do not charge any soul beyond its scope, its capacity for action (lā nukallifu nafsan illā wusʿahā, 'We do not charge any soul beyond its scope', constitutes a parenthetical statement, intervening between it [the above subject] and its predicate, which is [the following]) those are the inhabitants of Paradise, abiding therein.

[7:43]

We shall strip away all rancour, [all] spite that existed between them in the world, that is in their breasts; and beneath them, beneath their palaces, flow rivers; and they will say, once they have settled in their dwellings: 'Praise be to God, Who guided us to this, action, the reward of which is this [Paradise]; for we would surely never have been guided if God had not guided us (the response to the [conditional] law lā, 'if … not' is omitted, because it is indicated by the preceding [clause]). Verily the messengers of our Lord did bring the truth.' And it is cried to them: (an is read softened, that is, [understand it as] annahu; alternatively, it is an explicative particle in all five places [here and the four to follow]) 'This is your Paradise; you have inherited it for what you used to do'.

[7:44]

And the inhabitants of Paradise will call to the inhabitants of the Fire, either in affirmation or in reprimand: 'We have found that which our Lord promised us, in the way of reward, to be true; have you found that, chastisement, which your Lord promised, you, to be true?' They will say: 'Yes!' And then a crier, a caller, shall proclaim between them, between both parties, making them hear that: 'God's curse is on the evildoers,

[7:45]

who bar, people, from God's way, [from] His religion, desiring it, that is, they seek the way that is, crooked, disbelieving in the Hereafter'.

[7:46]

And between them, that is, [between] the inhabitants of Paradise and those of the Fire, is a veil, a barrier, said to be the wall of the Heights, and on the Heights, which is, the wall of Paradise, are men, whose good deeds and evil deeds are equal, as [is stated] in the hadīth, who know each, of the inhabitants of Paradise and those of the Fire, by their mark — glowing faces in the case of the believers and blackened [ones] in the case of the disbelievers, for they are able to see them, their position being high — and they call to the inhabitants of Paradise: 'Peace be upon you!' God, exalted be He, says: They, that is, those men of the Heights, have not entered it, Paradise, although they aspire, to enter it. Al-Hasan [al-Basrī] said, 'God causes them to have this aspiration only because He desires to be generous to them'. Al-Hākim reported that Hudhayfa [b. al-Yamān] said, 'While they are in this situation, God appears to them and says "Get up and enter Paradise, for I have forgiven you".'

[7:47]

And when their eyes, those of the men of the Heights, are turned towards, in the direction of, the inhabitants of the Fire, they shall say, 'Our Lord, do not assign us, to the Fire, with the evildoing folk'.

[7:48]

And those of the Heights call to men, from among the inhabitants of the Fire, whom they know by their mark, [saying]: 'Your masses, of property, or your multitude, and your haughtiness, that is, your disdaining of belief, have not availed you, [as protection against] the Fire. And they also say to them, pointing to those [formerly] oppressed Muslims:

[7:49]

Are these the ones of whom you swore that God would never grant them mercy?': it has already been said to them, 'Enter Paradise; no fear shall come upon you, nor shall you grieve' (a variant reading [for udkhulū, 'enter' (imperative, second person plural)] has the passive udkhilū, 'they have been admitted', or dakhalū, 'they entered'; the negation clause ['no fear shall come upon you, nor shall you grieve'] is a circumstantial qualifier, in other words, [they enter Paradise] while this is being said to them).

[7:50]

And the inhabitants of the Fire call out to the inhabitants of Paradise [saying]: 'Pour on us some water, or some of that, food, which God has provided you!' They say: 'God has forbidden, He has prohibited, both to the disbelievers,

[7:51]

those who took their religion for a diversion and a game, and whom the life of this world has deluded.' Therefore today We have forgotten them, We have left them in the Fire, just as they forgot the encounter of this day of theirs, when they neglected to perform [good] deeds for it, and because they used to deny Our signs.

[7:52]

And indeed We have brought them, that is, the people of Mecca, a Book, the Qur'ān, which We have detailed, [which] We have made clear through tidings and the Promise [of reward] and the Threat [of punishment], with knowledge ('alā 'ilmin is a circumstantial qualifier, in other words, 'knowing what has been detailed in it'), a guidance (hudan is [also] a circumstantial qualifier referring to the hā' [the suffixed pronoun of fassālnā-hu, 'which We have detailed']) and a mercy for a people who believe, in it.

[7:53]

Are they waiting — they are not waiting — for anything but its fulfilment, the consequences of what is in it?

On the day when its fulfilment comes, which will be [on] the Day of Resurrection, those who were forgetful of it before, [those who] neglected to believe in it, shall say, 'Indeed, our Lord's messengers came with the truth. Have we then any intercessors, that they may intercede for us, or shall we be returned, to the world, that we may act otherwise than we used to act?', [and instead] affirm God's Oneness and refrain from associating others with Him. It will then be said to them, 'No!' God, exalted be He, says: Verily they have lost their souls, for they have ended up in perdition, and that which they used to invent, in alleging [that God has] a partner, has failed, has abandoned, them.

[7:54]

Surely your Lord is God, Who created the heavens and the earth in six days, of the days of this world, that is to say, in the equivalent thereof, since there was no sun then. Had He willed He could have created them in an instant; but the reason for His not having done so is that He wanted to teach His creatures to be circumspect; then presided upon the Throne, a presiding befitting of Him (al-'arsh, 'throne', in the [classical] language is the elevated seat on which a king sits). He cloaks (read yughshī or yughashshī) the night with the day, that is, He covers each one with the other: each following the other in swift pursuit — and the sun and the moon and the stars (if all of these are read in the accusative, then they constitute a supplement to al-samāwāt, 'the heavens', and if in the nominative, then they constitute the subject of the sentence, the predicate of which follows) have been made subservient, [have been] subdued, by His command, by His power. Verily, His is, all, creation and the command, in its entirety. Blessed, Magnified, be God, the Lord, the Master, of the Worlds!

[7:55]

Call upon your Lord humbly (tadarru'an is a circumstantial qualifier), in subservience, and quietly, in secret. Truly, He loves not the aggressors, who are braggarts and loud-mouthed in [their] supplications.

[7:56]

And work not corruption in the land, through idolatry and acts of disobedience, after it has been set right, as a result of the sending forth of messengers [to it], and call upon Him in fear, of His punishment, and in hope, of His mercy — surely the mercy of God is near to the virtuous, the obedient (qarīb, 'near', as the predicate of [the feminine noun] rahma, 'mercy', is in the masculine because it [rahma] is annexed to Allāh, 'God').

[7:57]

He it is Who sends the winds, unfolding with His mercy, that is, dispersing before the rains (a variant reading [for nushuran, 'unfolding'] has nushran; another reading has nashran as the verbal noun; and a third variant has bushran, meaning mubashshiran, '[with which] He is bearing good tidings [of His mercy]'; the singular of the first reading is nashūr, similar [in pattern] to rasūl, 'messenger'; the singular of the last is bashīr) until, when they, the winds, bear heavy clouds, [clouds heavy] with rain, We lead it, that is, [We lead] the clouds (herein is a shift from the third [to the first] person), to a dead land, one devoid of any vegetation, in other words, [We lead it there] in order to revive it, and then We send down thereon, on that land, and bring forth thereby, by this water, fruits of every kind. Like that, bringing forth, We shall bring forth the dead, from their graves, through revivification, so that you might remember, and believe.

[7:58]

As for the good land, the one of rich soil, its vegetation comes forth, wholesomely, by permission of its Lord — this is a similitude of the believer who, when he hears an admonition, he [heeds it and] benefits from it. While as for the, one whose soil is, bad — the vegetation in, it comes forth only miserably, laboriously and with difficulty — this is the similitude of the disbeliever. Even, as We have made clear what has been mentioned, so We dispense, We make clear, the signs for a people who are thankful, to God and so believe.

[7:59]

Verily (laqad is the response to an oath that has been omitted) We sent Noah to his people, and he said, ‘O my people, worship God! You have no god other than Him (read ghayrihi as an adjective of ilāh, ‘god’, or ghayruhu as a substitution in its place [sc. instead of min ilāhin, ‘any god’). Truly, I fear for you, if you worship other than Him, the chastisement of an Awful Day’, that is, the Day of Resurrection.

[7:60]

The council, of the respected elders, of his people, said: ‘Truly We see you in manifest error’.

[7:61]

He said, ‘My people, there is no error in me (dalāla is more general than al-dalāl, ‘misguidance’, and so to deny it is more effective than to deny the latter), but I am a messenger from the Lord of the Worlds.

[7:62]

I convey to you (read ublighkum or uballighukum) the Messages of my Lord, and I am advising you, I desire good [for you], for I know from God what you know not.

[7:63]

Do you then, deny, marvel that a reminder, an admonition, from your Lord should come to you through, the tongue of, a man from among you, that he may warn you, of chastisement if you do not believe, and that you may fear, God, and that you might be shown mercy’, by it?

[7:64]

But they denied him, and so We delivered him and those with him, from drowning, in the Ark, [in] the ship, and We drowned those who denied Our signs, by means of the Flood. Truly they were a people blind, to the truth.

[7:65]

And, We sent, to, the earlier, ‘Ād their brother Hūd. He said, ‘O my people, worship God, affirm His Oneness! You have no god other than Him. Will you not fear?’, will you [not] fear Him, and so believe?

[7:66]

The council, those of his people who disbelieved, said: ‘We truly see you in folly, ignorance, and we truly deem you of the liars’, in your Message.

[7:67]

He said, ‘O my people, there is no folly in me, but I am a messenger from the Lord of the Worlds.

[7:68]

I convey to you the Messages of my Lord, and I am your truthful adviser, trustworthy in the Message [I convey].

[7:69]

Or do you marvel that a reminder from your Lord should come to you through, the tongue of, a man from among you, that he may warn you? And remember when He made you vicegerents, on earth, after the people of Noah, and increased your stature in extension, in strength and in height — (the tallest of them

measured 100 feet, the shortest, 60). Remember then God's bounties, His graces, so that you might prosper', triumph.

[7:70]

They said, 'Have you come to us that we should worship God alone, and forsake, abandon, what our fathers worshipped? Then bring upon us what you promised us, of chastisement, if you are of the truthful', in what you say.

[7:71]

He said, 'Already, terror, chastisement, and wrath from your Lord have fallen, [they] must be [sent down], on you. Do you dispute with me concerning names which you have named, that is, with which you, you and your fathers, have named idols that you worship, for which, that is, for the worship of which, God has not revealed any warrant?, any definitive argument or proof? Then await, the chastisement. Truly I shall be with you waiting', for that, on account of your denial of me: thus a blighting wind was unleashed against them [cf. Q. 51:4].

[7:72]

So We delivered him, namely, Hūd, and those with him, from among the believers, by a mercy from Us, and We cut the root of those, people, who denied Our signs, that is, We extirpated them, and were not believers (wa-mā kānū mu'minīna is a supplement to kadhdhabū, '[those who] denied').

[7:73]

And, We sent, to Thamūd (Thamūda, read without declining [the noun], as denoting the tribe [of Thamūd] itself) their brother Sālih. He said, 'O my people, worship God! You have no god other than Him. Truly there has come to you a clear proof, an illustration, from your Lord, of my truthfulness, this is the she-camel of God, a sign for you (lakum āyatan is a circumstantial qualifier operated by the import of the demonstrative noun [hādhihi, 'this']), they had asked him to make it come out of a [specific] rock which they had designated. So leave her to feed throughout God's earth, and do not touch her with harm, either by hamstringing or beating her, lest you be seized by a painful chastisement.

[7:74]

And remember how He made you vicegerents, on earth, after 'Ād, and gave you habitations in the land, making castles in its plains, in which you lodge during summer, and hewing its mountains into houses, in which you lodge during winter (buyūtan, 'houses', is in the accusative because of the implied circumstantial qualifier). So remember God's bounties and do not be degenerate in the earth, seeking corruption'.

[7:75]

Said the council of those of his people who waxed proud, [who] disdained belief in him, to those who were oppressed, to such of them as believed, that is, from among his people (li-man āmana minhum, 'to such of them as believed', is a substitution for the preceding clause [li'lladhīna istud'ifū, 'to those who were oppressed'], repeating the preposition [li-, 'to']): 'Are you aware that Sālih has been sent, to you, from his Lord?' They said, 'Yes! Truly we believe in the Message with which he has been sent.'

[7:76]

Said the ones who were proud, 'Truly we are disbelievers of that which you believe!'

[7:77]

The she-camel was given the water one day and then, another; but they soon tired of this: So they

hamstrung the she-camel — Qudār hamstrung her by their command, killing her with a sword — and flouted the commandment of their Lord, and said, 'O Sālih, bring upon us that which you promised us, in the way of chastisement for [our] killing it, if you are indeed a messenger'.

[7:78]

So the Trembling, a violent earthquake and a cry from the heaven, seized them, and they lay lifeless prostrate in their habitations, keeled over their knees, dead.

[7:79]

So he turned his back on them, Sālih left [them], and said, 'O my people, I have conveyed to you the Message of my Lord and gave you sincere advice, but you do not love sincere advisers'.

[7:80]

And, mention, Lot (Lūtan is substituted by [the following, idh qāla]) when he said to his people, 'Do you commit abomination, that is, [penetrating] the rears of men, such as no one in all the worlds ever committed before you, humans or jinn?

[7:81]

Do you (read a-innakum, pronouncing both hamzas, or by not pronouncing the second one, but in both cases inserting an alif between the two; a variant reading has innakum, 'indeed you … ') come lustfully to men instead of women? Nay, you are a wanton folk', transgressing [the bounds], [going] from what is lawful to what is unlawful.

[7:82]

And the response of his people was only that they said, 'Expel them, that is, Lūt and his followers, from your city. Surely they are folk who would be pure!', from [the abomination of penetrating] the rears of men.

[7:83]

So We delivered him and his family, except his wife: she was of those who stayed behind, who remained in the chastisement.

[7:84]

And We rained upon them a rain, the stones of baked clay (hijārat al-sijjīl), and it destroyed them. So behold what was the end of the sinners!

[7:85]

And, We sent, to Midian their brother Shu'ayb. He said, 'O my people, worship God! You have no god other than Him. Verily there has come to you a clear proof, a miracle, from your Lord, to [prove] my truthfulness. So give full measure and weight and do not defraud, diminish [the value of], people's goods, and do not work corruption in the earth, by way of unbelief and acts of disobedience, after it has been set right, through the sending of messengers [thereto]. That, mentioned, is better for you, if you are believers, [if you are] seekers of faith, so hasten to it.

[7:86]

And do not sit in every path, [every] route, threatening, terrifying people by seizing their garments, or by charging them excise [tax], and barring, driving away, from God's way, [from] His religion, those who believe in Him — when you threaten to kill them — and desiring that it, seeking that the path, be crooked.

And remember when you were but few, and then He multiplied you. And behold what was the end of the agents of corruption, before you, for denying their messengers, that is, [behold] how destruction was the conclusion of their affair.

[7:87]

And if there is a party of you who believe in that with which I have been sent, and a party who do not believe, in it, then be patient, wait, until God judges between us, and you, by delivering the affirmer [of this truth] and destroying the denier [of it]. He is the best of judges', the fairest of them.

[7:88]

Said the council of those of his people who were disdainful, of believing: 'Surely we will expel you, O Shu'ayb, and those who believe with you, from our city, unless you return to our creed', our religion (the plural person predominates over the singular in their address [to Shu'ayb] because Shu'ayb was never part of their religious community; and so in the same [plural] way he responded:) He said, 'What, should we return to it, even though we are averse, to it? (the interrogative is meant as a disavowal).

[7:89]

We would be forging a lie against God if we were to return to your creed, after God has delivered us from it. It is not, right, for us to return to it, unless God our Lord wills, that [it be so] and forsakes us. Our Lord embraces all things through His knowledge, that is to say, His knowledge embraces all things, including my situation and yours. In God we have put our trust. Our Lord, decide, adjudicate, between us and our people, for You are the best of deciders', adjudicators.

[7:90]

Said the council of those of his people who disbelieved, that is, some said to others: 'Verily if (la-in: the lām is for oaths) you follow Shu'ayb, you shall indeed be losers'.

[7:91]

So the Trembling, the violent earthquake, seized them, and they lay lifeless prostrate in their habitations, keeled over their knees, dead.

[7:92]

Those who denied Shu'ayb (alladhīna kadhdhabū Shu'ayban, this constitutes the subject [of the sentence], the predicate of which is [introduced by the following ka-an, 'as if']), it is as if (ka-an, has been softened, its subject omitted, in other words [understand it as] ka-annahum) they had never dwelt, [never] had residence, there, in those dwelling-places of theirs; those who denied Shu'ayb, they were the losers (the emphasis effected by the repetition of the relative clause [alladhīna kadhdhabū Shu'ayban, 'those who denied Shu'ayb'] and what follows it is intended as a refutation of what they had said previously [sc. 'if you follow Shu'ayb, you shall indeed be losers']).

[7:93]

So he turned back on them, and said, 'O my people, I have conveyed to you the Messages of my Lord and advised you sincerely, but you believe not: so why should I grieve for a disbelieving people?' (the interrogative is meant [rhetorically] as a negation).

[7:94]

And We did not send a prophet to any city but that, when they denied him, We seized, We punished, its people with misery, abject poverty, and hardship, illness, so that they might be humble, [so that they might

be] self-effaced, and so believe.

[7:95]

Then We gave them in place of evil, the chastisement, good, wealth and health, until they multiplied, and said, out of ingratitude towards this grace: 'Hardship and happiness befell our fathers before', just as it has befallen us, and this is nothing but the habit of time, and not the consequence of God, so remain firm in what you follow. God, exalted be He, says: So We seized them, with the chastisement, suddenly, while they perceived not, beforehand the time of its coming.

[7:96]

Yet had the people of the towns, the deniers, believed, in God and the messengers [sent] to them, and been fearful, of unbelief and acts of disobedience, We would have indeed opened upon them (read la-fatahnā or la-fattahnā) blessings from the heaven, by way of rain, and earth, by way of vegetation; but they denied, the messengers, and so We seized them, We punished them, on account of what they used to earn.

[7:97]

Do the people of the towns, the deniers, feel secure from the coming of Our might, Our chastisement, upon them at night while they are sleeping?, unaware of it?

[7:98]

Or, do the people of the towns feel secure from the coming of Our might upon them in the daytime while they are playing?

[7:99]

And so do they feel secure from God's plotting?, that is, His drawing them on by degrees, through graces, and then seizing them suddenly. None feels secure from God's plotting but the people who are losers.

[7:100]

Has it not been shown, [has it not] become clear, to those who inherit the earth, as a [place of] habitation, after, the destruction of, those who inhabited it that, (an is the softened form and constitutes the subject [of the verb], its noun having been omitted, in other words [understand it as] annahu), if We will, We could smite them, with chastisement, for their sins?, as We smote those before them? (the hamza in the four instances are meant to indicate rebuke, and the [particles] fa, 'so', and wa, 'and', which have been inserted in two instances [each], are meant to indicate a supplement; a variant reading [for a-wa-amina] has aw amina, 'or do [they] feel secure', in the [second] instance, as a supplement). And, We, seal up their hearts so that they do not hear, the admonition, in a way so as to reflect.

[7:101]

Those towns, which have been mentioned, We relate to you, O Muhammad (s), some of their tidings, [some of] the stories of their peoples. Verily their messengers brought them clear proofs, manifest miracles, but they would not believe, when these [signs]came to them, in what they had denied, disbelieved in, before, before these [signs] came to them; nay, they persisted in disbelief. Thus does God seal up the hearts of the disbelievers.

[7:102]

And We did not find in most of them, that is, people, any covenant, that is, any loyalty to a covenant from the day the pledge was made. Nay (wa-in: in is softened) We found that most of them were indeed wicked.

[7:103]

Then We sent, after them, that is, [after] the messengers mentioned, Moses with Our, nine, signs to Pharaoh and his council, his folk, but they mistreated, they disbelieved in, them. So behold what was the end of those who work corruption, by way of disbelief, when they were destroyed.

[7:104]

And Moses said, 'O Pharaoh, I am a messenger from the Lord of the Worlds, to you, but he denied him. So he [Moses] said:

[7:105]

I am, one for whom it is right, [for whom] it is appropriate, to say nothing but the truth about God (a variant reading [for 'alā] has 'alayya, 'for me', in which case, haqīqun, 'it is right', is the subject [of the sentence], its predicate being an, 'that', and what follows it [sc. 'I say nothing but the truth about God']). Truly I have come to you with a clear proof from your Lord. So send forth with me, to Syria, the Children of Israel': he [Pharaoh] had enslaved them.

[7:106]

Said he, Pharaoh, to him: 'If you have come with a sign, as you claim, then produce it, if you are of those who speak the truth', in this.

[7:107]

Then he cast down his staff and lo! it was a serpent, manifest [for all to see], an enormous snake.

[7:108]

And he drew forth his hand, he took it out from his bosom, and lo! it was white, radiant, for the beholders, and not its usual skin colour.

[7:109]

The council of Pharaoh's folk said, 'Surely this man is a cunning sorcerer, outstanding in the art of magic, in [sūrat] al-Shu'arā' [Q. 26:34], these are actually Pharaoh's words, and so it is as if they said it in consultation with him,

[7:110]

who would expel you from your land. So what do you command?'

[7:111]

They said, 'Put him and his brother off a while, postpone [any decision regarding] their affair, and send into the towns summoners, gatherers,

[7:112]

to bring you every cunning sorcerer' (sāhir: a variant reading has sahhār) to outdo Moses in the art of magic. And so they summoned [them].

[7:113]

And the sorcerers came to Pharaoh, saying, 'Surely (a-inna: read pronouncing both hamzas, or by not

pronouncing the second one, but inserting an alif between the two in both cases) there will be a wage for us if we are the victors?'

[7:114]

He said, 'Yes, and indeed you shall be of those brought near'.

[7:115]

They said, 'O Moses, either you cast, your staff, or we shall be the casters!', of what we have.

[7:116]

He said, 'Cast!', this is a command permitting them to cast first, as a means to manifesting the truth. And when they cast, their ropes and staffs, they put a spell upon the people's eyes, misleading them from perceiving the real state of these [ropes and staffs], and overawed them, scared them, by making them appear to be slithering snakes, and produced a mighty sorcery.

[7:117]

And We revealed to Moses [saying]: 'Cast your staff.' And lo! it swallowed up (read talaqqafu, with one of the original tā' letters [of tatalaqqafu] omitted) the illusion they were creating, that which they were transforming by delusion.

[7:118]

Thus did the truth come to pass, [thus was it] confirmed and made manifest; and that which they were doing, in the way of sorcery, was proved false.

[7:119]

Thus were they, that is, Pharaoh and his folk, there defeated, becoming humiliated — they ended up abased.

[7:120]

And the sorcerers fell down in prostration.

[7:121]

They said, 'We believe in the Lord of the Worlds,

[7:122]

the Lord of Moses and Aaron', for they realised that what they had witnessed of the staff could not be done through sorcery.

[7:123]

Pharaoh said, 'Have you believed (a-āmantum, read pronouncing both hamzas, and replacing the second one with an alif) in him, in Moses, before I gave you leave? Surely this, that you have done, is a plot you have plotted in the city that you may expel its people from it. But you shall come to know, what I will do to you!

[7:124]

I shall assuredly have your hands and feet cut off on opposite sides, that is, the right hand and the left foot of every one, then I shall have every one of you crucified'.

[7:125]

They said, 'Surely to our Lord, after our death, however it come about, we shall be restored, we shall return, in the Hereafter.

[7:126]

You are vindictive, spiteful, towards us only because we have believed in the signs of our Lord when they came to us. Our Lord, pour out onto us patience (and constancy), when that with which he has threatened us comes to pass, lest we revert to unbelief; and take us to You as men who have submitted'.

[7:127]

Then the council of Pharaoh's folk said, to him [to Pharaoh]: 'Will you leave Moses and his people to work corruption in the land, by calling to disobedience against you, and flout you and your gods?' — he had fashioned small idols for them to worship, and had said to them, 'I am your lord and their lord', which is why he says, I am your lord the highest [Q. 79:24]. He said, 'We shall slaughter (read nuqattilu or naqtulu) their, new-born, sons and spare their women, keeping them alive [for us], as we did with them before. For surely we have [irresistible] power over them!', and they did this to them, and so the Children of Israel grieved.

[7:128]

Moses said to his people, 'Seek help in God and be patient, their persecution. Surely the earth is God's and He bequeaths it, He gives it, to whom He will from among His servants. The, praiseworthy, sequel belongs to those who are wary, of God'.

[7:129]

They said, 'We suffered harm before you came to us, and since you have come to us.' He said, 'Perhaps your Lord will destroy your enemy and make you successors in the land, that He may observe how you shall act', in it.

[7:130]

And verily We seized Pharaoh's folk with the years, of drought, and dearth of fruits, so that they might remember, [that they might] heed the admonition, and become believers.

[7:131]

But whenever a good thing, [such as] fertility and abundance, befell them, they said, 'This belongs to us', that is, we deserve it, and they did not give thanks for it; and whenever an evil thing, [such as] drought or hardship, smote them, they would augur ill of Moses and those, believers, with him. Surely their ill augury is with God, Who brings it upon them, but most of them do not know, that whatever befalls them is from Him.

[7:132]

And they said, to Moses, 'Whatever sign you bring us, to cast a spell upon us therewith, we will not believe in you', and so he [Moses] invoked God against them.

[7:133]

So We unleashed upon them the flood, of water, which penetrated their houses and which for seven days would come up to people's necks as they sat; and the locusts, which consumed their crops and fruits,

likewise [engulfing them for seven days]; and the lice (al-qummal is like al-sūs, 'woodworm', or al-qurād, 'ticks'), which would follow [and consume] what the locusts left behind; and the frogs, such that they infested their houses and food supplies; and the blood, [flowing] in their water, distinct, clear, signs: but they were too scornful, to believe in them, and were a sinful folk.

[7:134]

And when the terror, the chastisement, fell upon them, they said, 'O Moses, pray to your Lord for our sake by the covenant which He has made with you, to remove the chastisement from us if we believe. Indeed if (la-in: the lām is for oaths) you remove from us the terror, verily we will believe in you and let the Children of Israel go with you'.

[7:135]

But when We removed, through the supplication of Moses, the terror from them to a term which they should reach, lo! they were already reneging, breaking their covenant and persisting in their disbelief.

[7:136]

So We exacted retribution from them and therefore We drowned them in the sea (al-yamm denotes salty waters) for, the reason, that they denied Our signs and were heedless of them, not reflecting upon them.

[7:137]

And We bequeathed upon the people who were oppressed, through bondage, namely, the Children of Israel, the eastern parts of the land and the western parts thereof which We had blessed, with water and trees (allatī bāraknā fīhā, 'which We had blessed', is an adjectival qualification of al-ard, 'the land'), and this was Syria, and the fair word of your Lord was fulfilled, which was His saying, exalted be He: Yet We desired to be gracious to those who were oppressed in the land ... to the end [of the verse, Q. 28:5], for the Children of Israel because they endured patiently, persecution at the hands of their enemy; and We destroyed utterly what Pharaoh and his folk had been creating, by way of architecture, and what they had been erecting (read ya'rishūn or ya'rushūn), [what they had been] raising of edifices.

[7:138]

And We brought the Children of Israel across the sea, and they came upon, they passed by, a people cleaving in devotion (read ya'kufūn or ya'kifūn) to idols they had, constantly worshipping them. They said, 'O Moses, make for us a god, an idol for us to worship, just as they have gods.' He said, 'Truly you are an ignorant folk, for repaying God's grace to you with what you have said.

[7:139]

Truly as for these, their way will be destroyed and what they have been doing is in vain'.

[7:140]

He said, 'Shall I seek other than God as a god for you, to worship (abghīkum, '[shall] I seek for you', is originally abghī lakum), when He has favoured you above all the worlds?', of your time, in the ways He has mentioned in His sayings?

[7:141]

And, remember, when We delivered you (anjaynākum: a variant reading has anjākum, 'He delivered you') from Pharaoh's folk who were inflicting upon you, [who were] burdening you and making you taste, terrible chastisement, the worst kind [of chastisement], namely, slaying your sons and sparing, retaining, your women; and therein, [in that] deliverance or chastisement, was a tremendous trial, [either] a grace or a

tribulation, from your Lord, so will you not heed the admonition and desist from what you are saying?

[7:142]

And We appointed (read wa-wāʿadnā or wa-waʿadnā) for Moses thirty nights, at the end of which We would speak to him, after he has fasted [during that period]; that was the month of Dhūʾl-Qaʿda. He completed the fast. But when it came to an end, he disliked the [bad] odour of his mouth and so cleaned his teeth. God then commanded him [to fast for] another ten nights so that He may speak to him despite the odour in his mouth: as God says, and completed them with ten, nights of Dhūʾl-Hijja. Thus was the time appointed by his Lord concluded, the time at which God had promised him to speak to him, as forty (arbaʿīna is a circumstantial qualifier) nights (laylatan is for specification); and Moses said to his brother Aaron, when he was departing to the Mount for the communion [with his Lord]: 'Succeed me, be my deputy, over my people, and be righteous, [among them] with regard to their affair, and do not follow the way of the agents of corruption', by consenting with them to acts of disobedience.

[7:143]

And when Moses came at Our appointed time, that is, the time at which We had promised to speak to him, and his Lord spoke with him, without any intermediary, with speech which he heard from all directions, he said, 'My Lord! Show me, Yourself, that I may behold You!' Said He, 'You shall not see Me, that is to say, you do not have the power to see me, the use of this expression [lan tarānī, 'you shall not see Me'] instead of lan urā, 'I shall not be seen', implies that it is possible to see God, exalted be He; but behold the mountain, which is stronger than you are, and if it remains, stays fixed, in its place, then you shall see Me', that is, [then] you shall remain fixed [able] to see Me, otherwise, you will not have the capacity [for it]. And when his Lord revealed Himself, that is, [when] He manifested of His Light the equivalent of half a nail of a little finger, as stated in one hadīth verified by al-Hākim, to the mountain He levelled it to the ground (read dakkan or dakkāʾa, meaning madkūkan) and Moses fell down senseless, having lost consciousness at the awesomeness of what he had seen. And when he recovered his senses he said, 'Glory be to You!, in Your transcendence. I repent to You, for having asked You what I was not commanded [to ask], and I am the first of the believers', of my time.

[7:144]

He, God, said, to him: 'O Moses, I have elected you, chosen you, from among mankind, the people of your time, for My Messages (read plural, bi-risālātī, or singular, bi-risālatī, 'for My Message') and My Speech, that is, [for] My having spoken to you. So take what I have given you, of bounty, and be of the thankful', of My favours.

[7:145]

And We inscribed for him in the Tablets, that is, the Tablets of the Torah — these were made from the Lote-tree of Paradise, or of chrysolite or emerald, and they were either seven or ten — about all things, one needs in religion, as an admonition and a detailing, an explanation, of all things (li-kulli shayʾin substitutes for the previous genitive construction [min kulli shayʾ, 'about all things']). 'Take it then (there is an implicit qulnā, 'We said', before this [fa-kudhhā, 'take it then']) firmly, seriously and earnestly, and enjoin your people to adhere to the fairest [precepts] in it. I shall show you the abode of the wicked, [of] Pharaoh and his followers, and that is Egypt, that you may take an example from them.

[7:146]

I shall turn away from My signs, the proofs of My power, in the way of creations and otherwise, those who behave arrogantly in the earth without right, by humiliating them so that they do not magnify themselves; and if they see every sign do not believe in it, and if they see the way, the path, of rectitude, the guidance that has come from God, do not adopt it as a way, to follow, and if they see the way of error, misguidance, adopt it as a way. That, turning [of them] away, is because they have denied Our signs and were heedless of them. A similar statement has been made above.

[7:147]

Those who deny Our signs and the encounter in the Hereafter, the Resurrection and so on. their works, the good deeds they performed in the world, such as the maintenance of kinship ties or voluntary almsgivings, have failed, are invalid, and will not be rewarded, since they are not binding [in this case]. Shall they, they shall not, be requited anything but, the requital [for], what they used to do?', in the way of denial and acts of disobedience?

[7:148]

And the people of Moses, after him, that is, after he had departed for the communion [with God], made of their ornaments, which they had borrowed from Pharaoh's folk on the pretext of a wedding celebration, and which remained in their possession, a calf, which the Samaritan had fashioned for them therefrom; a [mere] living body (jasadan is a substitution [for 'ijlan, 'a calf']), of flesh and blood, which lowed, that is, [which] made audible sounds [like a cow]: it [the calf] was transformed in this way when the dust, which he [the Samaritan] had collected from [where] the hoof of Gabriel's steed [had trodden], was placed in its mouth, for it has the effect of [giving] life to that in which it is placed (the second direct object of the verb ittakhadha, '[they] made', has been omitted, but it would be ilāhan, '[as] a god'). Did they not see that it spoke not to them, nor guided them to any way?, so how can it be taken as a god? Yet they took it as such, a god, and were evildoers, for taking it so.

[7:149]

And when they became at a loss, that is, [when] they became remorseful for having worshipped it, and saw, [and] realised, that they had gone astray, thereby, and this was after Moses's return [from the communion], they said, 'Unless our Lord is merciful to us and forgives us (read both [verbs] either in the third person singular or in the second person singular), verily we shall be among the losers'.

[7:150]

And when Moses returned to his people, angry, because of them, and bitterly grieved, he said, to them: 'Evil is that, that is, evil is the [manner of] succession, which you have followed in my place, after I had gone, this idolatry of yours. Would you hasten on the judgement of your Lord?' And he cast down the Tablets, the Tablets of the Torah, angry for the sake of his Lord, and they were broken into pieces, and he seized his brother by the head, that is, by the hair, with his right hand, and [seized him] by the beard, with his left hand, dragging him toward him, in anger. He said, 'O, son of my mother! (read either ibna ummi or ibna umma, by which he meant [the standard form of saying 'my mother'] ummī: the mention of her is more affectionate [in appealing] to his heart), Truly the people judged me weak and they were close to killing me. Do not make my enemies gloat over my misfortune, to rejoice thereat, by your humiliating me, and do not count me among the folk who have done evil', by worshipping the calf, in [your] reproach [of them].

[7:151]

He said, 'My Lord, forgive me, what I have done to my brother, and my brother, he includes him in the supplication in order to reconcile him and to fend off any gloating over his misfortune, and admit us into Your mercy, for You are the Most Merciful of the merciful'.

[7:152]

God, exalted be He, says, 'Surely those who chose the calf, as a god. wrath, chastisement, and abasement shall come upon them from their Lord in the life of this world: and so they were punished [for this deed] by the command to slay themselves, and abasement was stamped upon them until the Day of Resurrection. Even, as We have requited them, so We requite those who invent lies, against God by way of idolatry and otherwise.

[7:153]

But those who commit evil deeds and repent, desist from them, thereafter and believe, in God — indeed your Lord thereafter, that is, after repentance, is truly Forgiving, Merciful', towards them.

[7:154]

And when Moses's anger abated, subsided, he took the Tablets, which he had cast down, and in their copy, that is, [in] what was inscribed upon them — in other words, it was written that: there was guidance, from error, and mercy for all those who hold their Lord in awe, [who] have fear [of Him] (the lām [in li-rabbihim, 'their Lord'] has been inserted into the direct object because it [the direct object] has preceded [the verb]).

[7:155]

And Moses chose of his people seventy men, from among those who had not worshipped the calf, by God's command, for Our appointed time, that is, for the time at which We promised him that they should come and apologise for their comrades' worship of the calf. He [Moses] then departed with them; but when the Trembling, a violent earthquake, seized them, Ibn 'Abbās said, '[That earthquake was] because they did not separate themselves from their people when the latter took to worshipping the calf'; he [Ibn 'Abbās] added, 'These [people] were not the same ones who asked to see God and were struck by the thunderbolt [cf. Q. 2:55]', he, Moses, said, 'My Lord, had You willed You would have destroyed them long before, that is, before my departure with them, so that the Children of Israel might see this and not make [false] accusations against me, and me [with them]. Will You destroy us for what the foolish ones among us have done? (this interrogative is meant as a plea for compassion, in other words, 'Do not punish us for the sins of others'). It, that is, the trial which the ignorant ones underwent, is but Your trial, Your test, whereby You send astray whom You will, to lead stray, and guide whom You will, to guide. You are our Protector, looking after our affairs, so forgive us and have mercy on us, for You are the Best of all who show forgiveness.

[7:156]

And prescribe for us, grant [us], in this world good and in the Hereafter, good. We have turned, repented, to You'. He, God, says: 'My chastisement — I smite with it whom I will, to chastise, and My mercy embraces, subsumes, all things, in this world, and so I shall prescribe it, in the Hereafter, for those who are God-fearing and pay the alms, and those who believe in Our signs;

[7:157]

those who follow the Messenger, the uninstructed Prophet, Muhammad (s) whom they will find inscribed in their Torah and Gospel, in name and description, enjoining them to decency and forbidding them indecency, making lawful for them the good things, which were forbidden [to them] by their Law, and making unlawful for them the vile things, such as carrion and the like, and relieving them of their burden, their onus, and the shackles, the hardships, that they used to bear, such as [the requirement] to kill oneself as a repentance and the severing of that part that had come into contact with any impurity. Then those who believe in him, from among them, and honour, revere, him, and help him, and follow the light that has been revealed with him, namely, the Qur'ān, they are the ones who will prosper'.

[7:158]

Say, addressing the Prophet (s) here: 'O mankind, I am the Messenger of God to you all, [the Messenger] of Him to Whom belongs the kingdom of the heavens and of the earth. There is no god but Him. He gives life and makes to die. Believe, then, in God and His Messenger, the uninstructed Prophet, who believes in God and His words, the Qur'ān, and follow him, so that you might be guided, led aright.

[7:159]

And among the people of Moses there is a community, a group, who guide, people, by the truth and act

justly according to it, when passing judgements.

[7:160]

And We divided them, We separated the Children of Israel, into twelve (ithnatay 'asharata is a circumstantial qualifier) tribes (asbātan substitutes for this [previous circumstantial qualifier]) communities (umaman substitutes for the preceding [asbātan, 'tribes'). And We revealed to Moses, when his people asked him for water, in the wilderness, [saying]: 'Strike the rock with your staff', and he struck it, and there gushed forth, burst forth, from it twelve fountains, equal to the number of tribes, each people, [each] tribe among them, now knew their drinking-place. And We made the cloud overshadow them, in the wilderness, from the heat of the sun, and We sent down to them manna and quails — which are [respectively, a type of citrus] turunjabīn, and the quail and We said to them: 'Eat of the good things We have provided for you.' And they did not wrong Us, but they wronged themselves.

[7:161]

And, mention, when it was said to them, 'Dwell in this city, the Holy House [of Jerusalem], and eat therein wherever you will, and say, 'our concern is for [an], Exoneration,' and enter the gate, that is, the gate of the city, prostrating, a prostration that is [actually] a bow. We shall forgive (read naghfir, or the passive tughfar) you your transgressions; We shall give more to those who are virtuous, through obedience, in terms of reward.

[7:162]

But the evildoers among them substituted a saying other than that which had been said to them, they said instead, 'A grain inside a hair' and entered [the gate] dragging themselves on their rears. So We sent down upon them terror, a chastisement, from the heaven for their evildoing.

[7:163]

And question them, O Muhammad (s), in rebuke, about the city that was by the sea, bordering the Red Sea (bahr al-qulzum), and this was Eilat, [about] what befell its inhabitants, how they would transgress, violate, the Sabbath, by fishing, which they had been commanded not to do on that [day]; how (idh is an adverbial qualifier of ya'dūn, 'they [would] transgress') their fish would come to them on the day of their Sabbath floating at the surface, visible at the surface of the water; but on the day they did not observe the Sabbath, when they would not consecrate the Sabbath over the other days, they would not come to them, as a trial from God. Thus were We trying them for their wickedness. And when they went to fish, the city split into three: one third joined the fishing party, another prohibited them, while a third abstained from both fishing and prohibiting.

[7:164]

And when (wa-idh is a supplement to the preceding idh, 'how') a community among them, who neither fished nor prohibited it, said, to those who prohibited it: 'Why do you preach [admonition] to a folk whom God is about to destroy or chastise with a severe chastisement?' They said, our admonishing [them] is, 'As an exculpation, by which we excuse ourselves, before your Lord, lest we are reproached for failing to prohibit [them] in any way; and so that they might be wary, of fishing'.

[7:165]

And when they forgot, when they overlooked, that whereof they had been reminded, [that for which they had been] admonished, and did not desist, We delivered those who forbade evil, and seized those who did wrong, through transgression, with a grievous, terrible, chastisement for their wickedness.

[7:166]

And when they disdained, to desist from, that which was prohibited to them, We said to them, 'Be apes, despised!', abased, and they became so: this is an explication of what preceded [with regard to the details of their 'grievous chastisement']. Ibn 'Abbās said, 'I do not know what befell the group that abstained'. 'Ikrima said, 'That group was not destroyed because they had been averse to what the others did and had said, 'Why do you preach (admonition) …' Al-Hākim reported [in a hadīth] that he ['Ikrima] referred this opinion to Ibn 'Abbās, who was delighted by it.

[7:167]

And when your Lord proclaimed, made it known, that He would send against them, that is, the Jews, to the Day of Resurrection, those who would inflict on them grievous torment, through humiliation and the exacting of the jizya-tax [from them]. Thus, God sent Solomon against them, and after him, Nebuchadnezzar, who slaughtered [some of] them and took [others among] them captive, and imposed the jizya-tax on them. They continued to pay this [tax] to the Magians up until the [time of the] sending of our Prophet (s), who [also] imposed it on them. Lo! verily your Lord is swift in requital, of those who disobey Him. And lo! verily He is Forgiving, to those who obey Him, Merciful, [in dealing] with them.

[7:168]

And We divided them, We separated them, into communities, sects, in the earth. Some of them are righteous, and some of them, people [who], are otherwise, disbelievers and wicked individuals. And We tried them with good things, with graces, and evil things, with misfortunes, so that they might revert, from their wickedness.

[7:169]

And there succeeded after them a generation who inherited the Scripture, the Torah, from their forefathers, choosing the transient things of this inferior [life], that is, the ephemeral aspects of this lowly thing that the world is, in the way of what is lawful and what is unlawful, and saying, 'It will be forgiven us', what we have done; and yet if similar transient things were to come to them, they would take them (wa-in ya'tihim 'aradun mithluhu ya'khudhūhu: this sentence is a circumstantial qualifier), in other words, they hope for forgiveness whilst committing the same offence again and persisting in it: and in the Torah there is no [such] promise about forgiveness for persistence [in sin]. Has not the covenant of the Scripture (mīthāqu l-kitābi, the annexation functions in place of fī, 'in' [sc. 'the covenant in the Scripture']) been taken (a-lam yu'khadh, 'has [it] not been taken', is an interrogative meant as an affirmative) from them that they should not say about God anything but the truth? And they have studied (wa-darasū, is a supplement to yu'khadh, 'has it [not] been taken?'), they have read, what is in it, so why do they impute lies to it [the Scripture] by ascribing to it [the idea of] forgiveness for persistence [in sin]? And the Abode of the Hereafter is better for those who are wary, of what is unlawful. Do they not understand? (ya'qilūn, may also be read as ta'qilūn, '[do] you [not] understand?') that it is better and so prefer it to [the abode of] this world?

[7:170]

And those who adhere (read yumassikūn or yumsikūn) to the Scripture, from among them, and have established prayer, the likes of 'Abd Allāh b. Salām and his companions, verily We shall not let the wages of reformers go to waste (innā lā nudī'u ajra l-muslihīn: the sentence is the predicate of alladhīna, 'those who'; also there is here the replacing of the [third person] pronominalisation [alladhīna, 'those who'] with an overt noun [al-muslihīna, 'reformers'], in other words, their wages).

[7:171]

And, mention, when We wrenched the mountain above them, We lifted it up [unearthing it] from its root, as if it were a canopy, and they thought, they were certain, that it was about to fall upon them, because of God's threat to them that it would fall upon them if they refused to accept the rulings contained in the Torah, they had [initially] refused [to accept] them because of their being burdensome, but then accepted them, and We said to them: 'Take firmly, seriously and earnestly, what We have given you, and remember

what is in it, by acting in accordance with it, that you might be God-fearing’.

[7:172]

And, remember, when your Lord took from the Children of Adam, from their loins (min zuhūrihim, is an inclusive substitution for the preceding [clause: min banī Ādama, ‘from the Children of Adam’], with the same preposition [min, ‘from’]) their seed, by bringing forth one from the loins of the other, [all] from the loins of Adam, offspring after offspring, in the way that they multiply, [looking] like small ants at [the valley of] Na‘mān on the Day of ‘Arafa [because of their multitude]. God set up proofs of His Lordship for them and endowed them with [the faculty of] reason, and made them testify against themselves, saying, ‘Am I not your Lord?’ They said, ‘Yea, indeed, You are our Lord, we testify’, to this, and this [taking of] testimony is, lest they should say (in both instances, read third person [yaqūlū, ‘they say’] or second person [taqūlū, ‘you say’]) on the Day of Resurrection, ‘Truly, of this, Oneness of God, we were unaware’, not knowing it!

[7:173]

Or lest you should say, ‘It is merely that our fathers were idolaters before, that is, before our time, and we were descendants of theirs, and so we followed their example. Will You then destroy us, chastise us, for that which those who follow falsehood did?’, from among our forefathers, by [their] establishing idolatry? The meaning is: they cannot use such arguments when they have been made to testify before their very selves to God’s Oneness. To effect this reminder by the tongue of the bearer of the miracle [Muhammad (s)] equally serves [as a reminder] for every soul to remember this within itself.

[7:174]

Thus We detail the signs, We explain them even as We have explained the covenant, that they might reflect on them, and that they might revert, from their disbelief.

[7:175]

And recite, O Muhammad (s), to them, that is, the Jews, the tidings, the tale, of him to whom We gave Our signs, but he cast them off, emerging in his disbelief in the same way that a snake emerges from its [shed] skin, he rebelled in disbelief, this was Bal‘am b. Bā‘ūrā’, a scholar from among the Children of Israel, who had been given some knowledge [of the Scriptures], and who was asked [by them] to invoke God against Moses. And when he did, the invocation turned against him and his tongue fell out onto his chest, and Satan pursued him, catching up with him and so he became his comrade, and he became of the perverse.

[7:176]

And had We willed, We would have raised him up, to the ranks of the scholars, thereby, by facilitating his way to [good] deeds; but he was disposed to, at peace [in], the earth — that is, this world — and inclined to it, and followed his whims, by calling [others] to them, and so We abased him. Therefore his likeness, his description, is as the likeness of a dog: if you attack it, by driving it away or curbing it, it lolls its tongue out, and if you leave it, it lolls its tongue out, and no other animal is like it in this way (both conditional sentences constitute a circumstantial qualifier, that is to say, it has its tongue lolling out despicably in all circumstances. The purpose here is to point out the similarity [between the one who follows his whims and a dog] in terms of condition and vileness, judging by the [contextualising] fā’ [of fa-mathaluhu, ‘therefore his likeness’], which relates what comes after it to what came before it in the way of ‘inclining towards this world and following whims’, and judging by God’s saying: That, likeness, is the likeness of those people who deny Our signs. So recount the tale, to the Jews, that they might reflect, upon it and so believe.

[7:177]

Evil as an example are the people, evil is the example of the people, who denied Our signs, and were wont to wrong themselves, through denial.

[7:178]

He whom God guides, he is guided, and he whom He sends astray — truly they are the losers.

[7:179]

And We have indeed urged unto Hell many of the jinn and mankind, having hearts wherewith they do not understand, the truth, and having eyes wherewith they do not perceive, the proofs of God's power with a perception that entails reflection, and having ears wherewith they do not hear, the signs or the admonitions, in a way so as to reflect and take heed. These, they are like cattle, in their failure to understand, perceive or listen — nay, rather they are further astray, than cattle, because [at least] they [cattle] seek what is beneficial to them and stay away from what is harmful to them: these individuals, on the other hand, are proceeding towards the Fire, out of [sheer] obstinacy. These — they are the heedless.

[7:180]

And to God belong the, ninety nine, Most Beautiful Names — mentioned in hadīth — (al-husnā is the feminine for al-ahsan) so invoke, name, Him by them, and leave those who blaspheme His Names (yulhidūn, 'they blaspheme', from [fourth form] alhada or [first form] lahada, meaning 'those who incline away from the truth'), by deriving from them names for their gods, as in the case of al-Lāt, from Allāh ('God'), al-'Uzzā, from al-'Azīz ('Mighty'), and Manāt, from al-Mannān ('Lord of Favours'). They will be requited, in the Hereafter, the requital, for what they did — this was [revealed] before the command to fight [them].

[7:181]

And of those whom We created there is a community who guide by the truth, and act justly therewith: this is the community of Muhammad (s), as stated in a hadīth.

[7:182]

And those who deny Our signs — the Qur'ān — from among the people of Mecca, We will draw them on by degrees, We will lead them on gradually, whence they do not know.

[7:183]

And I will respite them — assuredly My scheme is strong, powerful, and cannot be withstood.

[7:184]

Have they not considered, and so realised that, that there is no madness in their comrade, Muhammad (s)? He is but a clear warner, one whose warning is evident.

[7:185]

And have they not reflected upon the dominion, the kingdom (malakūt is mulk) of the heaven and of the earth, and, upon, what things God has created (min shay'in is an explication of the preceding mā, 'what'), so that they are able to infer the power of their Creator and His Oneness, and, upon, that, [upon] the fact that, it may be that their term is already near, so that they might hasten to believe, lest they die as disbelievers and move towards the Fire? In what fact then after this, that is, the Qur'ān, will they believe?

[7:186]

Whomever God sends astray, he has no guide. And He leaves them (read in the imperfect indicative wa-yadharuhum or wa-nadharuhum, 'and We leave them', as the beginning of a new sentence; or [the same verbs] in the imperfect jussive [apocopated form] wa-yadharhum, or wa-nadharhum, as a supplement to what comes after fā' [of fa-lā hādiya lahu, 'so he has no guide']) in their insolence to wander on blindly,

hesitating, out of perplexity.

[7:187]

They, that is the people of Mecca, will question you about the Hour, the Resurrection, when it shall come to pass. Say, to them: 'The knowledge of, when, it, shall be, is only with my Lord. He alone shall reveal it, manifest it, at its proper time (li-waqtihā: the lām here functions as fī, 'at'). It weighs heavily, tremendously, in the heavens and the earth, upon their inhabitants, because of its awesomeness. It will not come on you save all of a sudden'. They will question you, as if you were preoccupied with, obsessed with inquiring about, it, such that you have come to acquire knowledge of it. Say: 'Knowledge of it is only with God (innamā 'ilmuhā 'inda'Llāhi is for emphasis), but most people do not know', that knowledge of it lies with God, exalted be He.

[7:188]

Say: 'I have no power to bring benefit, to attract it to, myself, or hurt, to repel it, except as God wills. Had I knowledge of the Unseen — that which is hidden from me, I would have acquired much good, and adversity, in the way of impoverishment and otherwise, would not touch me, since I would take precautions against such [adversity] by avoiding what is harmful. I am but a warner, to disbelievers, of the Fire, and a bearer of good tidings, of Paradise, to a people who believe'.

[7:189]

He, that is, God, it is Who created you from a single soul, namely, Adam, and made, created, from him his spouse, Eve, that he might take rest in her, and become intimate with her. Then, when he covered her, when he had sexual intercourse with her, she bore a light burden, namely, the sperm-drop, and moved to and fro with it, that is, she came and went [easily] on account of its lightness; but when she became heavy, because of the child growing inside her, and they became anxious that it should be a dumb child, they cried to God their Lord, 'If You give us one, a child, that is sound, unimpaired, we indeed shall be of the thankful', to You for it.

[7:190]

But when He gave them a sound one, [a sound] child, they ascribed to Him associates (shurakā'a: a variant reading has shirkan, meaning sharīkan, 'an associate') in that which He had given them, by naming it 'Abd al-Hārith, 'servant of al-Hārith', when it is not right to be a 'servant' ('abd) of any one but 'God' [sc. 'Abd Allāh], but this [namesake 'Abd] is not an association [of another with God] in terms of servitude, for Adam was immune [from a sin such as associating others in worship with God]. Samura [b. Jundub] reported that the Prophet (s) said, 'On one occasion when Eve gave birth — all the children she bore had failed to survive — Satan visited her and said [to her], "Name it [the child] 'Abd al-Hārith, and it will live." She named it so and it lived. This [affair] was the result of Satan's inspiration and his doings': reported by al-Hākim, who deemed it [the report] 'sound' (sahīh), and [also reported] by al-Tirmidhī, who considered it 'fair-uncommon' (hasan gharīb); but exalted is God above what they, the people of Mecca, associate, in the way of idols (this sentence is consequent, a supplement to [the one beginning with] khalaqakum, 'He created you', so that what comes between the two is a parenthetical statement).

[7:191]

Do they associate, with Him, in worship, those who cannot create anything, but are themselves created,

[7:192]

and who are not able to give them, that is, those who worship them, any help, nor can they help themselves?, by defending themselves against someone intending to damage them, by breaking them or otherwise (the interrogative is meant as a rebuke).

[7:193]

And if you call them, that is, the idols, to guidance, they will not follow you (read yatbaʿūkum or yattabiʿūkum). It will be the same [response] for you, whether you call them, to it, or whether you are silent, [refraining] from calling them, they will not follow it, because they cannot hear.

[7:194]

Truly those on whom you call, [whom] you worship, besides God are servants, owned, like you; call them then and let them answer you, your call, if you are truthful, in [claiming] that they are gods: God then illustrates their utter incapacity and the superiority which their worshippers possess over them, saying:

[7:195]

Have they feet wherewith they walk or, indeed, have they hands (aydin is the plural of yad) wherewith they can grasp or, indeed, have they eyes wherewith they can see or, indeed, have they ears wherewith they give ear? (an interrogative of rejection), in other words, they have none of these things, which you have, so why do you worship them when you are more complete in being than they are? Say, to them, O Muhammad (s): 'Call upon your associates, to destroy me; then scheme against me, and waste no time, [do not] give me any respite, for I am not concerned with you.

[7:196]

Truly my Protector, the One in charge of my affairs, is God Who reveals the Book, the Qur'ān, and He takes charge of the righteous, by protecting them.

[7:197]

And as for those on whom you call besides God, they have no power to help you, nor can they help themselves', so why should I be concerned with them?

[7:198]

And if you call upon them, that is, the idols, to guidance, they do not hear; and you see them, that is, the idols, O Muhammad (s), staring at you, looking toward you, as a person looks, but they do not perceive.

[7:199]

Indulge [people] with forgiveness, [accepting] what issues spontaneously from people's manners [of behaviour], and do not scrutinise them, and enjoin kindness, decency, and turn away from the ignorant, and do not counter their stupidity with the like.

[7:200]

And if (immā: the letter nūn of the conditional particle in, 'if', has been assimilated with the extra mā, 'any') any insinuation from Satan should provoke you, that is, if anything should turn you away from that which you have been commanded to do, then, seek refuge in God (fa'staʿidh bi'Llāh is the response to the conditional clause, with the response to the command being omitted), and He will ward it off from you, He is Hearing, of what is said, Seeing, of what is done.

[7:201]

Truly the God-fearing, when a visitation from Satan touches them, befalls them (tayfun: a variant reading has tā'ifun), that is, [when] something [of the sort] overcomes them, they remember, God's punishment and His reward, and then see clearly, [distinguishing] the truth from what is other than it, and so they return [to God].

[7:202]

And their brothers, that is, the brothers of devils from among the disbelievers, they, the devils, lead them further into error, and, they, do not stop short, [do not] desist from it, by seeing clearly, in the way that those who are God-fearing come to see clearly.

[7:203]

And when you do not bring them, that is, the people of Mecca, a sign, from among those which they request, they say, 'Why have you not chosen one?', [why have you not] produced one [all by] yourself? Say, to them: 'I follow only that which is revealed to me from my Lord, and it is not for me to bring anything from myself; this, Qur'ān, is insight, proofs, from your Lord, and a guidance and a mercy for a people who believe'.

[7:204]

And when the Qur'ān is recited, listen to it and pay heed, [refraining] from speech, so that you might find mercy: this was revealed regarding [the requirement of] refraining from speech during the [mosque] sermon, which here has been expressed by [the recital of] 'the Qur'ān', because it [the sermon] comprises it; others say that it was revealed regarding the [requirement of silence and attention during the] recitation of the Qur'ān in general.

[7:205]

And remember your Lord within yourself, that is, secretly, humbly, submissively, and fearfully, in awe of Him, and, louder than [speaking] in secret, more quietly than speaking out loud, that is, a middle way between the two, at morning and evening, at the beginning of the day and at its end. And do not be among the heedless, of God's remembrance.

[7:206]

Surely those who are with your Lord, namely, the angels, are not too proud, they do [not] disdain, to worship Him; they glorify Him, exalting Him as being transcendent above what does not befit Him, and to Him they prostrate, that is, they devote their submission and worship exclusively to Him: so be like them!
Medinese, except for verses 30 to 36 inclusive, which are Meccan; it consists of 75 or 77 verses, and was revealed after [sūrat] al-Baqara.
The Muslims fell into dispute over the spoils of [the battle of] Badr. The young men said, 'These [spoils] should be ours because we hastened to join the fighting', while the old men said, 'We were your support, holding up the banners behind you; had you been exposed, you would have come back to us, so do not claim it as yours exclusively.' Thus the following was revealed:

(Al-Anfâl)

[8:1]

'They question you, O Muhammad (s), concerning the spoils of war — the booty — to whom do they belong? Say, to them: 'The spoils of war belong to God, Who places them where He will, and the Messenger, who divides them according to God's command. The Prophet (s) divided these [spoils] between them equally, as reported by al-Hākim in his al-Mustadrak. So fear God and set things right between you, that is, [set right] the reality of that [state of affairs] which is between you, through mutual affection and the refraining from quarrelling; and obey God and His Messenger, if you are, truly, believers'.

[8:2]

The believers, those whose faith is complete, are only those who, when God is mentioned, that is, when His threat of punishment [is mentioned], their hearts tremble, fear, and when His verses are recited to them, they increase their faith, their acceptance of the truth, and who rely upon their Lord, [who] put their trust in Him [alone], and not in any other.

[8:3]

Those who observe the prayers, performing them as they ought to be [performed], and who expend, in obedience to God, from that with which We have provided them.

[8:4]

Those, described in the way mentioned, are the true, the real, believers, without doubt. For them are ranks, stations in Paradise, with their Lord, and forgiveness, and generous provision, in Paradise.

[8:5]

As your Lord brought you forth from your home with the truth (bi'l-haqq is semantically connected to akhraja, 'He brought forth'), and indeed a party of the believers were averse, to going forth (the [last] sentence is a circumstantial qualifier referring to the [suffixed pronoun] kāf in akhrajaka, 'He brought you forth'; kamā, 'as', is the predicate of an omitted subject, in other words: their aversion to this state [of affairs of the booty being God's and the Prophet's] is similar to their aversion when you were brought forth [to fight], which had actually been better for them: likewise is this [state of affairs better for them]). It happened that Abū Sufyān was returning from Syria with a caravan. The Prophet (s) and his followers went forth to plunder it; but Quraysh became aware of this, and so Abū Jahl and some Meccan fighters rode out to defend it — these constituted the 'band'. Abū Sufyān drove the caravan via the coastal route and it managed to escape. Abū Jahl was then advised to return, but he refused and marched on towards Badr. The Prophet (s) consulted with his followers, saying to them, 'God has promised me one of the two parties'. So they agreed with him to attack the [Meccan] band, but some of them were averse to this, complaining, 'We have not come prepared for this!', as God, exalted be He, says:

[8:6]

They dispute with you concerning the truth, [the order] to fight, after it had become clear, [after it had] become evident to them, as though they were being driven to death while they looked, at it [death] with their very eyes, utterly averse to it.

[8:7]

And, remember, when God promised you one of the two parties, either the caravan or the band [of Meccan fighters], that it should be yours, and you longed, you were wishing, that other than the armed one, that is, [other than] the fighting one with the weapons, in other words, [you longed that] the caravan, should be yours, because it had fewer men and less reinforcements than the band [of Mecca fighters]; but God willed that the truth be realised, [He willed] to manifest it, by His, preceding, words, that Islam should triumph; and to cut the root of the disbelievers, to the very last man, by extirpating them, and so He commanded you to fight against the band.

[8:8]

And that He might cause the truth to be realised and annul, efface, falsehood, disbelief, however much the sinners, the idolaters, were averse, to that.

[8:9]

When you sought help from your Lord, asking Him to help you by granting you victory over them, and He answered you [saying]: 'I shall reinforce you, I shall assist you, with a thousand angels, rank upon rank',

one rank following after the next: God promised them this [number] at first, but it then became three thousand, and then five thousand, as stated in [sūrat] Āl ʿImrān [Q. 3:124-125] (a variant reading [of alf, 'thousand'] has the plural āluf, 'thousands', similar [in pattern] to aflus, 'coins').

[8:10]

And God appointed it, that is, the reinforcement, only as good tidings, and that your hearts might thereby be reassured. Victory comes only from God: surely God is Mighty, Wise.

[8:11]

Remember, when He caused slumber to overcome you as security, against the fear that had befallen you, from Him, from God, and sent down upon you water from the heaven, to purify you thereby, from minor and major ritual impurities; and to remove from you the evil of Satan, his whisperings to you that, had you been on the right path, you would not have been thirsty and impure, while the idolaters enjoyed [access to] water; and to strengthen, to seal, your hearts, with certainty and endurance; and to make firm your feet, lest they sink in the sand.

[8:12]

When your Lord inspired the angels, with whom He reinforced the Muslims, [saying]: 'I am with you, with assistance and victorious help, so make the believers stand firm, by helping [them] and giving [them] good tidings. I shall cast terror, fear, into the hearts of the disbelievers; so smite above the necks, that is, the heads, and smite of them every finger!', that is, [smite] the extremities of their hands and feet: thus, when one of them went to strike an disbeliever's head, it would roll off before his sword reached it. The Prophet (s) threw a handful of pebbles against them and every single idolater was struck in his eye, and thus they were defeated.

[8:13]

That, chastisement befalling them is, because they had contended with, they had opposed, God and His Messenger: whoever contends with God and with His Messenger, surely God is severe in retribution, against him.

[8:14]

That, chastisement, is for you, so taste it, O disbelievers, in this world; and [know] that for the disbelievers, in the Hereafter, is the chastisement of the Fire.

[8:15]

O you who believe, when you encounter the disbelievers inching forward, that is, amassed, advancing slowly because of their large numbers, do not turn your backs to them, fleeing.

[8:16]

Whoever turns his back to them on that day, the day of the encounter with them, unless manœuvring, turning around, for battle — by pretending to be in flight, as a trick, while actually intending to relaunch an attack — or joining another detachment, a company of Muslims, calling on it for assistance, he has truly incurred the wrath of God, and his abode will be Hell — an evil journey's end!, [an evil] return it is. This [threat] applies so long as the [numbers of] disbelievers do not surpass twice [that of the believers].

[8:17]

You did not slay them, at Badr by your own might, but God slew them, by giving you assistance, and you threw not, O Muhammad (s), [against] the eyes of the [unbelieving] folk, when you threw, the pebbles, for

a handful of pebbles thrown by a human being cannot strike the eyes of [every person in] a large troop, but God threw, by making that [throw] reach them. He did this in order to vanquish the disbelievers, and that He might try the believers with a fair test, a [fair] gift, namely, booty; surely God is Hearing, of their sayings, Knowing, of their conditions.

[8:18]

That is, the true gift, for you, and [know] that God weakens the plan of the disbelievers.

[8:19]

If you have sought a judgement, O disbelievers, if you have sought a decisive conclusion [of this battle] — Abū Jahl had said, 'O God! Whoever among [the two of] us is the one who has severed the ties of kinship and brought us what we had never known, destroy them today!' — the judgement, the decisive conclusion, has now come to you, by the fact that the one so described has [already] perished: this was Abū Jahl and those killed with him, and not the Prophet (s) and the believers; and if you desist, from unbelief and waging war, it will better for you. But if you return, to fight against the Prophet (s), We shall return, to assist him against you, and your host, your troops, will not avail, will not protect, you in any way, however numerous it be; and verily God is with the believers (read thus inna, indicating a new sentence; or read anna, with an implicit lām [li-anna'Llāha ma'a'l-mu'minīn, 'because God is with the believers']).

[8:20]

O you who believe, obey God and His Messenger, and do not turn away from Him, by contravening His command, while you are listening, to the Qur'ān and the admonitions.

[8:21]

And do not be as those who say, 'We hear,' and they hear not, in such a way as to reflect and heed admonition — these are either the hypocrites or the idolaters.

[8:22]

Surely the worst of beasts in God's sight are those who are deaf, to hearing the truth, and dumb, [unable] to utter it, those who do not understand.

[8:23]

For had God known of any good in them, any righteousness, were they to listen to the truth, He would have made them hear, in such a way as to understand; and had He made them hear — hypothetically speaking — already knowing that there is no good in them, they would have turned away, from it, averse, to accepting it, out of obstinacy and in denial.

[8:24]

O you who believe, respond to God and the Messenger, with obedience, when He calls you to that which will give you life, in the matter of religion, for it will be the source of everlasting life [for you]; and know that God comes in between a man and his heart, so that he cannot believe or disbelieve except by His will; and that it is to Him that you shall be gathered, and He will requite you for your deeds.

[8:25]

And be afraid of a trial which, if it were to fall upon you, would certainly not fall exclusively upon the evildoers among you, but would encompass them and others, and the way to guard against it is to repudiate that evil which necessarily results in [precipitating] it; and know that God is severe in retribution, against those who oppose Him.

[8:26]

And remember when you were few and oppressed in the land, the land of Mecca, and were fearful lest men should snatch you away, [lest] the disbelievers should seize you swiftly; how He gave you refuge, in Medina, and reinforced you, strengthened you, with His help, on the day of Badr, with the angels, and provided you with the good things, the spoils, that you might be thankful, for His graces.

[8:27]

The following was revealed regarding Abū Lubāba Marwān b. ʿAbd al-Mundhir: the Prophet (s) had dispatched him to the Banū Qurayza so that they would submit to his [the Prophet's] authority. But they [Banū Qurayza] consulted with him [as to whether they should cede], and he pointed out to them that a slaughter would ensue — for members of his family and his property were among them: O you who believe, do not betray God and the Messenger, and, do not, betray your trusts, that which has been entrusted to you, in the way of religion or otherwise, while you are aware.

[8:28]

And know that your wealth and your children are a trial, for you, impeding you from the concerns of the Hereafter; and that with God is a tremendous wage, so do not forfeit it by giving [undue] attention to wealth and children, acting treacherously for the sake of [preserving] them.

[8:29]

The following was revealed regarding his [Abū Lubāba's] repentance: O you who believe, if you fear God, by turning [in repentance] to Him and in other ways, He will grant you a [means of] separation, between yourselves and what you fear, so that you will be delivered, and absolve you of your evil deeds, and forgive you, your sins; and God is of tremendous bounty.

[8:30]

And, remember, O Muhammad (s), when the disbelievers — who had gathered to discuss your affair at the council assembly — were plotting against you, to confine you, to chain you up and imprison you, or slay you — all of them [acting as] assassins of one man — or to expel you, from Mecca, and they were plotting, against you, and God was plotting, against them, by devising a way [out] for you, when He revealed to you what they had devised and commanded you to leave [Mecca]; and God is the best of those who plot, the most knowledgeable among them about it.

[8:31]

And when Our verses, namely, the Qur'ān, were being recited to them, they said, 'We have already heard! If we wish we can speak the like of this — al-Nadr b. al-Hārith said this, for he used to travel on trading business to al-Hīra, where he would buy books containing the tales of the Persians, and would recount these to the Meccans; this, Qur'ān, is nothing but the fables, the lies, of the ancients'.

[8:32]

And when they said, 'O God! If this, that Muhammad (s) recites, be indeed the truth, revealed, from You, then rain down stones upon us from the heaven, or bring on us a painful chastisement', in return for [our] denial of it: this was said by al-Nadr and others, in mockery and in delusion that he had some insight and certainty about it [the Qur'ān] being false.

[8:33]

God then says: But God was not about to chastise them, for what they requested, while you were among

them, for when chastisement is sent down it is all-encompassing, and no community was ever chastised except after its prophet and the believers had departed from it; nor was God about to chastise them while they sought forgiveness, crying, as they performed the circumambulations: 'Your forgiveness! Your forgiveness!'; it is also said that this [last clause] refers to those oppressed believers among them, similar to where God says Had they been clearly separated, verily We would have chastised the disbelievers among them with a painful chastisement [Q. 48:25].

[8:34]

But what [plea] have they now, that God should not chastise them, with the sword, after your departure and that of the oppressed [believers] — if this [verse] is understood in accordance with the first opinion [that it refers to the idolaters asking forgiveness], then it abrogates the previous one, for God had chastised them at Badr and in other instances — when they bar, prevent the Prophet (s) and the Muslims, from the Sacred Mosque, [from] performing circumambulations there, though they are not its guardians?, as they claim? Its only [rightful] guardians are the God-fearing, but most of them do not know, that they have no [rightful] custodianship over it.

[8:35]

And their prayer at the [Sacred] House is nothing but whistling and hand-clapping: in other words they do this in place of the prayer which they were ordered to perform — therefore taste now, at Badr, the chastisement for your unbelief!

[8:36]

The disbelievers expend their wealth, in waging war against the Prophet (s), in order to bar from God's way, and they will expend it until, in the end, it will be a source of anguish for them, a regret, for having lost it and lost what they had intended [by expending it]; then they will be defeated, in this world, and the disbelievers, among them, will be gathered, driven, into Hell, in the Hereafter,

[8:37]

that God may distinguish (read li-yamīza, or li-yumayyiza, is semantically connected to takūnu, 'it will be' [from the previous verse]) the wicked, the disbeliever, from the good, the believer, and place the wicked one upon another, and heap them up all together and put them in Hell: those, they are the losers.

[8:38]

Say to the disbelievers, such as Abū Sufyān and his companions, that if they desist, from unbelief and from waging war against the Prophet (s), that which is past, of their deeds, will be forgiven them; but if they return, to waging war against him, the way of [dealing with] the ancients has already gone before!, that is, Our way [in dealing] with them, by destroying them: We will do the same with these ones.

[8:39]

And fight them until sedition, idolatry, is, exists, no more and religion is all for God, alone, none other being worshipped; then if they desist, from unbelief, surely God sees what they do, and will requite them for it.

[8:40]

But if they turn away, from belief, know that God is your Protector, your Helper and the One Who takes charge of your affairs — an excellent Protector, is He, and an excellent Helper!, [He is] for you.

[8:41]

And know that whatever spoils you have taken, [you have] seized from the disbelievers by force, the fifth of

it is for God, to have it dispensed as He will, and for the Messenger and for the kinsmen, the kinsmen of the Prophet (s) from among the Banū Hāshim and the Banū [ʿAbd] al-Muttalib, and the orphans, children of Muslims, those whose fathers have passed away and are in poverty, and the needy, those Muslims in [dire] need, and the traveller, those Muslims cut off during travel — in other words it [the fifth] is due to the Prophet (s) and [those of] these four categories in the way that he used to apportion it: a fifth of the fifth for each one and the remaining four fifths for those who had captured the spoils, if you believe in God, then be aware of that, and that which (wa-mā is a supplement to bi'Llāhi, 'in God') We sent down upon Our servant, Muhammad (s), in the way of angels and signs, on the Day of Discrimination, that is, the day of [the battle of] Badr, which discriminated between truth and falsehood, the day the two armies, the Muslims and the believers, met. And God has power over all things, including giving you victory despite your being few and their being greater in number.

[8:42]

When (idh substitutes for yawma, 'the day') you were on the nearer bank, the one nearer to Medina (read 'udwa or 'idwa, meaning 'the side of a valley'), and they were on the yonder bank, the one further from it, and the cavalcade, the caravan, was, in a place, below you, the coastal side; and had you, and the [enemy] band, agreed to meet, for battle, you would have surely failed to keep meeting; but, He brought you together at a different time, that God might conclude a matter that was to be done, through His knowledge — namely, the victory of Islam and the obliteration of unbelief — He did this so, that he who perished might perish, might be a disbeliever [even], after a clear proof, that is, after a manifest proof has been established against him, namely, the triumph of the believers, despite their small number, over the larger [enemy] army; and that he who survived might live, might believe, after a clear proof; surely God is Hearing, Knowing.

[8:43]

Remember, when God showed them to you in your dream, in your sleep, as few, and so you informed your companions of this, and they were delighted, and had He shown them to you as many, you would have faltered, shrunk in cowardice, and quarrelled, fallen into disagreement, over the matter, the matter of fighting; but God saved, you, from faltering and quarrelling. He knows that which is in the breasts, that which is in the hearts.

[8:44]

And when God made you see them, O believers, when you met — in your eyes as few, as 70 or 100, when they were [in fact] 1000, so that you would advance against them; and He made you seem as few in their eyes, so that they would advance and not turn back from fighting you — this was before close combat had begun, but when it began, He made them [the disbelievers] see these [believers] as twice their number, as stated in sūrat Āl ʿImrān [Q. 3:13] — so that God might conclude a matter that was to be done; and to God all things are returned, reverting.

[8:45]

O you who believe, when you meet a host, a group of disbelievers, then stand firm, to fight them and do not [flee in] retreat, and remember God much, call upon Him for victory, that you may succeed, [that you may] triumph.

[8:46]

And obey God and His Messenger, and do not quarrel with one another, do [not] fall into dispute with one another, lest you falter, become cowardly, and your strength, your power and dominion, fade; and be patient. Surely God is with the patient, giving them victory and assistance.

[8:47]

And do not be like those who went forth from their dwellings, to defend their caravan and but did not return after it had passed safely, in recklessness and to show off to men — when they said, ‘We will not return until we have drunk wine, sacrificed the camels, and have been entertained by singers at Badr, and [until] people have heard about this — barring, people, from the way of God, while God encompasses, in knowledge, what they do (yaʿmalūna, also read taʿmalūna, ‘you do’), and will requite them for it.

[8:48]

And, mention, that Satan, Iblīs, adorned their deeds for them, by encouraging them [to go] to meet the Muslims, when they had feared to set out on account of their enemy, the Banū Bakr, and said, to them: ‘Today no person shall overcome you, for I shall be your protector’, from among the [Banū] Kināna — he appeared to them in the form of Surāqa b. Mālik, the chieftain of that region. But when the two armies, the Muslims and the disbelievers, sighted each other, [when] they met and he [Satan] saw the angels, his hand clasping that of al-Hārith b. Hishām, he turned his back, he withdrew, in flight, saying — when they had said to him, ‘Are you abandoning us in such a predicament?’, ‘I am quit of you, of being your protector, for I see what you do not see, in the way of angels. I fear God, lest He destroy me; and God is severe in retribution’.

[8:49]

When the hypocrites and those in whose hearts is a sickness, a weakness of faith, said, ‘Their religion has deluded them’, that is, the Muslims, for they had set out to fight a large army despite their small number, in the mistaken belief that they will be victorious because of this. God, exalted be He, says in response to them: but whoever relies on God, [whoever] puts his trust in Him, he will triumph; for truly God is Mighty, His way will prevail, Wise, in His actions.

[8:50]

And if you could only see, O Muhammad (s), when the angels take (read either as yatawaffā or tatawaffā) the disbelievers, beating (yadribūna is a circumstantial qualifier) their faces and their backs, with hooked iron rods, and, they say to them: ‘Taste the chastisement of burning, that is, the Fire (the response to the [clause beginning with] law, ‘if’, would be la-ra’ayta amran ‘azīman, ‘you would truly have seen an terrible sight’).

[8:51]

That, chastisement, is for what your hands have sent before you — He refers to this [their actions] exclusively with these [hands], because most actions are accomplished with them — and [know] that God is never unjust to His servants’, such that he would punish them for no sin.

[8:52]

The way of these people is, like the way of Pharaoh’s folk and those before them: they disbelieved in God’s signs and so God seized them, with chastisement, because of their sins (the sentence beginning with kafarū, ‘they disbelieved’, explains the previous one). Truly, God is strong, in what He wills, severe in retribution.

[8:53]

That, chastisement of the disbelievers, is because God would never change a grace that He had conferred on a people, substituting it with affliction, until they have changed that which is in themselves, [until] they have exchanged the grace conferred upon them for unbelief, in the way that the Meccan disbelievers exchanged their being ‘fed against hunger’, their being made ‘safe from fear’ [cf. Q. 106:4] and the sending of the Prophet (s) to them, for unbelief, [for] barring against the way of God and [for] fighting Muslims; and [know] that God is Hearing, Knowing.

[8:54]

Like the way of Pharaoh's folk and those before them: they denied the signs of their Lord, so We destroyed them for their sins, and We drowned the folk of Pharaoh, his people together with him, and all, disbelieving communities, were evildoers.

[8:55]

The following was revealed regarding [Banū] Qurayza: Surely the worst of beasts in God's sight are the ungrateful who will not believe,

[8:56]

those of them with whom you have made a pact, not to support the idolaters, and then break their pact every time, they conclude one, and they are not fearful, of God, in their treachery.

[8:57]

So if (fa-immā: here the letter nūn of the conditional particle in, 'if', has been assimilated with the extra mā) you come upon them, [if] you find them, anywhere in the war, [deal with them so as to] cause those, fighters, behind them to scatter, to disperse, by making an example of them and punishing them, so that they, the ones behind them, might remember, [that they might] take heed from their example.

[8:58]

And if you fear, from any folk, who have concluded a pact with you, some treachery, in a pact, through some indication that comes to you, then cast it back to them, dissolve their pact, with fairness ('alā sawā' is a circumstantial qualifier), that is to say, while you and they have equal knowledge that the pact has been broken, by your apprising them thereof, lest they accuse you of treachery. Truly God does not love the treacherous.

[8:59]

The following was revealed regarding those who escaped capture on the day of Badr: And do not, O Muhammad (s), let those who disbelieve suppose that they have outstripped, God, that is, [that] they have eluded Him: indeed they cannot escape, they cannot elude Him (a variant reading has wa-lā yahsabanna, 'and do not let them suppose', so that the first direct object is omitted, actually being [an implied] anfusahum, 'themselves' [sc. 'and do not let them suppose themselves to have outstripped']; and according to another [variant reading] anna is read [instead of inna] with an implicit lām [sc. 'because they cannot escape']).

[8:60]

Make ready for them, for fighting them, whatever force you can, the Prophet (s) said that this refers to 'archers', as reported by Muslim, and of horses tethered (ribāt is a verbal noun, meaning, 'restraining them [for use] in the way of God') that thereby you may dismay, terrify, the enemy of God and your enemy, namely, the disbelievers of Mecca, and others besides them, that is, other than those — namely, the hypocrites or the Jews, whom you know not: God knows them. And whatever thing you expend in the way of God, its requital, shall be repaid to you in full, and you will not be wronged, [you will not] be diminished anything thereof.

[8:61]

And if they incline to peace (read silm or salm, meaning, 'settlement'), then incline to it, and conclude a pact with them: Ibn 'Abbās said, 'This has been abrogated by the "sword verse" [Q. 9:5]'; Mujāhid said, 'This [stipulation] applies exclusively in the context of the People of the Scripture, for it was revealed regarding the Banū Qurayza; and rely on God, put your trust in Him; truly He is the Hearer, of words, the Knower, of actions.

[8:62]

And if they desire to trick you, by making a [peace] settlement in order to make preparations [for war] against you, then God is sufficient for you. He it is Who strengthened you with His help and with the believers;

[8:63]

and reconciled, brought together, their hearts, after old feuds [had divided them]. Had you expended all that is in the earth, you could not have reconciled their hearts, but God reconciled their hearts, through His power. Truly He is Mighty, His way prevailing, Wise, nothing being beyond [the scope of] His wisdom.

[8:64]

O Prophet, God suffices you, and the believers who follow you, suffice you.

[8:65]

O Prophet, urge on, exhort, the believers to fight, the disbelievers. If there be twenty of you, steadfast, they will overcome two hundred, of them. If there be (read as yakun or takun) a hundred of you, they will overcome a thousand of those who disbelieve, for they are a people who do not understand (this [sentence] is predicative, but functions as an imperative, in other words, let the twenty of you fight the two hundred [of them], and the hundred [of you], the thousand [of them], and let them stand firm against them; but when they became numerous this was abrogated by God's saying):

[8:66]

Now God has lightened [the burden] for you, for He knows that there is weakness (read du'fan or da'fan) in you, [making you unable] to fight ten times your number. So if there be (read as yakun or takun) a hundred of you, steadfast, they will overcome two hundred, of them; and if there be a thousand of you, they will overcome two thousand by the leave of God, by His will (this is predicative, functioning as an imperative, in other words: fight twice your number and stand firm against them). And God is with the steadfast, by His support [of them].

[8:67]

The following was revealed when they ransomed those taken captive at Badr: It is not for any Prophet to have (read as an takūna lahu or an yakūna lahu) prisoners until he has made slaughter in the land, going all the way in fighting disbelievers. You, O believers, desire the transient things of this world, its ephemeral gains, by ransoming, while God desires, for you, the Hereafter, that is, its reward, through your killing them; and God is Mighty, Wise: this was abrogated by His words [and set them free] afterward either with grace or by ransom [Q. 47:4].

[8:68]

Had it not been for an ordinance from God which had preceded, making spoils and the taking of captives lawful for you, an awful chastisement would have afflicted you for what you took, as ransom.

[8:69]

Now eat of what you have plundered, as lawful and good, and fear God. Truly God is Forgiving, Merciful.

[8:70]

O Prophet, say to those captives who are in your hands: (asrā, may also be read as asārā) 'If God knows of

any good, any faith or sincere devotion, in your hearts He will give you better than that which has been taken from you, by way of ransom, by His multiplying it for you in this world and rewarding you in the Hereafter, and will forgive you, your sins. Truly God is Forgiving, Merciful'.

[8:71]

And if they, the captives, desire to betray you, through words which they speak [to you], they have betrayed God before, before Badr, through unbelief; but He has given [you] power over them, at Badr, through slaying and capture, so let them anticipate the like if they return [to betrayal]; and God is Knower, of His creatures, Wise, in His actions.

[8:72]

Truly those who believed and emigrated and strove with their wealth and their lives in the way of God, these being the Emigrants, and those who provided refuge, for the Prophet (s), and assisted, these being the Helpers, those are allies of one another, in terms of [mutual] support and inheritance. And those who believed but did not emigrate — you have no duty to make an alliance (read wilāya or walāya) with them, and so there is no inheriting between you and them and no share of the spoils for them, until they emigrate, this was abrogated by the end of this sūra; but if they ask you for assistance in the matter of religion then it is your duty to assist, them against the disbelievers, except against a folk between whom and you there is a covenant, a pact: in which case, do not assist them against these others and so break your pact; and God sees what you do.

[8:73]

And those who disbelieve are allies of one another, in terms of [mutual] support and inheritance, and so there is no inheriting between you and them. Unless you do this, [unless] you ally yourselves with the believers and sever relations with the disbelievers, there will be sedition in the land and great corruption, with disbelief gaining power and Islam becoming weak.

[8:74]

And those who believed and emigrated and strove for the way of God, and those who provided refuge and assisted — those are the true believers, and for them is forgiveness and a generous provision, in Paradise.

[8:75]

And those who believed afterwards, that is, after the first believers and emigrants, and emigrated and strove with you — they are of you, O Muhājirūn and Ansār; and those related by blood, kinsmen, are nearer to one another, in terms of inheritance, than [those who share] inheritance on account of [their common] faith and emigration mentioned in the previous verse, according to the Book of God, the Preserved Tablet (al-lawh al-mahfūz). Truly God is Knower of all things, including the wisdom regarding [the rules of] inheritance.
Medinese [entirely], or [Medinese] except for the last two verses ending with verse 130 [which are Meccan], or [Medinese] except for one verse.
The basmala, 'In the name of God, the Compassionate, the Merciful', does not preface this [sūra] because the Prophet (s) was not commanded to [recite] it [in this way], as may be understood from a hadīth reported by al-Hākim, in which he states [by way of an isnād] from 'Alī that the basmala is [invoked] for 'security' (amān), whereas this [sūra] was revealed to remove security by way of the sword. According to [a hadīth related] by Hudhayfa [b. al-Yamān]: 'You call it the sūra of Repentance, but it is actually the sūra of Chastisement (al-'adhāb)'. Al-Bukhārī reported [by way of an isnād] from al-Barā' [b. 'Āzib] that this was the last sūra to be revealed.

(At-Tawbah)

[9:1]

This is: A declaration of immunity from God and His Messenger to, reach, the idolaters with whom you made a pact, a pact for an indefinite period of time, or one for [a period of] less than, or more than, four months; the annulment of the pact shall be as God mentions in His saying:

[9:2]

'Journey freely, travel in security, O idolaters, in the land for four months — beginning with [the month of] Shawwāl, on the basis of what will come shortly — after which there will be no security for you, and know that you cannot escape God, that is, you shall [not] elude His punishment, and that God degrades the disbelievers', humiliating them in this world by having them killed, and in the Hereafter, by [sending them to] the Fire.

[9:3]

A proclamation, a notification, from God and His Messenger to mankind on the day of the Greater Pilgrimage, the Day of Sacrifice (yawm al-nahr), that God is free from obligation to the idolaters, and their pacts, and [so is] His Messenger, also free from obligation: in that same year, year 9 [of the Hijra], the Prophet (s) sent forth 'Alī, who proclaimed these verses on the Day of Sacrifice at Minā, and also [he proclaimed] that after this year no idolater will [be allowed to] make pilgrimage or circumambulate the House naked, as reported by al-Bukhārī. So, if you repent, of unbelief, it will be better for you; but if you turn away, from belief, then know that you cannot escape God. And give tidings to — inform — those who disbelieve of a painful chastisement, namely, [of] slaughter or capture in this world, and of [punishment in] the Fire in the Hereafter.

[9:4]

Excepting those of the idolaters with whom you have made a pact, and who have not diminished [their commitment to] you in anyway, with regard to the terms of the pact, nor supported, assisted, anyone, from among the disbelievers, against you; [as for these] fulfil your pact with them until, the completion of, the term, to which you have agreed. Truly God loves those who fear [Him], by fulfilling pacts.

[9:5]

Then, when the sacred months have passed — that is, [at] the end of the period of deferment — slay the idolaters wherever you find them, be it during a lawful [period] or a sacred [one], and take them, captive, and confine them, to castles and forts, until they have no choice except [being put to] death or [acceptance of] Islam; and lie in wait for them at every place of ambush, [at every] route that they use (kulla, 'every', is in the accusative because a [preceding] genitive-taking preposition has been removed). But if they repent, of unbelief, and establish prayer and pay the alms, then leave their way free, and do not interfere with them. God is Forgiving, Merciful, to those who repent.

[9:6]

And if any one of the idolaters (ahadun, 'one', is in the nominative because of the [following] verb [istajāraka, 'seeks your protection'] that validates it) seeks your protection, requests security from you against being killed, then grant him protection, provide security for him, so that he might hear the words of God — the Qur'ān — and afterward convey him to his place of security, that is, the dwelling-places of his folk, if he does not believe, so that he might reflect upon his situation — that, which is mentioned, is because they are a people who do not know, the religion of God, and so they must [be made to] hear the Qur'ān in order to [come to] know [religion].

[9:7]

How can the idolaters have a pact with God and His Messenger — they cannot —while they disbelieve in God and His Messenger, acting treacherously; except for those with whom you made a pact at the Sacred

Mosque?, the day of al-Hudaybiyya — these were Quraysh, for whom an exception was made earlier [Q. 9:4]. So long as they are true to you, keeping to the pact and not breaking it, be true to them, by fulfilling it (fa-mā, 'so long as': the mā is a conditional particle). Truly God loves the God-fearing: the Prophet (s) had kept to the pact made with them until they broke it by supporting the Banū Bakr against Khuzāʿa.

[9:8]

How, can they have a pact, when, if they get the better of you, [if] they have the upper hand over you, they do not respect, [they do not] take into consideration, any bond, kinship, or treaty, pact, with regard to you, but will instead harm you as much as they can (the conditional sentence ['if they …'] is [also] a circumstantial qualifier), pleasing you with their tongues, with charming words, while their hearts refuse, to be true to these [words]; and most of them are wicked, violators of pacts.

[9:9]

They have purchased with the signs of God, the Qur'ān, a small price, of this world, that is, they have refrained from following them in favour of passions and whims, and have barred [people] from His way, His religion. Truly evil is that, deed of theirs, which they are wont to do.

[9:10]

They respect neither bond [of kinship] nor treaty with regard to a believer; those, they are the transgressors.

[9:11]

Yet if they repent and establish prayer and pay the alms, then they are your brothers in religion; and We detail, We explain, the signs for a people who know, [who] reflect.

[9:12]

But if they break, [if] they violate, their oaths, their covenants, after [making] their pact and assail your religion, slander it, then fight the leaders of unbelief, its heads (here an overt noun ['the leaders of unbelief'] has replaced the [third person] pronominalisation) — verily they have no [binding] oaths, [no] pacts (a variant reading [for aymān, 'oaths'] has the kasra inflection [for the alif, sc. īmān, '[no] faith']) — so that they might desist, from unbelief.

[9:13]

Will you not (a-lā, 'will not' or 'is not', denotes incitement) fight a people who broke, violated, their oaths, their pacts, and intended to expel the Messenger, from Mecca — for they discussed this between them in their council assembly — initiating, combat, against you first?, when they fought alongside Banū Bakr against Khuzāʿa, your allies? So what is stopping you from fighting them? Are you afraid of them? God is more worthy of your fear, when you fail to fight them, if you are believers.

[9:14]

Fight them, and God will chastise them, He will have them killed, at your hands and degrade them, humiliate them through capture and subjugation, and He will give you victory against them, and He will heal the breasts of a people who believe, [removing the harm] done to them — these are the Banū Khuzāʿa.

[9:15]

And He will remove the rage, the grief, in their hearts. God turns [in forgiveness] to whomever He will, when they return to Islam, as in the case of Abū Sufyān. And God is Knowing, Wise.

[9:16]

Or (am has the meaning of the [initial a-] hamza used to express disavowal) did you suppose that you would be left [in peace] when God does not yet know, that is, through knowledge outwardly manifested, those of you who have struggled, sincerely, and have not taken, besides God and His Messenger and the believers, an intimate friend?, as a confidant or an ally? In other words: when it has not yet become manifest who the sincere ones are — those described in the exclusive way mentioned. And God is aware of what you do.

[9:17]

It is not for the idolaters to attend God's places of worship (masājid, is also read in the singular, masjid), entering them or sitting in them, bearing witness, against themselves, to unbelief; those, their works have failed, [their works] are invalid, and in the Fire they shall abide.

[9:18]

Only he shall attend God's places of worship who believes in God and the Last Day, and observes prayer, and pays the alms, and fears none but God alone; it may be that those will be among the rightly guided.

[9:19]

Do you reckon the giving of water to pilgrims and the attendance of the Sacred Mosque, that is, [do you reckon] those who do such things, to be the same as he who believes in God and the Last Day and struggles in the way of God? They are not equal, in merit, in God's sight; and God guides not the evildoing, the disbelieving, folk: this was revealed to refute those who claimed this, such as al-'Abbās and others.

[9:20]

Those who believe, and have emigrated, and have struggled in the way of God with their possessions and their lives are greater in degree, in rank, with God, than others; and those, they are the triumphant, the ones who will attain good.

[9:21]

Their Lord gives them good tidings of mercy from Him and beatitude; for them shall be gardens wherein is enduring, everlasting, bliss,

[9:22]

therein they shall abide forever (khālidīna is an implied circumstance). Surely with God is a tremendous reward.

[9:23]

The following was revealed regarding those who refrained from emigrating because of their families and trade: O you who believe, do not take your fathers and brothers for your friends, if they prefer, if they have chosen, disbelief over belief; whoever of you takes them for friends, such are the evildoers.

[9:24]

Say: 'If your fathers, and your sons, and your brothers, and your wives, and your clan, your kinsmen ('ashīratukum: a variant reading has 'ashīrātukum), and the possessions which you have acquired, and merchandise for which you fear there may be no sale, no longer viable, and dwellings which you love, are dearer to you than God and His Messenger and struggling in His way, so that you have refrained from emigrating and struggling for the sake of such [things], then wait until God brings about His command — this is meant as a threat to them. And God does not guide the wicked folk'.

[9:25]

God has already helped you on many fields, of battle, such as Badr, and [against] Qurayza and al-Nadīr, and, remember, on the day of Hunayn — a valley between Mecca and Tā'if; that is, [remember] the day on which you fought Hawāzin — this was in Shawwāl in year 8 [of the Hijra], when (idh substitutes for yawma, 'the day') your vast numbers were pleasing to you, such that you were saying, 'We shall not be defeated today, not on account of our being few': and they numbered 12,000, while the disbelievers were 4,000); but it availed you nothing and the earth, for all its breadth (bi-mā rahubat, the mā refers to the verbal noun, in other words [understand it as being] ma'a rahbihā, 'despite its breadth'), it was straitened for you, such that you could not find a place in which you felt secure, because of the severe fear that afflicted you; then you turned back, retreating, fleeing: the Prophet (s), however, on his white mule remained firm, with only al-'Abbās by his side, while Abū Sufyān was charging on his mount.

[9:26]

Then God sent down His Spirit of Peace, His reassurance, upon His Messenger and upon the believers, and so they turned back towards the Prophet (s), after al-'Abbās called them, with his [the Prophet's] permission, and they fought [once again]; and He sent down legions, of angels, you did not see, and chastised the disbelievers, with slaughter and capture, and that is the requital of the disbelievers.

[9:27]

Then afterwards God will relent to whom He will, from among them, by [their acceptance of] Islam. And God is Forgiving, Merciful.

[9:28]

O you who believe, the idolaters are indeed unclean, [they are] filth, on account of their inner vileness, so do not let them come near the Sacred Mosque, that is, let them not enter the Sanctuary, after this year of theirs, year 9 of the Hijra. If you fear impoverishment, poverty, as a result of the cessation of their commerce with you, God will surely enrich you from His bounty, if He will: and He indeed enriched them through conquests and [the imposition of] the jizya. God is Knowing, Wise.

[9:29]

Fight those who do not believe in God, nor in the Last Day, for, otherwise, they would have believed in the Prophet (s), and who do not forbid what God and His Messenger have forbidden, such as wine, nor do they practise the religion of truth, the firm one, the one that abrogated other religions, namely, the religion of Islam — from among of those who (min, 'from', explains [the previous] alladhīna, 'those who') have been given the Scripture, namely, the Jews and the Christians, until they pay the jizya tribute, the annual tax imposed them, readily ('an yadin is a circumstantial qualifier, meaning, 'compliantly', or 'by their own hands', not delegating it [to others to pay]), being subdued, [being made] submissive and compliant to the authority of Islam.

[9:30]

The Jews say: Ezra is the son of God; and the Christians say: The Messiah, Jesus, is the son of God. That is the utterance of their mouths, for which they have no support, nay, imitating the utterances of those who disbelieved before [them], from among their forefathers, mimicking them. God assail, curse, them! How they are deviated!, turned away from the truth, despite the proofs having been established.

[9:31]

They have taken their rabbis, the scholars among the Jews, and their monks, the devout among the Christians, as lords beside God — following them in making lawful what God has made unlawful and making

unlawful what He has made lawful — and the Messiah, son of Mary, when they were not commanded, in the Torah and the Gospel, except to worship One God: there is no god except Him; glory be to Him, as an affirmation of His transcendence [high], above what they associate [with Him].

[9:32]

They desire to extinguish God's light, His Law and His proofs, with their tongues, with what they say about Him; and God refuses but to perfect, to make manifest, His light, even though the disbelievers be averse, to this.

[9:33]

He it is Who has sent His Messenger, Muhammad (s), with the guidance and the religion of truth, that He may manifest it, make it prevail, over every religion, all the religions which oppose it, even though the disbelievers be averse, to this.

[9:34]

O you who believe, many of the rabbis and monks indeed consume, take, people's goods by false means, as in the case of bribes [paid] for judgements, and bar, people, from the way of God, [from] His religion. And those who (wa'lladhīna is the subject) hoard up gold and silver, and do not expend them, these treasure-hoards, in the way of God, that is, they do not pay from it what is due to Him by way of alms and charity — give them tidings, inform them, of a painful chastisement.

[9:35]

On the day when it shall be heated in the fire of Hell and therewith their foreheads and their sides and their backs shall be branded, burnt — their skins will be stretched until these [hoards of gold and silver] can be placed on them entirely, and it will be said to them: 'This is what you hoarded up for yourselves: so taste now what you used to hoard!', that is, [taste] its requital.

[9:36]

Verily the number of months, used to reckon the year, with God is twelve months in the Book of God, the Preserved Tablet (al-lawh al-mahfūz), from the day that He created the heavens and the earth; four of them, that is, the months, are sacred, inviolable: Dhū'l-Qa'da, Dhū'l-Hijja, Muharram and Rajab. That, making of them sacred, is the right, the upright, religion. So do not wrong yourselves during them, during these sacred months, with acts of disobedience, for their burden [of sin] is greater therein; but it is also said to mean [do not wrong yourselves] at any time during all the months [of the year]. And fight the idolaters altogether, all of them, throughout the months, even as they fight you altogether; and know that God is with those who fear Him, supporting and assisting [them].

[9:37]

Postponement [of the sacred month] — that is, the deferment of the sacredness of a given month to another, as they used to do during paganism, such as postponing the sacredness of Muharram, if it arrives while they are at war, to Safar — is only an excess of unbelief, because of their rejection of God's ruling thereof, whereby those who disbelieve are led astray (yudallu may also be read yadillu, '[they] go astray'), one year they make it, the month postponed, profane, and hallow it another, that they may make up, by profaning one month and hallowing another in its place, the number, of months, which God has hallowed, such that they do not hallow more, or less, than the four months, but without observing the individual months themselves; and so they profane what God has hallowed. Their evil deeds have been adorned for them, such that they deem them to be good [deeds]; and God does not guide the disbelieving folk.

[9:38]

When the Prophet (s) summoned men for the Tabūk campaign, and they thought it too burdensome, because of the hardship and the extreme heat from which they were suffering, the following was revealed: O you who believe, what is wrong with you that, when it is said to you, 'Go forth in the way of God,' you sink down heavily (iththāqaltum: the original tā' [of tathāqaltum] has been assimilated with the thā', and the conjunctive hamza has been supplied), in other words, you hesitate and are disinclined to [participate in] the struggle, to the ground, to stay sitting upon it? (the interrogative is meant as a rebuke). Are you so content with the life of this world, and its delights, rather than with the Hereafter?, that is, in place of its bliss? Yet the enjoyment of the life of this world is, in, comparison with the enjoyment of, the Hereafter but little, trivial.

[9:39]

If (illā: lā has been assimilated with the nūn of the conditional particle in, in both instances [here and in the next verse]) you do not go forth, [if you do not] set out with the Prophet (s) for the struggle, He will chastise you with a painful chastisement, and He will substitute [you with] another folk other than you, that is, He will bring them in your place, and you will not hurt Him, that is, God, or ['him' as being] the Prophet (s), at all, should you neglect to help him [to victory], for God [Himself] will indeed bring victory to His religion; for God has power over all things, including bringing victory to His religion and His Prophet.

[9:40]

If you do not help him, that is, the Prophet (s), [know that] God has already helped him, when the disbelievers drove him forth, from Mecca, that is, they made him resort to leaving, when they desired to kill him or imprison him or banish him at the council assembly — the second of two (thāniya ithnayn: this is a circumstantial qualifier), that is, one of two, the other being Abū Bakr: in other words, just as God helped him in such a situation, He will not forsake him in another; when (idh substitutes for the previous idh) the two were in the cave — a breach in the mountain called Thawr — when (idh substituting again), he said to his companion, Abū Bakr — who, upon perceiving the [sound of the] feet of the idolaters [nearby], had said to him, 'If one of them should merely look below his feet, he will definitely see us!' — 'Do not despair; verily God is with us', assisting [us]. Then God sent down His Spirit of Peace upon him, His reassurance — some say this means upon the Prophet, others, that it means upon Abū Bakr — and supported him, that is, the Prophet (s), with legions, of angels, you did not see, [both] in the cave and in the locations in which he fought battles; and He made the word of those who disbelieved, that is, the call to idolatry, the nethermost, the one vanquished, and the Word of God, that is, the profession of His Oneness (shahāda), was the uppermost, the one prevailing and triumphant. And God is Mighty, in His Kingdom, Wise, in His actions.

[9:41]

Go forth, light and heavy!, that is, energetically or not; it is also said [to mean], [go forth] strong or weak, or rich or poor — but this was abrogated by the verse, The weak would not be at fault … [Q. 9:91]. Struggle in the way of God with your possessions and your lives: that is better for you, if only you knew, that it is better for you; so do not sink down heavily.

[9:42]

The following was revealed regarding the hypocrites who stayed behind [away from the campaign]: Had it — that to which you summon them — been a near, easily acquired, gain, a transient pleasure of this world, and an easy journey, of moderate [length], they would have followed you, seeking spoils; but the distance, the hardship, was too great for them, and so they stayed behind. Still they will swear by God, when you return to them: [saying]: 'Had we been able, to go forth, we would have gone forth with you,' destroying their souls, by swearing false oaths, and God knows that they truly are liars, in this saying of theirs.

[9:43]

The Prophet (s), exercising his personal judgement, had given leave to a group to stay behind, and so the following was revealed as a reprimand for him, but with the pardon first, in order to reassure his heart: May

God pardon you! Why do you give them leave, to stay behind; why did you not leave them, until it was clear to you which of them spoke the truth, in their excuse, and you knew those who were lying, in it?

[9:44]

Those who believe in God and the Last Day do not ask leave of you, to stay behind, that they may struggle with their possessions and their lives; and God knows the pious.

[9:45]

They alone ask leave of you, to stay behind, who do not believe in God and the Last Day, and whose hearts are doubtful, uncertain, about religion, so in their doubt they waver, they are confused.

[9:46]

If they had desired to go forth, with you, they would have made some preparation for it, some equipment, such as tools and provisions, but God was averse that they should be sent forth, that is, He did not want them to go forth, so He slowed them down, He made them [feel] lethargic, and it was said, to them: 'Stay back with those who stay back!', [with] the sick, the women and the children: in other words, God decreed this.

[9:47]

Had they gone forth among you, they would only have caused you more trouble, [more] corruption, by abandoning the believers, and would have hurried to and fro among you, that is, they would have hastened to spread slander among you, seeking, desiring, to stir up sedition, by casting enmity, between you; and among you there are some who would listen to them, to what they say, listening in readiness to accept it; and God knows the evildoers.

[9:48]

Indeed, they sought to stir up sedition, against you, already before, when you first came to Medina, and scrutinised your affairs, that is, they thought long and hard how to plot against you and invalidate your religion, until the truth, the [victorious] help, came, and God's command, His religion, prevailed, stood mighty, they still being averse, to it [His religion], entering it superficially.

[9:49]

And there are some of them who say, 'Grant me leave, to stay behind, and do not lead me into temptation': this was al-Jadd b. Qays, to whom the Prophet (s) said, 'Will you do battle against the Byzantines?', and to which he replied, 'I am infatuated with women, and I fear that if I were to see these Byzantine women, I shall not be able to stay away from them and be led into temptation'. God, exalted be He, says: Surely they have [already] fallen into temptation!, by staying behind (a variant reading [for saqatū, 'they have fallen'] has [the singular form] saqat, 'he has fallen'). And surely Hell shall encompass the disbelievers, for whom there shall be no escape therefrom.

[9:50]

If good fortune, such as a victory or [a taking of] some spoils, befalls you, it vexes them; but if an affliction, some hardship, befalls you, they say, 'We took our precaution, judiciously — when we stayed behind — before', before this act of disobedience; and they turn away, rejoicing, at what has afflicted you.

[9:51]

Say, to them: 'Nothing shall afflict us but that which God has decreed for us, that we be afflicted thereby; He is our Protector, our Helper and the One in charge of our affairs; in God let the believers put their trust'.

[9:52]

Say: 'Are you waiting (tarabbasūn: one of the two original tā' letters [in tatarabbasūn] has been omitted) for anything, to occur, for us but one of the two fair things, [the two fair] outcomes? (husnayayn is the dual form of husnā, which is the feminine form of ahsan), that is, victory or martyrdom? We are waiting in your case too, for God to afflict you with a chastisement from Him, with a calamity from the heaven, or at our hands, should we be given permission to fight you. So wait, for this to [befall] us, we are also waiting with you', your end.

[9:53]

Say: 'Expend, in obedience to God, willingly or unwillingly, it, what you expend, shall not be accepted from you; you are surely a wicked folk' (the imperative statement here [also] functions as a predicate).

[9:54]

And nothing prevents their expenditure from being accepted (read as yuqbala or tuqbala) from them, but that they (innahum is the subject of the verb, while an tuqbala, 'being accepted' constitutes the object) have disbelieved in God and His Messenger, and that they do not come to [perform] prayer save as idlers, sluggishly, and that they do not expend without their being reluctant, to expend, for they consider it a financial penalty.

[9:55]

So do not let their wealth or their children please you, that is, do not deem fair Our graces to them, for this is a [way of] drawing [them] on by degrees [to punish them]: God only desires thereby to chastise them in the life of this world, by way of the hardship that they encounter in amassing such [wealth and children] and the calamities [they suffer] as a result thereof; and that their souls should depart while they are disbelievers, so He punishes them in the Hereafter with the worst punishment.

[9:56]

And they swear by God that they truly are of you, that is, [that they are] believers; but they are not of you; they are a folk who are afraid, that you should deal with them as you have done with the idolaters, and so they swear merely in pretence, in order to protect themselves.

[9:57]

If they could find a shelter, in which to seek refuge, or some caverns, underground chambers, or any place to enter, they would turn and bolt away to it, they would hasten to enter it and get away from you with the undeterred speed of an indomitable steed.

[9:58]

Some of them defame you concerning the, apportioning of, voluntary almsgivings; if they are given a share of them, they are content, but if they are given none then they are enraged.

[9:59]

If only they had been content with what God and His Messenger have given them, in the way of spoils and the like, and had said, 'Sufficient for us is God; God will give us from His bounty, and His Messenger [will also give us], from other spoils, what will suffice us; to God we are suppliants', that He enrich us (the response of [the conditional] law, 'if only', is la-kāna khayran lahum, 'it would have been better for them').

[9:60]

The voluntary almsgivings, the alms to be dispensed, are only for the poor, who cannot find anything to suffice them in the least, and the needy, who cannot find anything to suffice them, and those who work with them, that is, [with] these alms, in other words, the one who collects [them], the one who takes the oaths [from those who claim them], the slave to be manumitted by contract, as well as the tax-summoner; and those whose hearts are to be reconciled, so that they might become Muslims, or that Islam might be firmly established, or that their peers might become Muslims, or that they might defend Muslims, all of whom are [classed according to different] categories. According to al-Shāfi'ī, may God be pleased with him, the first and the last [of these categories] are no longer given [of the alms-tax] today, because of the [established] power of Islam; in contrast, the other two [categories] are given [of the alms-tax], according to the sounder [opinion]; and for, the manumission of, slaves, that is, [for] slaves to be manumitted by contract, and for the debtors, those in debt, if they have taken out a debt without intending thereby an act of disobedience, or those who have repented but have nothing with which to fulfil [the penalty of expiation], or to set things right between people, even if they be wealthy; and, for the way of God, that is, [for] those who are engaged in the struggle, of those for whom there is no [share of the] booty (fay'), even if they be wealthy; and for the traveller, the one cut off [from resources] during his journey — a duty imposed by God (farīdatan, 'a duty', is in the accusative because of an implied verb [sc. faradahā, 'which He has imposed']). And God is Knower, of His creatures, Wise, in His actions. Thus, it is impermissible to dispense these [alms-proceeds] other than to these [categories], or to deny [these proceeds to] any one of these [categories] if they exist. The Imam must divide these [proceeds] among them equally, but he is permitted to give priority to certain individuals over others within any one category. The lām [of li'l-fuqarā', 'for the poor'] indicates that it is obligatory to include every individual [of these categories in the distribution of the proceeds]; it is not, however, obligatory [to do so] when the person in charge of the monies has to apportion it but [finds that] it is insufficient. Indeed [in such a situation] it suffices to give three individuals from each category, but anything less than that is not sufficient, as is indicated by the plural form. The Sunna shows that the prerequisite condition for receiving [a share] of such [monies] is that the person be a Muslim, but not a Hashimī or a Muttālibī.

[9:61]

And of them, the hypocrites, are those who injure the Prophet, by casting aspersions on him and communicating [to others] what he says [in confidence], saying, when they are forbidden from [doing] this, lest it should reach him: 'He is only a listener!', that is, he listens to anything that is said, and accepts it, so that when we swear to him that we have not communicated [to others] a particular thing, he believes us. Say, he is, 'A listener, who listens, to good for you, and not one who listens to evil, one who believes in God and has faith, he trusts, in the believers, in what they inform him, and not in others (the lām [of li'l-mu'minīna, 'in the believers'] has been added to distinguish between belief in the sense of 'submitting [to God]' (islām), and in other senses [such as 'trusting']) and who is a mercy (read rahmatun, in the nominative, as a supplement to udhunun, 'a listener', or rahmatin, in the genitive, as a supplement to khayrin, 'to good') to those of you who believe. Those who injure God's Messenger, for them there is a painful chastisement'.

[9:62]

They swear by God to you, O believers, that what has reached you of the Messenger being injured they did not do, so that they might please you, but God and His Messenger are more deserving that they should please them, through obedience, if they are, true, believers (the merging of the pronouns into one [in yurdūhu, 'their pleasing them'] is because the 'pleasure' of both [God and His Messenger] are mutually dependent; [either that] or it is because the predicate of Allāhu wa-rasūluhu, 'God and His Messenger', has been omitted).

[9:63]

Do they not know that, the fact is that, whoever opposes God and His Messenger, for him shall be the fire of Hell, as a requital, to abide therein? That is the great abasement.

[9:64]

The hypocrites are cautious, they fear, lest a sūra should be revealed to them, that is, [to] the believers, informing them of what is in their [the hypocrites'] hearts, of hypocrisy, and yet despite this they persist in mockery. Say: 'Keep mocking! (this is an imperative of threat) God will bring out, He will make manifest, that, hypocrisy of yours, of which you are fearful', lest it be brought out.

[9:65]

And if (la-in: the lām is for oaths) you question them, about their mockery of you and of the Qur'ān while they were journeying with you towards Tabūk, assuredly they will say, making excuses: 'We were only engaging [in idle talk] and jesting', in conversation, in order to pass [the time of] the road, and we did not mean it. Say, to them: 'Were you then mocking God, and His signs, and His Messenger?

[9:66]

Make no excuses, for that. You have disbelieved after believing, that is, your disbelief has become manifest even as you have manifested belief. If We forgive (read passive yu'fa, 'it is forgiven', or active [first person plural] na'fu, 'We forgive') a party of you, because of its sincerity and its repentance, as in the case of Jahsh b. Humayyir, We will chastise (read either [passive] tu'adhdhab, '[it] shall be chastised', or nu'adhdhib) another party because they were sinners', persisting in hypocrisy and mockery.

[9:67]

The hypocrites, both men and women, are of one another, that is, they resemble one another in religion, as pieces of an individual entity, they enjoin indecency, unbelief and acts of disobedience, and forbid decency, faith and obedience; and they withhold their hands shut, from expending in obedience [of God]; they have forgotten God, they have abandoned obedience of Him, so He has forgotten them, He has deprived them of His grace. Truly the hypocrites, they are the wicked.

[9:68]

God has promised the hypocrites, both men and women, and the disbelievers, the fire of Hell, to abide therein: it will suffice them, as a requital and a punishment. And God has cursed them, He has removed them from His mercy, and theirs will be a lasting, perpetual, chastisement.

[9:69]

You, O hypocrites, are, like those before you, who were far mightier than you, and more abundant in wealth and children. They enjoyed their share, their lot in this world. So you enjoy, O hypocrites, your share, just as those before you enjoyed their share, and you indulge [in vain talk], in falsehood and defamation of the Prophet (s), just as they indulged [in vain talk]. Those, their works have become invalid in this world and in the Hereafter; and those, they indeed are the losers.

[9:70]

Has not the tidings, the tale, of those before them reached them — the folk of Noah, and 'Ād, the folk of Hūd, and Thamūd, the folk of Sālih, and the folk of Abraham, and the dwellers of Midian, the folk of Shu'ayb, and the Deviant [cities]?, the cities of the folk of Lot, meaning, its inhabitants. Their messengers brought them clear proofs, with miracles, but they denied them, and so were destroyed. God would never have wronged them, by punishing them for no sin [on their part], but they wronged themselves, by committing sin.

[9:71]

And the believers, both men and women, are allies of one another; they enjoin decency and forbid

indecency; they observe prayer and pay the alms, and they obey God and His Messenger. Those, God will have mercy on them. Truly God is Mighty, nothing can prevent Him from fulfilling His promise and His threat; Wise, He puts everything in its proper place.

[9:72]

God has promised the believers, both men and women, Gardens underneath which rivers flow, to abide therein, and blessed dwellings in the Gardens of Eden, for residence, and beatitude from God is greater, is superior to all of that. That is the supreme triumph.

[9:73]

O Prophet, struggle against the disbelievers, with the sword, and the hypocrites, with words and [definitive] arguments, and be harsh with them, through rebuke and aversion [towards them]; for their abode will be Hell, an evil journey's end, [an evil] resort it is!

[9:74]

They, the hypocrites, swear by God that they said nothing, of the defamation that has reached you [as being] from them; but they did indeed say the word of disbelief and did disbelieve after their submission [to God]: they did indeed manifest disbelief after having manifested submission [to God]. And they purposed that which they never attained, in the way of assassinating the Prophet on the night of al-ʿAqaba, upon his return from Tabūk — there were about ten to twenty of them, and ʿAmmār b. Yāsir struck the faces of their riding camels when they came against him and were thus repulsed; and they were only spiteful, they detested, that God and His Messenger should have enriched them of His bounty, by way of spoils, when they had been in dire need: the meaning is that this was all that they attained from him, which is nothing to be spiteful about. So if they repent, of hypocrisy and believe in you, it will be better for them; but if they turn away, from belief, God will chastise them with a painful chastisement in this world, by having them killed, and in the Hereafter, in the Fire, and they have none on earth as protector, to guard them from Him, or helper, to defend them.

[9:75]

And some of them have made a covenant with God [saying]: 'If He gives us of His bounty, we will give voluntary alms (la-nassaddaqanna: the original tā' [of natasaddaqanna] has been assimilated with the sād) and become of the righteous': this was Thaʿlaba b. Hātib, who asked the Prophet (s) to supplicate on his behalf so that God would give him wealth, of which he would give every needy person his due. He [the Prophet] thus supplicated for him and he became wealthy, but stopped attending the Friday prayer and congregational prayers and refused to pay the alms-tax, as God, exalted be He, says:

[9:76]

Yet when He gave them of His bounty, they became niggardly with it and turned away, from obedience to God, in aversion.

[9:77]

So He made the consequence in their case hypocrisy, fixed, in their hearts, until the day they meet Him, that is, God, on the Day of Resurrection, because they failed God in what they promised Him and because, of that concerning which, they lied: he [Thaʿlaba] then brought [the payment of] his alms to the Prophet (s), who said to him, 'God has forbidden me to accept [it] from you'; so he [Thaʿlaba] began to throw earth on his head [in remorse]. He then approached Abū Bakr with it, who did not accept it. He then went to ʿUmar [b. al-Khattāb], who also did not accept it. He went to ʿUthmān [b. ʿAffān], but he did not accept it; he died during the latter's reign.

[9:78]

Did they, the hypocrites, not know that God knows their secret, what they conceal within themselves, and their confidential talks, what they confide in each other, and that God is the Knower of the hidden things?, what is concealed from the eyes.

[9:79]

When the verse concerning 'voluntary alms' [Q. 9:75] was revealed, a man came and gave a large amount as voluntary alms, so the hypocrites said, 'He is [merely] showing off!' Another man then came and gave a [moderate] measure [of food], and so they said, 'God has no need of this man's charity!' The following was then revealed: Those who (alladhīna is the subject) find fault with, defame, the believers who offer alms voluntarily, performing supererogation, and such as find nothing [to offer] but their endeavours, [nothing but] what they are capable of, and offer it; and deride them (and the predicate [of the mentioned subject] is [the following]) — God [Himself] derides them, He has requited them for their derision, and theirs will be a painful chastisement.

[9:80]

Ask forgiveness for them, O Muhammad (s), or do not ask forgiveness for them: this leaves the choice of asking forgiveness, or refraining, up to him; the Prophet (s) said, 'I have been given the choice, and I made it', meaning [the choice] to ask forgiveness, as reported by al-Bukhārī. If you ask forgiveness for them seventy times, God will not forgive them: it is said that the 'seventy' is intended to express [by hyperbole] a great frequency of asking forgiveness. In [the Sahīh of] al-Bukhārī there is a hadīth [which states]: 'If I was sure that were I to ask more than seventy times, God would forgive [them], I would have done so'. It is also said, however, that the very number [seventy] is actually meant, on account of this other hadīth of his: 'I shall ask more than seventy times', whereupon it was made clear to him [the Prophet] that the matter regarding forgiveness had been concluded by the verse, [Q. 63:6] Alike it will be regarding them: whether you ask forgiveness for them or you do not ask forgiveness for them [God will not forgive them]; that is because they disbelieved in God and His Messenger; and God does not guide the wicked folk.

[9:81]

Those who were left behind, from [the journey to] Tabūk, rejoiced at remaining behind the Messenger of God, and were averse to striving with their wealth and their lives in the way of God. And they said, that is, they said to one another, 'Do not go forth, do not set off to [join] the fight, in the heat!' Say: 'The fire of Hell is hotter, than Tabūk, and more worthy for them to guard against, by not staying behind, did they but understand', this, they would not have stayed behind.

[9:82]

But let them laugh a little, in this world, and weep much, in the Hereafter, as a requital for what they used to earn (the sentence is predicative of their state, expressed in the form of an imperative).

[9:83]

So if God brings you back, from Tabūk, to a party of them, of those hypocrites who stayed behind in Medina, and they ask leave of you to go forth, with you on some other campaign, say, to them: 'You shall never more go forth with me, and you shall never fight with me against an enemy. You were content to stay behind the first time, so stay behind with those who stay behind', away from [military] campaigns, such as women and children and others.

[9:84]

When the Prophet (s) prayed over [the dead body of 'Abd Allāh] Ibn Ubayy, the following was revealed: And never pray over any one of them when he is dead, nor stand over his grave, at a burial or as a visit; lo! they disbelieved in God and His Messenger, and died while they were wicked, [they died] disbelieving.

[9:85]

And let not their wealth and their children please you; God desires only to chastise them thereby in this world, and that their souls should depart while they are disbelievers.

[9:86]

And when a sūra, that is, a section of the Qur'ān, is revealed, saying: 'Believe in God and strive with His Messenger', the affluent among them ask leave of you, saying, 'Leave us to be with those who sit at home'.

[9:87]

They are content to be with those who stay behind (khawālif is the plural of khālifa, meaning the women who 'stay behind' [takhallafna] at home) and a seal has been set upon their hearts, so they do not understand, [what is] good.

[9:88]

But the Messenger and those who believe with him strive with their wealth and their lives: for them are the good things, in this life and in the Hereafter; those, they are the successful, the triumphant.

[9:89]

God has prepared for them Gardens underneath which rivers flow, to abide therein: that is the supreme triumph.

[9:90]

And those Bedouins who had an excuse (al-mu'adhdhirūn: the original tā' has been assimilated with the dāl, in other words [it would usually be read as] al-mu'tadhirūn, which [itself] is a variant reading), those [of them who were] excused, [came] to the Prophet (s), asking for leave, to stay behind on account of their excuses, and so he gave them leave to do so. And those who lied to God and His Messenger, by feigning belief, [those] hypocrites among the Bedouin, stayed behind, [refraining] from coming to give [their] excuses — a painful chastisement shall befall those of them who disbelieve.

[9:91]

As for the weak, such as the old, and the sick, the blind and the chronically ill, and those who find nothing to expend, for the struggle, no blame, no sin, falls upon them, should they stay away from it, if they remain true to God and to His Messenger, when they stay behind, by not spreading false rumours or impeding [others from joining the struggle], but by [adhering to] obedience. There is no way [of blame], no way of reproach, against those who are virtuous, through such [behaviour]. And God is Forgiving, Merciful, to them, by granting them such leeway [in this matter].

[9:92]

Nor against those who, when they came to you so that you might give them a mount, [to ride] with you on the raid — these were seven men of the Ansār; but it is also said that they were the Banū Muqrin — you having said to them, 'I cannot find [a mount] whereon to mount you' (this [last sentence] is a circumstantial qualifier), turned back (this is the response to the [clause beginning with] idhā, 'when'), that is, they departed, their eyes flowing, pouring, with tears (min al-dam'i: min is explicative) for sorrow that they could not find the means to expend, for the [campaign] struggle.

[9:93]

The way [of blame] is only against those who ask leave of you, to stay behind, when they are rich. They are content to be with those who stay behind and God has set a seal on their hearts, so that they do not know: a similar statement has already been made.

[9:94]

They will make excuses to you, for having stayed behind, when you return to them, from the campaign. Say, to them: 'Do not make excuses; we will never believe you! God has already told us tidings of you, that is, He has already informed us of your [true] status. And God will see your work, and [so will] His Messenger, then you will be returned, through resurrection, to the Knower of the unseen and the visible, meaning [to] God, and He will tell you what you used to do', and requite you for it.

[9:95]

They will swear to you by God, when you turn back, [when] you return, to them, from Tabūk, that they had [genuine] excuses for staying behind, so that you may leave them be, refraining from reproaching them. So leave them be, for they are an abomination, filth, on account of their inner vileness, and their abode shall be Hell, as requital for what they used to earn.

[9:96]

They will swear to you, that you may be satisfied with them; but if you are satisfied with them, God will surely not be satisfied with the wicked folk, that is, with them: your satisfaction is of no avail in the face of the wrath of God.

[9:97]

The Bedouins, the [Arab] nomads, are more intense in unbelief and hypocrisy, than the city-dwellers, on account of their harshness and crude nature and their being too remote to hear the Qur'ān, and are more likely not to know the bounds of what God has revealed to His Messenger, in the way of rulings and [legal] prescriptions; and God is Knower, of His creatures, Wise, in what He does with them.

[9:98]

And of the Bedouins there is he who takes what he expends, in the way of God, as a penalty, as a liability and a [financial] loss, because he does not aspire to be rewarded for it, but expends it out of fear: these were Banū Asad and [Banū] Ghatafān; and awaits for you [evil] turns of fortune, the fortunes of time, for you, that these should turn against you, and so be rid [of you]. Theirs shall be the evil (read as al-sū', or al-saw') turn of fortune, that is, chastisement and destruction shall turn on them, not on you. And God is Hearer, of the sayings of His servants, Knower, of their actions.

[9:99]

And of the Bedouins there is he who believes in God and the Last Day, such as [men from among the tribes of] Juhayna and Muzayna, and takes what he expends, in the way of God, as [pious] offerings to bring [him] nearer to God, and, as a means, to [secure] the prayers, the supplications, of the Messenger, for him. Surely these, the expenditure of such [men], will bring them nearer (read qurubatun or qurbatun), to Him. God will admit them into His mercy, His Paradise. Truly God is Forgiving, to those who obey Him, Merciful, to them.

[9:100]

And the first to lead the way, of the Emigrants and the Helpers, namely, those who were present at [the battle of] Badr, or [it means] all the Companions, and those who follow them, up to the Day of Resurrection, by being virtuous, in deeds, God will be pleased with them, for their obedience of Him, and they will be pleased with Him, for His reward [to them]; and He has prepared for them Gardens — with rivers flowing beneath them (a variant reading adds min [min tahtihā, 'beneath which']) — to abide therein forever: that is

the supreme triumph.

[9:101]

And among those around you, O inhabitants of Medina, of the Bedouins there are hypocrites, such as [the tribes of] Aslam, Ashja' and Ghifār, and among the townspeople of Medina, there are also hypocrites, who are obstinate in hypocrisy, engrossed in it and persisting [in it]. You do not know them — an address to the Prophet (s) — but We know them, and We shall chastise them twice, by disgracing them or having them killed in this world, and by way of punishment in the grave, then they will be returned, in the Hereafter, to a terrible chastisement, namely, the Fire.

[9:102]

And [there are] others (ākharūn is the subject), [another] folk, who have confessed their sins, for having stayed behind (i'tarafū bi-dhunūbihim is an adjectival qualification of it [the subject] and the predicate is [the following, khalatū 'amalan sālihan]) they have mixed a righteous deed, that is, their former [participation in the] struggle, or the their confession of their sins, or otherwise, with another that was bad, which is their having stayed behind. It may be that God will relent to them. Truly God is Forgiving, Merciful: this was revealed regarding Abū Lubāba and a group of men who tied themselves to the walls of the mosque after they heard what had been revealed regarding those who stayed behind; they swore that only the Prophet (s) would untie them, which he did when this [verse] was revealed.

[9:103]

Take of their wealth some alms, to purify them and to cleanse them thereby, of their sins; he thus took a third of their wealth and gave it away as charity; and pray for them, that is, supplicate for them; truly your prayers are a comfort, a mercy, for them: it is also said [to mean] reassurance [for them], that their repentance has been accepted. And God is Hearer, Knower.

[9:104]

Do they not know that God is He Who accepts repentance from His servants and takes, accepts, the voluntary alms, and that God is He Who is the Relenting, to His servants, by accepting their repentance, and the Merciful?, to them (the interrogative is intended as an affirmative [statement] and is meant to incite them to [offer] repentance and charity).

[9:105]

And say, to them, or to people [in general]: 'Act, as you will, for God will surely see your actions, and [so will] His Messenger and the believers, and you will be returned, through resurrection, to the Knower of the unseen and the visible, that is, [to] God, and He will tell you what you used to do', and so requite you for it.

[9:106]

And [there are] others, from among those who stayed behind, who are deferred (read murja'ūna or murjawna), whose repentance is delayed, to God's command, concerning them, according to His will, whether He chastises them, by causing them to die without [their having made any] repentance, or relents to them; and God is Knower, of His creatures, Wise, in what He does with them. These [others mentioned] are the three, who will be mentioned afterwards: Murāra b. al-Rabī', Ka'b b. Mālik and Hilāl b. Umayya. They stayed behind out of laziness and their inclination for peace and quiet, not out of hypocrisy. Unlike the others, however, they did not excuse themselves before the Prophet (s), and so the matter regarding them was suspended for fifty days, during which time people avoided them, until it was later revealed that God had relented to them.

[9:107]

And, among them, those who have chosen a mosque — these were twelve men from among the hypocrites — by way of harm, to cause distress for those of the mosque of Qubā', and disbelief, since they built it on the orders of the monk Abū 'Āmir, as a sanctuary for him, so that whoever comes from his side may stay there: he had gone to the Byzantine Emperor (qaysar) to bring troops to fight against the Prophet (s), and to cause division among the believers, who pray in the mosque of Qubā', by having some of these pray in their [the hypocrites'] mosque, and as an outpost, an observation post, for those who waged war against God and His Messenger before, that is, before it was built — meaning the above-mentioned Abū 'Āmir — they will swear: 'We desired nothing, by building it, but, to do, good', by way of kindness towards the poor in times of [heavy] rain or [extreme] heat and in order to provide [a place of worship] for the Muslims; and God bears witness that they are truly liars, in this [claim of theirs]. They had asked the Prophet (s) to perform prayers in it, and so the following was revealed:

[9:108]

Never stand, [never] perform prayer, there: and so he sent a group of men to destroy and burn it, and in its place they left a refuse pit where decaying cadavers would be dumped. A mosque which was founded, one whose foundations were built, upon piety from the first day, constructed the day you arrived in Medina (dār al-hijra) — this was the mosque of Qubā', as mentioned in Bukhārī — is worthier, than that [other one], for you to stand, to perform prayer, therein; in it are men, namely, the Ansār, who love to purify themselves; and God loves those who purify themselves (muttahhirīn: the original tā' [of mutatahhirūn] has been assimilated with the tā') that is, He will reward them. Ibn Khuzayma reported in his Sahīh [by way of an isnād] from ['Uwaym] b. Sā'ida that: 'The Prophet (s) came to them at the mosque of Qubā' and said, "God, exalted be He, has praised handsomely the way you purify yourselves in the story about your mosque, so what is this purification which you perform?" They said, "By God, O Messenger of God, all that we know is that we used to have Jews in our vicinity and they used to wash their behinds after defecation, and so we began to wash in the way they did"'. According to one hadīth reported by al-Bazzār [they said]: 'We use stones [to scrape off remnants] and follow this with water'; to which he [the Prophet] said, 'That is the way [for proper purification]. Let this be your way'.

[9:109]

Is he who founded his building upon fear of God and, in hope of, beatitude, from Him, better, or he who founded his building upon the brink, the edge, of a bank, an overhang, that is crumbling, about to collapse (read juruf or jurf) so that it toppled with him, so that it collapsed [taking] with it the one who built it, into the fire of Hell?: [this is] an excellent similitude for building upon that which constitutes the opposite of fear of God and [for] what it leads to; the interrogative is meant as an affirmative: in other words, the former is the better, which is the likeness of the [building of the] mosque of Qubā', while the latter is the likeness of the mosque of 'harm' (masjid al-dirār). And God guides not the evildoing folk.

[9:110]

The buildings which they have built will never cease to be a misgiving, a point of doubt, in their hearts unless their hearts are cut, torn, to pieces, such that they die; and God is Knower, of His creatures, Wise, in what He does with them.

[9:111]

Indeed God has purchased from the believers their lives and their possessions, that they expend it in obedience of Him — for example by striving in His way — so that theirs will be [the reward of] Paradise: they shall fight in the way of God and they shall kill and be killed (this sentence is independent and constitutes an explication of the [above-mentioned] 'purchase'; a variant reading has the passive verb come first [sc. fa-yuqtalūna wa-yaqtulūn, 'they shall be killed and shall kill'], meaning that some of them are killed while those who remain, fight on); that is a promise which is binding (both [wa'dan, 'promise', and haqqan, 'binding'] are verbal nouns, and are in the accusative on account of their omitted [implicit] verbs) upon Him in the Torah and the Gospel and the Qur'ān; and who fulfils his covenant better than God?, that is, no one is better in fulfilling it. Rejoice then (there is a shift from the third [to second] person here) in this bargain of

yours which you have made, for that, bargain, is the supreme triumph, the one that secures the ultimate goal.

[9:112]

Those who repent (al-tā'ibūna is in the nominative as a laudative, the subject being implicit), from idolatry and hypocrisy, those who worship, who devote their worship sincerely to God, those who give praise, to Him in every state, those who fast, those who bow, those who prostrate themselves, that is, those who perform prayers, those who enjoin decency and forbid to indecency, those who maintain God's bounds, His rulings, by implementing them, and give good tidings to the believers, of Paradise.

[9:113]

The following was revealed regarding the Prophet (s) asking forgiveness for his uncle Abū Tālib, and some of the Companions asking forgiveness for their idolatrous parents: It is not for the Prophet, and those who believe, to ask forgiveness for the idolaters, even though they be kinsmen, relatives, after it has become clear to them that they are inhabitants of the Hell-fire, for having died as disbelievers.

[9:114]

Abraham's prayer for the forgiveness of his father was only because of a promise he had made to him, when he said to him, I will ask my Lord forgiveness for you [Q. 19:47], in the hope that he would submit [to God]; but when it became clear to him that he was an enemy of God, upon his death as an disbeliever, he declared himself innocent of him, and refrained from asking forgiveness for him; truly Abraham was soft of heart, making frequent entreaty and supplication [to God], forbearing, enduring harm patiently.

[9:115]

And God would never send a people astray after He had guided them, to Islam, until He had made clear to them that which they should be wary of, in the way of deeds, but when they are not wary of it, then they deserve to be sent astray. Surely God is Knower of all things, including who deserves to be sent astray, or to be guided.

[9:116]

Surely to God belongs the kingdom of the heavens and of the earth. He gives life and He makes to die; and you do not have, O mankind, besides God, that is, other than Him, any protector, to preserve you from Him, or helper, to defend you against His hurt.

[9:117]

God has truly relented, that is, He has [truly] perpetuated His relenting, to the Prophet and the Emigrants and the Helpers who followed him in the hour of hardship, that is, during the time of this [hardship], which was their predicament during the raid at Tabūk, where two men would share a single date, ten men would take turns on one camel, and where the heat became so intense that they resorted to drinking filth; after the hearts of a party of them had almost deviated (read either as tazīghu or yazīghu), [had almost] inclined away from following him, in favour of staying behind due to the hardship that afflicted them, then He relented to them, by making them steadfast. Truly He is Gentle, Merciful to them.

[9:118]

And, He relented, to the three who were left behind, [formerly denied] His relenting to them, for the same reason [as those mentioned above], when the earth was straitened for them, for all its breadth, that is, despite its vastness, so they could find no place wherein to feel secure, and their souls, that is, their hearts, were straitened for them, because of the anxiety and their [sense of] alienation resulting from the delay of God's relenting to them [with mercy], such that they [their souls] could not find happiness or solace; until

they thought, they were certain, that (read the softened an) there is no refuge from God except in Him. Then He turned [relenting] to them, He made them successful in finding repentance, that they might also turn [in repentance]. Truly God is the Relenting, the Merciful.

[9:119]

O you who believe, fear God, by refraining from [acts of] disobedience to Him, and be with those who are truthful, in [their] faith and covenants, by adhering to sincerity.

[9:120]

It is not for the people of Medina and for the Bedouins [who dwell] around them to stay behind God's Messenger, when he sets out on a campaign, and to prefer their lives to his life, by guarding them against hardships which he [the Prophet] is content [to suffer] himself (this statement is a prohibition expressed as a predicate); that, prohibition against staying behind, is because neither thirst nor toil nor hunger afflicts them in the way of God, nor tread they any tread (mawti'an is a verbal noun, meaning wat'an) that enrages the disbelievers, nor gain any gain from the enemy, of God, be it through slaughter, capture or plunder, but a righteous deed is therefore recorded for them, that they may be rewarded for it. Truly God does not leave the wage of the virtuous to go to waste, that is, the wage of those [mentioned], rather He rewards them.

[9:121]

Nor expend they, therein [in the way of God], any sum, small, even if it be a single date, or great, nor do they cross a valley, during a [campaign] march, but it is recorded for them, as a righteous deed, that God may reward them the best of what they used to do, that is, the [due] reward thereof.

[9:122]

When the Prophet (s) was about to dispatch a raiding party — after they [certain Muslims] had been reproached for staying behind — all of them went forth, and so the following was revealed: It is not for the believers to go forth, on a raid, altogether: why should not a party, a group, of every section, of every tribe, of them go forth, while the others remain behind, so that they, those who remain behind, may become learned in religion and that they may warn their folk when they return to them, from the raid, by teaching them some of the rulings which they have come to learn, so that they may beware? of God's punishment, by adhering to His commands and prohibitions. Ibn 'Abbās said that this [verse] is specifically [intended] for raiding parties, while the previous one is [specifically] to prohibit any individual staying behind when the Prophet (s) sets out [on a campaign].

[9:123]

O you who believe, fight those of the disbelievers who are near to you, that is, the nearest, followed by the next nearest of them, and let them find harshness in you, that is, severity, in other words, be harsh with them, and know that God is with the pious, helping and granting [them] victory.

[9:124]

And whenever a sūra, of the Qur'ān, is revealed, there are some of them, that is, the hypocrites, who say, to their companions, mockingly: 'Which of you has this increased in faith?', and God says: As for those who believe, it has increased them in faith, because they accept that it is true, and they rejoice, because of it.

[9:125]

But as for those in whose hearts is sickness, a weakness of faith, it only adds abomination to their abomination, that is, [it only adds] disbelief to their disbelief, since they disbelieve in it, and they die while they were disbelievers.

[9:126]

Do they not see, that is, the hypocrites ([in which case] read a-wa-lā yarawna; or if read a-wa-lā tarawna, 'do you, O believers, not see') that they are tested, afflicted, every year once or twice?, with drought and diseases. Still they do not repent, of their hypocrisy, nor do they remember, [nor] do they heed admonition.

[9:127]

And whenever a sūra is revealed, wherein is mention of them, and the Prophet (s) recites it, they look at one another, desiring to flee, and saying: 'Will anyone see you?', if you get up [and flee]?, and so if no one can see them they get up [and leave], otherwise they stay put. Then they turn away, persisting in their disbelief. God turns their hearts away, from guidance, because they are a folk who do not understand, the truth, for they do not reflect [on it].

[9:128]

Verily there has come to you a messenger from among yourselves, that is, one of you — Muhammad (s) — for whom it is grievous, hard, that you should suffer, that is, your suffering, your experiencing hardship and encountering harm [is hard on him]; who is full of concern for you, that you should be rightly guided; to the believers full of pity, profoundly compassionate, merciful, desiring good for them.

[9:129]

So if they turn away, [refraining] from believing in you, say: 'God suffices me. There is no god except Him. Upon Him I rely, in Him have I put my trust, and in none other, and He is the Lord of the Tremendous Throne' (al-'arsh al-azīm), the kursī, which is singled out for mention because it is the greatest of all things created. Al-Hākim reported in al-Mustadrak [by way of an isnād] from Ubayy b. Ka'b that he [Ubayy] said: 'The last verse to be revealed was [from], Verily there has come to you a messenger… to the end of the sūra' [sc. Q. 9:128-129].
Meccan, except for verses 40, 94, 95 and 96, which are Medinese; it consists of 109 or 110 verses, and was revealed after [sūrat] al-Isrā'.

(Yûnus)

[10:1]

Alif lām rā': God knows best what He means by these [letters]. Those, namely, these signs, are the signs of the wise Book, that is, the Qur'ān (the genitive annexation [āyāt al-kitāb] has the meaning of min [sc. min āyāti'l-kitāb, 'from among the verses of the Book']), which has been made clear.

[10:2]

Is it for the people, the people of Mecca (this interrogative is meant as a disavowal; the preposition [li-, 'for'] and its dependent genitive noun [al-nās, 'the people'] constitute a circumstantial qualifier of His saying): a wonder ('ajaban: read in the accusative as a predicate of kāna; or if read in the nominative ['ajabun] as its subject: its predicate, which is also its subject if read according to the former [accusative] reading, is [the following, an awhaynā]) that We have inspired a man from among them, Muhammad (s), [saying] (an, 'that', is explicative): 'Warn, threaten, the people, the disbelievers, with chastisement, and give good tidings to those who believe that they have a prior, a preceding, [promise of] truth with their Lord'?, that is a [preceding] fair reward, in return for the deeds they have sent forward. The disbelievers say, 'Truly this, Qur'ān that comprises all of that [mentioned], is manifest sorcery': a variant reading [for la-sihrun] has la-sāhirun, 'a sorcerer', where it is the Prophet (s) to whom they are referring [as being 'a manifest sorcerer'].

[10:3]

Truly your Lord is God Who created the heavens and the earth in six days, of the days of this world, that is,

in the same measure [of time], since there was no sun or moon then: had He willed He could have created them in an instant, but the reason for His not having done so is that He wanted to teach His creatures to be circumspect; then He presided upon the Throne, a presiding befitting of Him, directing affairs, among creatures. There is no (mā min indicates a relative clause) intercessor, to intercede for anyone, save after His permission: a refutation of their saying, 'The idols intercede for us!'; that, Creator and Director, is God, your Lord, so worship Him, affirm His Oneness. Will you not remember? (tadhakkarūna: the original tā' [of tatadhakkarūna] has been assimilated with the dhāl).

[10:4]

To Him, exalted be He, is the return of all of you: God's promise, in truth (both [wa'da and haqqan] are verbal nouns, and in the accusative because of the verbs implicit in them). Truly He (read innahu as a new sentence, or annahu with an implied lām [sc. li-annahu, 'Because He'] originates creation, that is, He began it by originating [it], then recreates it, through resurrection, that He may requite, reward, those who believe and perform righteous deeds, justly. And those who disbelieve, for them will be a draught of boiling water and a painful chastisement because they disbelieved.

[10:5]

He it is Who made the sun a radiance, that is, emitting light, and the moon a light, and determined it, with respect to its movement, in stations: 28 stations in 28 nights every month, becoming concealed for two nights when a particular month has 30 days, or [concealed] for one night, when it has 29 days, so that you might know, thereby, the number of the years and the reckoning. God did not create that, which is mentioned, save in truth, not in vain, exalted be He above such things. He details (read yufassilu or nufassilu, 'We detail') the signs for a people who know, who reflect.

[10:6]

Truly in the alternation of night and day, in [their] coming and going, increasing and diminishing, and [in] what God has created in the heavens, of angels, sun, moon, stars and other things, and, in, the earth, of animals, mountains, seas, rivers, trees, and other things, there are signs, indications of His power, exalted be He, for a people who fear, Him, and so believe: He singles these out for mention because they are the ones to benefit from them [such signs].

[10:7]

Truly those who do not expect to encounter Us, through resurrection, and are content with the life of this world, instead of [the life] the Hereafter, since they reject [the truth of] it, and feel reassured, feel secure, in it, and those who are heedless of Our signs, [of] the proofs of Our Oneness, neglecting to ponder them,

[10:8]

those, their abode will be the Fire because of what they used to earn, in the way of [practising] idolatry and [performing] acts of disobedience.

[10:9]

Truly those who believe and perform righteous deeds, their Lord will guide them, He will lead them, through their faith, in Him, by appointing for them a light with which they will be able to find their way on the Day of Resurrection. Rivers will flow beneath them in the Gardens of Bliss,

[10:10]

their prayer therein, their request for what they desire in Paradise will be to say: 'Glory be to You, O God!', so that, lo!, what they request they find before them; and their greeting, between them, therein will be: 'Peace.' And their final prayer will be: 'Praise be to God, Lord of the Worlds'.

[10:11]

When the idolaters sought to hasten [their] chastisement, the following was revealed: And if God should hasten for mankind evil as they would hasten good, their term [of life] would already have been concluded for them (read as the passive, with nominative ajaluhum [sc. la-qudiya ajaluhum]; or read as the active with accusative ajalahum [sc. la-qadā ajalahum, 'He would have already concluded their term']), by His destroying them, but He gives them respite. But We leave those, who do not expect to encounter Us, to wander blindly in their insolence, hesistant and perplexed.

[10:12]

If misfortune, illness or poverty, should befall a, disbelieving, man, he calls upon Us on his side, that is, lying down, or sitting or standing, in other words, in every state; but when We have relieved him of his misfortune, he passes on, in his unbelief, as if (ka-an is softened, its subject omitted, in other words [read as] ka-annahu) he had never called upon Us because of a misfortune that befell him. So, in the same way that supplication during misfortune and abstention [from supplication] in times of comfort were adorned for him, is adorned for the prodigal, the idolaters, that which they do.

[10:13]

And indeed We have destroyed generations, communities, before you, O people of Mecca, when they did evil, by way of idolatry, and, indeed, their messengers brought them clear proofs, indicating their truthfulness; but they would not believe (wa-mā kānū li-yu'minū: this is a supplement to zalamū, 'they did evil'). So, just as We destroyed those, We shall requite the sinning, the unbelieving, folk.

[10:14]

Then We made you, O people of Mecca, successors (khalā'if is the plural of khalīfa) in the earth after them, that We might behold how you would behave, in it, and whether you would take heed from their example and believe in Our messengers.

[10:15]

And when Our clear, manifest (bayyināt is a circumstantial qualifier), verses, [from] the Qur'ān, are recited to them, those who do not expect to encounter Us, those who do not fear the Resurrection, say, 'Bring a Qur'ān other than this, one in which our gods are not denigrated, or change it', of your own accord. Say, to them: 'It is not for me to change it of my own accord. I only follow that which is revealed to me. Truly I fear, if I should disobey my Lord, by changing it, the chastisement of a dreadful day', that is, the Day of Resurrection.

[10:16]

Say: 'If God had willed I would not have recited it to you, nor would He have made it known to you, [nor] would He have made you aware of it (the lā [of wa-lā adrākum] is for negation, and is a supplement to what preceded; a variant reading has the lām [sc. la-adrākum, 'He would have made it known to you'] as the response to the [conditional] law, 'if', in other words, He would have made it known to you by the tongue of someone other than myself). For I have already dwelt among you a [whole] lifetime, of forty years, before this [Qur'ān], not relating to you anything [of the sort], so will you not understand?', that this [Qur'ān] is not from myself?

[10:17]

And who, that is, no one, does greater evil than he who invents a lie against God, by ascribing a partner to Him, or denies His signs?, [denies] the Qur'ān. Surely, it is that, the sinners, the idolaters, shall not prosper, they shall [never] find happiness.

[10:18]

And they worship, besides God, that is, other than Him, that which can neither hurt them, should they not worship it, nor profit them, if they do worship it — and these are the idols; and they say, of them: 'These are our intercessors with God'. Say, to them: 'Would you tell, would you inform, God of what He does not know in the heavens or in the earth?' (the interrogative is meant as a disavowal), for if He had a partner, He [Himself] would know it, since nothing can be hidden from Him. Glory be to Him!, in [affirmation of] His transcendence, and High be He exalted above what they associate! with Him.

[10:19]

Mankind was but one community, following one religion, that is submission [to the One God], from the time of Adam to the time of Noah; but it is also said [that this was the case] from the time of Abraham to that of 'Amr b. Luhayy; then they differed, some of them remaining firmly [upon belief in One God], while others disbelieved. And had it not been for a word that had already preceded from your Lord, [to the effect] that requital would be deferred until the Day of Resurrection, it would have been decided between them, that is, [between] mankind, in this life, regarding that over which they differed, in religion, by the disbelievers being punished.

[10:20]

And they, the people of Mecca, say, 'Why has a sign not been sent down on him, on Muhammad (s), from his Lord?', as was the case with [previous] prophets, in the way of a she-camel, a staff or a [glowing] hand. Then say, to them: 'The Unseen, that which is concealed from servants, in other words, its affair, belongs only to God, and it is from this [Unseen] that signs come forth; therefore He alone can bring them forth: mine is only to covey the Message. So wait, for the chastisement, if you do not believe. I am waiting with you'.

[10:21]

And when We made people, that is, the disbelievers of Mecca, taste of mercy, [of] rain and fertility, after adversity, misery and drought, that had afflicted them, behold! they have some plot concerning Our signs, in the way of mockery and denial. Say, to them: 'God is swifter at plotting, at requiting; surely Our, guardian, messengers are writing down that which you are plotting' (tamkurūn, is also read yamkurūn, 'they are plotting').

[10:22]

He it is Who conveys you (yusayyirukum: a variant reading has yanshurukum) across the land and the sea, until when you are in ships and they sail with them (there is a shift of address from second [to third] person) with a fair, gentle, breeze and they rejoice therein, there comes upon them a stormy wind, blowing violently, destroying everything, and waves come on them from every side, and they think that they are overwhelmed, that is, [that] they shall perish, they call upon God, secure in their faith, their supplication, only to Him: 'If (la-in: the lām is for oaths) You deliver us from these, terrors, we shall verily be of the thankful', [of those] who affirm [Your] Oneness.

[10:23]

Yet when He has delivered them, behold! they are insolent in the earth wrongfully, by associating others with God. O mankind, your insolence, wrongdoing, is only against yourselves, since the sin thereof shall fall against them; it is [but], the enjoyment of the life of this world, which you will enjoy for a short while, then to Us is your return, after death, and We shall inform you of what you used to do, and then requite you for it (a variant reading [for nominative matā'u] has accusative matā'a, 'an enjoyment', in other words [read as with an omitted verb such as] tatamatta'ūna, '[one which] you shall enjoy').

[10:24]

The likeness, the description, of the life of this world is only as water, rain, which We send down from the heaven, then the plants of the earth mingle with it, [they mingle] because of it, attaching themselves one to another, whereof mankind eat, [plants] such as wheat and barley and so on, and cattle [eat], of pasture, until, when the earth has taken on its ornaments, its splendour of plants, and has adorned itself, with flowers (izzayyanat, 'adorned itself', is originally tazayyanat, but the tā' has been substituted with the zāy and assimilated with it) and its inhabitants think that they are masters of it, fully capable of harvesting its fruits, Our command, Our decree or Our chastisement, comes upon it by night or day, and We make it, that is, its crops, as reaped corn, like that which has been reaped with sickles, as though (ka-an is softened, in other words [read it as] ka-annahā) the previous day it had not flourished, [as though] it never were. Thus do We detail, [do] We make clear, the signs for a people who reflect.

[10:25]

And God summons to the Abode of Peace, that is, [the Abode] of security, which is Paradise, by summoning [people] to faith, and He guides whomever He wills, that he be guided, to a straight path, the religion of Islam.

[10:26]

For those who do good, by having faith, is the fairest reward, Paradise, and more, which is to contemplate God, exalted be He, as [reported] in a hadīth by Muslim [in his Sahīh]; neither dust, soot, nor ignominy, grief, shall overcome, envelop, their faces. Those, they are the inhabitants of Paradise: therein they will abide.

[10:27]

And for those (wa'lladhīna is a supplement to li'lladhīna ahsanū, 'for those who do good', so [understand it as] wa-li'lladhīna, 'and for those') who earn evil deeds, by practising idolatry, [there shall be] the requital of an evil deed by the like thereof; ignominy shall overcome them — they have no protector, no defender, against God — as if their faces had been covered with, cloaked [in], strips of darkest night (read qita'an, as the plural of qit'a; or qit'an, meaning juz'an, 'a part'). Those, they are the inhabitants of the Fire: therein they will abide.

[10:28]

And, mention, the day on which We shall gather them, that is, creation, all together, then We shall say to those who associated others [with God]: 'In your place! (makānakum is in the accusative because ilzamū, 'adhere to', is implied [sc. ilzamū makānakum]). You (antum: this emphasises the [second person plural] subject concealed in the implied verb [ilzamū], and allows for the supplement [that follows]:) and your associates!', that is, the idols. Then We shall make a separation, We shall distinguish, between them, and the believers, as [is stated] in the verse, wa'mtāzū'l-yawma ayyuhā'l-mujrimūn, 'Now be separate, you sinners, upon this day!' [Q. 36:59]; and their associates will say, to them: 'It was not us that you were worshipping (mā [of mā-kuntum, 'you were not …'] is for negation; the direct object [iyyānā, 'us'] precedes the verb in order [to accord] with the end-rhyme [of the Qur'ānic verse];

[10:29]

God suffices as a witness between us and you, that indeed (in is softened, so [read as] innā) we were unaware of your worship'.

[10:30]

There, that is, on that day, every soul shall experience (tablū derives from balwā, 'a trial'; a variant reading has tatlū, 'it shall recite', derived from tilāwa, 'recitation') what it did before, [what] it offered in the way of

deeds, and they shall be returned to God, their rightful, [their] established, everlasting, Lord, and that which they were inventing, [of lies] against Him, in the way of associates, shall fail them, shall be absent [before them].

[10:31]

Say, to them: 'Who provides for you, rain, out of the heaven, and, plants [out of], the earth, or Who owns hearing, meaning the ability to make hear, that is, the creation of this [faculty], and sight, and Who brings forth the living from the dead and brings forth the dead from the living, and Who directs affairs?', between creatures? They will surely say, 'It is He, God.' Then say, to them: 'Will you not then fear?', Him, and believe?

[10:32]

That, Doer of all these things, then is God, your true, established, Lord: so what is there, after truth, except error? (the interrogative is meant as an affirmative, in other words, there is nothing after it [truth] other than that [error]; thus he who mistakes the truth, which is the worship of God, has fallen into error). How then are you turned away, from faith, despite the proofs having been established?

[10:33]

Thus, just as those are turned away from faith so, the Word of your Lord is justified concerning those who are wicked, [those who] disbelieve, and this [Word] is [either] the verse, [Q. 32:13]'Verily I shall fill Hell [with jinn and mankind, together]', or it is [the following:] that they do not believe.

[10:34]

Say: 'Is there of those whom you associate [with God] one that originates creation, then recreated it?' Say: 'God originates creation, then recreates it. How then are you deviated?', turned away from worshipping Him, despite proof having been established.

[10:35]

Say: 'Is there of those whom you associate [with God] one that guides to the truth?', by [means of] setting up [definitive] arguments and creating guidance. Say: 'God guides to the truth; is One Who guides to the truth — and this is God — more deserving of being followed, or one who does not guide, [one who] is not [himself] guided, unless he is guided?, more deserving of being followed? (the interrogative is meant as an affirmation and a rebuke, in other words, the former is more deserving). So what is wrong with you, how do you judge?', [how do you make] this corrupt judgement, one where what does not deserve to be followed is followed?

[10:36]

And most of them, in worshipping idols, follow nothing but conjecture, since they imitate their fathers therein; truly conjecture avails nothing against truth, when what is sought is knowledge. Surely God is Knower of what they do, and will requite them for it.

[10:37]

And this Qur'ān is not such as could ever be produced, that is, [it could not be] a fabrication, [by anyone] besides God; but it is, revealed [as], a confirmation of what is before it, of Scriptures, and a detailing of the Book, a exposition of the rulings and other matters which God has prescribed — wherein is no doubt, no uncertainty — from the Lord of the Worlds (min rabbi'l-'ālamīn is semantically connected to tasdīqa, 'a confirmation', or to an omitted unzila, 'revealed'; a variant reading [for accusative tasdīqa] has the nominative tasdīqu and nominative tafsīlu, 'a detailing', [for the accusative tafsīla] by [reading] an implied huwa, 'it is').

[10:38]

Or do they say, ‘He has invented it’?, Muhammad (s) has invented it. Say: ‘Then bring a sūra like it, in terms of the clarity and the rhetorical excellence of its language, by way of invention, for you are eloquent speakers of Arabic like me; and call upon whom you can, for help in this [matter], besides God, that is, other than Him, if you are truthful’, in [saying] that this is an invention. But they were not able to do this.

[10:39]

God, exalted be He, says: Nay, but they denied that, the knowledge whereof they did not comprehend, that is, [they denied] the Qur’ān and did not reflected upon it; and whereof the interpretation, the consequence of the threats [made] therein, has not yet come to them. So, in the same [manner of] denial, those who were before them denied, their messengers. Behold then what was the consequence for the evildoers!, for denying the messengers, in other words, [behold] how their affair was concluded, by their being destroyed. In a similar manner, We shall destroy these [people].

[10:40]

And of them, that is, [of] the people of Mecca, are some who believe in it, God being aware of this in their case, and some who would never believe therein. And your Lord knows very well the corrupters: this is a threat for them.

[10:41]

If they deny you, then say, to them: ‘Unto me is my work, and to you your work, that is, for each there will be a [due] requital of his deeds; you are innocent of what I do, and I am innocent of what you do’: this was abrogated by the ‘sword’ verse [Q. 9:5].

[10:42]

And of them are some who listen to you, when you recite the Qur’ān. But will you make the deaf to hear — He likens them [the Meccan disbelievers] to these [the deaf] because they are not able to benefit from what is recited to them — even though, with their deafness, they do not understand?, [even though they do not] reflect?

[10:43]

And of them are some who look toward you. But will you guide the blind, even though they do not see? — He likens them [the Meccan disbelievers] to these [the blind] because they fail to be guided, nay, [they are] much worse [since God says]: It is not the eyes that are blind, but blind are the hearts within the breasts [Q. 22:46].

[10:44]

Verily God does not wrong mankind in any way, but mankind wrong themselves.

[10:45]

And on the day when He shall gather them, it is, as if they had not tarried, in this world, or in the grave, but an hour of the day, because of the terror of what they see (the comparative sentence is a circumstantial qualifier referring to the [third person] pronoun); recognising one another, knowing one another, upon their being resurrected, but thereafter the recognition ceases on account of the severity of the terrors (the [last] sentence is either an implied circumstantial qualifier or one connected to the adverbial qualifier [yawma, ‘on the day’]); those will verily have lost who denied the encounter with God, through resurrection, for they were not guided.

[10:46]

And whether (wa-immā: the nūn of the conditional particle in has been assimiliated with the extra mā) We show you something of that which We promise them, of chastisement, during your lifetime (the response to the conditional statement has been omitted, in other words [understand it as being] fa-dhāka, 'then so shall it be'), or We take you [to Us], before punishing them, to Us they shall return, and God, moreover, is Witness, Aware, of what they do, in the way of their denials and disbelief, and so will chastise them with the severest punishment.

[10:47]

And for every community, of the communities [of this world], there is a messenger. And when their messenger comes, to them, and they deny him, judgement is passed between them justly, fairly, such that they are punished and the messenger, and all those who accepted his truthfulness, are delivered; and they are not wronged, by being punished for no crime: similarly, We shall deal with these [disbelievers of your community].

[10:48]

And they say: 'When will this promise, of chastisement, come to pass, if you are truthful, about it?'

[10:49]

Say: 'I have no power to, avert, hurt, from, myself, or to, bring, benefit, except as God might will, to give me power over: so how could I possess the power to bring about the chastisement? For every community there is an appointed time, a fixed period until they perish. When their time comes, they cannot put it off, they will not miss it, by a single hour, nor bring it forward, [nor] overtake it'.

[10:50]

Say: 'Have you considered?, [Say] inform me: If His, God's, chastisement comes upon you by night or day, what, part, is there of it, that is, [of] the chastisement, that the sinners, the idolaters, seek to hasten? (an overt noun [al-mujrimūn, 'the sinners'] has replaced the [second person, 'you'] pronominalisation. The interrogative sentence is the response to the conditional, as [in the case where] you might say, 'If I come to you, what would you give me?'; the intention here is to provoke terror [in them], in other words: how awful is that which they seek to hasten!)

[10:51]

Is it [only] then, when it has come to pass, [when] it has befallen you, that you will believe therein?, that is, in God, or [it means] in the chastisement, when it has come down (the [use of] hamza [in a-thumma, 'is it then'] is to deny [the possibility of] deferrment [of chastisement], in other words, it [your belief] will not be accepted from you [in that instance] and it will be said to you: Now, do you believe, when [until now] you have been hastening it on?', in mockery [of it].

[10:52]

Then will it be said to those who were evildoers: 'Taste the everlasting chastisement!, that is, the one in which you shall abide. Are you, you are not, requited for anything but, the requital of, what you used to earn?'

[10:53]

And they ask you to tell, to inform, them, 'Is it true?', that which you promise us in the way of chastisement and resurrection? Say: 'Aye, indeed, by my Lord! Verily it is true and you cannot escape', [you cannot] elude

the chastisement.

[10:54]

And if each soul that has done wrong, [that] has disbelieved, had all that is in the earth, of riches, it would offer it as ransom, against chastisement on the Day of Resurrection; and they will feel remorse within them, for having neglected faith, when they see the chastisement, their leaders keep it [their remorse] secret from the weak ones whom they had led astray, fearing reproach, but it has been decided justly between them, [between] all creatures, and they are not wronged, in anything.

[10:55]

Why, surely to God belongs all that is in the heavens and the earth. Why, surely God's promise, of resurrection and requital, is true, [is] fixed, but most of them, people, do not know, this.

[10:56]

He gives life and makes to die, and to Him you shall be returned, in the Hereafter, and He shall requite you for your deeds.

[10:57]

O people, that is, inhabitants of Mecca, there has come to you an admonition from your Lord, a Book which contains [mention] of that which is [permissible] for you and that which is enjoined on you, and this [Book] is the Qur'ān; and a healing, a cure, for what is in the breasts, of corrupt beliefs and uncertainties, and a guidance, from error, and a mercy for those who believe, in it.

[10:58]

Say: 'In the bounty of God, [that is] Islam, and in His mercy, the Qur'ān, in that, bounty and mercy, let them rejoice: it is better than what they hoard', in this world (read yajmaʿūn, 'they hoard', and tajmaʿūn, 'you hoard').

[10:59]

Say: 'Have you considered, inform me, what provision God has revealed, has created, for you, how you have made some of it unlawful and some lawful?', as in the case of [the camels called] al-Bahīra or al-Sā'iba, and carrion. Say: 'Has God given you permission, to make that lawful or unlawful? No! Or do you, nay [you], invent lies concerning God?', by attributing that to Him.

[10:60]

And what do they suppose, those who invent lies concerning God, [will happen to them] on the Day of Resurrection?: do they reckon that He will not chastise them? No! Truly God is Bountiful to mankind, by granting them respite and bestowing graces upon them, but most of them do not give thanks.

[10:61]

And you, O Muhammad (s), are not occupied with any business, any matter, nor do you recite anything regarding it, that is, regarding such a matter — [or it means: nor do you recite anything] from God, by way of the Qur'ān, which He has revealed to you, nor do you perform any action, God is addressing him and his community, but We are witnesses, watchers, over you when you are engaged therein, that is, [in] the action. And not so much as the weight of an atom, [the weight of] the smallest ant, in the earth or in the heaven escapes, is hidden from, your Lord, nor what is less than that or greater, but it is in a clear, a manifest, Book, namely, the Preserved Tablet (al-lawh al-mahfūz).

[10:62]

Assuredly God’s friends, no fear shall befall them, neither shall they grieve, in the Hereafter.

[10:63]

They are, those who believe and fear, God, by observing His commandments and prohibitions.

[10:64]

Theirs are good tidings in the life of this world: in a hadīth verified by al-Hākim this has been explained as [referring to] a propitious vision which an individual might have or [a vision] which another might have of that person; and in the Hereafter: Paradise and reward. There is no changing the Words of God, no failing of His promises; that, mentioned, is the supreme triumph.

[10:65]

And let not what they say, to you, that you have not been sent [as a prophet] or otherwise, grieve you. Truly (inna: indicates a new sentence) power, might, belongs wholly to God. He is the Hearer, of speech, the Knower, of deeds, and will requite them and grant you victory.

[10:66]

Why, surely to God belongs all who are in the heavens and all who are in the earth, as servants, possessions and creatures. Those who call upon, [those who] worship, besides God, that is, other than Him, idols, are not following associates, of His, in reality, exalted be He above this: they are following nothing but conjecture, in this [matter], that is, their supposition that these are gods who intercede for them, and they are only telling lies, in this [matter].

[10:67]

He it is Who made for you the night that you should rest therein, and the day to see: the attribution of sight (ibsār) to ‘the day’ is figurative, since one is able to see during it. Surely in that are signs, indications of His Oneness, exalted be He, for a folk who are able to hear, hearing [in such a way so as] to reflect and be admonished.

[10:68]

They, that is, the Jews and the Christians, and those who claim that the angels are the daughters of God, say, ‘God has taken [to Him] a son’. God, exalted be He, says to them: Glory be to Him!, [in affirmation of] His transcending having offspring. He is Independent, [without need] of anyone, for only he who has need of a child would desire [to have] one. To Him belongs all that is in the heavens and all that is in the earth, as possessions, creatures and servants. You have no warrant, [no] proof, for this, that you say. Do you say about God what you do not know? (an interrogative meant as a rebuke).

[10:69]

Say: ‘Truly those who invent lies concerning God, by attributing offspring to Him, shall not prosper’, they shall not find happiness.

[10:70]

Theirs will be, enjoyment, [only] a little, in this world, which they will enjoy for the duration of their lives, then to Us is their return, at death, then We shall make them taste terrible chastisement, after death, because they used to disbelieve.

[10:71]

And recite, O Muhammad (s), to them, that is, [to] the Meccan disbelievers, the story, the tale, of Noah (Nūhin is substituted by [the following, idh qāla]) when he said to his people, 'O my people, if my sojourn, my stay among you, is too great [to bear], is a hardship, for you, as is my reminding you, my admonishing you, by the signs of God, in God have I put my trust; so decide upon your course of action, resolve upon what you will do to me, together with your associates (wa-shurakā'akum: the wāw [wa-] means here 'with'), then let not your decision be a secret between you, concealed, nay, manifest it and proclaim it to me; then implement it against me, carry out what you desire, and do not put it off, [do not] give me respite, for I am not concerned by you.

[10:72]

But if you turn away, from my reminding [you], I have not asked you for any wage, any reward for it, so turn [and go] away: my wage, my reward, falls only on God, and I have been commanded to be of those who submit [to God]'.

[10:73]

But they denied him, so We saved him and those with him in the Ark, and made them, that is, those with him, successors, in the earth, and We drowned those who denied Our signs, by [unleashing] the Flood. Behold then the nature of the consequence for those who had been warned!, in that they were destroyed: likewise We deal with those who deny.

[10:74]

Then, after him, that is, [after] Noah, We sent messengers to their people, such as Abraham, Hūd and Sālih, and they brought them clear proofs, miracles, but it was not for them to believe in that which they had denied before, that is, before the sending of messengers to them. Thus do We seal, stamp [upon], the hearts of the transgressors — so that they cannot accept faith — in the same way that We sealed the hearts of those [before].

[10:75]

Then, after them, We sent Moses and Aaron to Pharaoh and his council, that is, his folk, with Our, nine, signs, but they were disdainful, to believe in them, and were a sinful folk.

[10:76]

So, when the Truth came to them from Us, they said, 'Surely this is manifest sorcery', [sorcery that is] clear and evident.

[10:77]

Moses said, 'Do you say [so] of the Truth when it has come to you, that it is sorcery? Is this sorcery?, when the one who has brought it has indeed prospered and has invalidated the sorcery of the sorcerers? Now sorcerers do not prosper' (the interrogative in both instances is meant as a disavowal).

[10:78]

They said, 'Have you come to us to divert us, to turn us away, from what we found our fathers following, and that yours both might be the greatness, the kingship, in the land, the land of Egypt? We will not believe you two'.

[10:79]

And Pharaoh said, 'Bring me every cunning sorcerer', [every] individual excelling in the art of sorcery.

[10:80]

And when the sorcerers came, Moses said to them, after they had said to him, Either you cast, or we shall be the casters! [Q. 7:115]: 'Cast your cast!'

[10:81]

Then, when they had cast, their ropes and staffs, Moses said, 'What (mā is interrogative and the subject, its predicate being [the following, ji'tum bihi]) have you brought? Sorcery? (ā'l-sihru [a-al-sihru] is a substitute [for the predicate ji'tum bihi, 'have you brought']; a variant reading has al-sihru with a single hamza, making it predicative, in which case mā is the relative particle of the subject) Verily God will bring it to nothing, He will efface it. Truly God does not make right the work of those who do corruption.

[10:82]

And God will vindicate, He will establish and make prevail, the Truth by His words, by His promises, however much the sinners be averse'.

[10:83]

But with Moses, none believed save a few descendants, a party, of, the children of, his, that is, Pharaoh's, folk, out of fear of Pharaoh and their council, that he [Pharaoh] might persecute them, turn them away from his [Moses's] religion by torturing them; and truly Pharaoh was despotic, arrogant, in the land, the land of Egypt, and truly he was of the prodigal, [of] those who transgress the bounds by claiming to be Lords.

[10:84]

And Moses said, 'O my people, if you have believed in God then put your trust in Him, if you have [truly] submitted [to Him]'.

[10:85]

So they said, 'In God we have put our trust. Our Lord, make us not a [cause of] temptation for the evildoing folk, that is, do not make them prevail over us, lest they then think that they are upon the right path and so end up succumbing to [the] temptation [of thinking that they are upon the right path] because of us;

[10:86]

and deliver us by Your mercy from the unbelieving folk'.

[10:87]

And We inspired Moses and his brother [saying]: 'Appoint houses for your people in Egypt and make your houses oratories, places in which to perform prayers, so that you might be secure from fear — for Pharaoh had prohibited them from performing prayers — and establish, fulfil, worship; and give good tidings to the believers', of victory and Paradise.

[10:88]

And Moses said, 'Our Lord, You have indeed given Pharaoh and his council splendour and riches in the life of this world. Our Lord, You have given them this, that they may lead [people] astray, as a consequence thereof, from Your way, [from] Your religion. Our Lord, obliterate, transform, their riches and harden their hearts, stamp upon them and shackle [them], so that they do not believe until they see the painful chastisement': he [Moses] invoked God against them and Aaron said 'Amen' at the end of his invocation.

[10:89]

He, [God] exalted be He, said, 'Your prayer has been answered: thus their riches were transformed into stones and Pharaoh did not believe until he was about to drown. So the two of you remain upright, with the Message and the Call until such time as chastisement befalls them, and do not follow the way of those who have no knowledge', when they seek to hasten on My judgement — it is reported that he [Moses] remained [alive] a further forty years thereafter.

[10:90]

And We brought the Children of Israel across the sea; and Pharaoh pursued them, he caught up with them, together with his hosts, in insolence and transgression (baghyan wa-'adwan: these constitute the [direct] object denoting reason), until, when the [fate of] drowning overtook him, he said, 'I believe that (annahu is [to be understood as] bi-annahu; a variant reading has innahu, 'truly it is …' indicating a new sentence) there is no god save Him in whom the Children of Israel believe, and I am of those who submit [to Him]': he reiterated this [his submission to God] so that it might be accepted from him, but it was not; and Gabriel thrust mud from the sea into his mouth, lest [God's] mercy embrace him. And he [Gabriel] said to him:

[10:91]

'Now, do you believe, when hitherto you have disobeyed and been of those who do corruption?, on account of your being astray and your leading [others] astray, away from belief.

[10:92]

But this day We shall save you, We shall bring you out of the sea, in your body, your lifeless corpse, that you may be, for those after you a sign, a lesson, that they might come to know your servitude and not venture upon deeds like yours. According to Ibn 'Abbās, some of the Children of Israel doubted his death and so he was brought out [of the sea] for them to see. And truly most people, that is, the people of Mecca, are heedless of Our signs', not learning the lesson therefrom.

[10:93]

And verily We appointed for the Children of Israel an excellent abode, a noble [place of] residence, namely, Syria and Egypt, and We provided them with good things; and they did not differ, such that some believed while others disbelieved, until the knowledge came to them. Truly your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

[10:94]

So, if you, O Muhammad (s), are in doubt concerning what We have revealed to you, of stories — hypothetically speaking — then question those who read the Scripture, the Torah, before you, for it is confirmed [therein] with them and they can inform you of its truth. The Prophet (s) said, 'I have no doubt, nor will I question'. Verily the Truth from your Lord has come to you; so do not be of the waverers, [of] those who have doubts about it.

[10:95]

And do not be of those who deny God's signs and so be of the losers.

[10:96]

Truly those against whom your Lord's Word, of chastisement, is justified, [against whom] it is due, will not believe,

[10:97]

though every sign come to them, until they see the painful chastisement, at which time it [their belief] will be of no use to them.

[10:98]

If only there had been one town — meaning its inhabitants — that believed, before chastisement befell it, and profited by its belief — except for the people of Jonah: when they believed, after seeing a portent of the chastisement, for they did not wait [to believe] until it came to pass, We removed from upon them the chastisement of degradation in the life of this world and We gave them comfort for a while, until the conclusion of their terms [of life].

[10:99]

And if your Lord willed, all who are in the earth would have believed together. Would you then compel people, to do what God did not will that they do, until they are believers? No!

[10:100]

And it is not for any soul to believe save by the permission of God, by His will, and He causes abomination, chastisement, to fall upon those who have no understanding, [those who do not] reflect upon God's signs.

[10:101]

Say, to the disbelievers of Mecca: 'Behold what is in the heavens and in the earth!', of signs indicating God's Oneness, exalted be He. But signs and warners (nudhur is the plural of nadhīr, that is, messengers) do not avail a folk who will not believe, according to God's knowledge, in other words, these [signs and warners] will not benefit them.

[10:102]

What do they await, when they deny you, but the like of the days of those who passed away before them?, of communities, that is, the like of chastisements that befell them. Say: 'Then await, this: I shall indeed be with you among the waiting'.

[10:103]

Then We shall deliver (nunajjī: the imperfect tense is [being used] to narrate a past situation) Our messengers and the believers, from the chastisement. In like manner, to [that] deliverance, it is incumbent upon Us to deliver the believers, the Prophet (s) and his Companions, when [the time comes for] chastising the idolaters.

[10:104]

Say: 'O people, that is, O people of Mecca, if you are in doubt of my religion, [and] whether it is true, then [know that] I do not worship those whom you worship besides God, that is, [worshipping] other than Him — namely, idols — for you have doubts concerning God; but I worship God Who will take you to Him, [Who] will seize your souls, and I have been commanded to be of the believers.

[10:105]

And, it has been said to me: "Set your purpose for religion, as a hanīf, inclining towards it, and do not be of the idolaters;

[10:106]

and do not call upon, [do not] worship, besides God, that which can neither profit you, should you worship it, nor hurt you, should you not worship it; for if you do, this, hypothetically speaking, then you will surely be of the evildoers.

[10:107]

And if God afflicts you, smites you, with some hurt, such as impoverishment or illness, there is none who can remove it save Him; and if He desires good for you, there is none who can repel His bounty, that [bounty] which He has intended for you. He strikes with it, that is, with [such] good, whomever He will of His servants." He is the Forgiving, the Merciful'.

[10:108]

Say: 'O people, that is, people of Mecca, the Truth has come to you from your Lord. So whoever is guided, is guided only for the sake of his own soul, since the reward of his being guided will be his, and whoever errs, errs only against it, since the evil consequence of his erring shall befall [only] it [his soul]. And I am not a guardian over you', that I might then compel you to [accept] guidance.

[10:109]

And follow what is revealed to you, from your Lord, and endure [patiently], the Call and their hurting [you], until God give judgement, concerning them, by giving His command, and He is the Best of Judges, the fairest of them: he [the Prophet] endured patiently until God judged that the idolaters be fought and that the People of the Scripture pay the jizya-tax.
Meccan, except for verses 12, 17, and 114, which are Medinese; it consists of 123 verses, and was revealed after Yūnus.

(Hûd)

[11:1]

Alif lām rā': God knows best what He means by these [letters]; this is, a Book whose verses have been set clear, through marvellous arrangement and wonderful meanings, and then detailed, expounded, through rulings, stories and admonitions, from One Wise, Informed, that is, [from] God.

[11:2]

[Saying:] 'Worship none but God. Truly I am to you a warner from Him, of chastisement, if you disbelieve, and a bearer of good tidings', of reward, if you believe.

[11:3]

And [bidding you]: 'Ask forgiveness of your Lord, for [your] idolatry, then repent, return, to Him, through [acts of] obedience, and He will give you, in this world, fair enjoyment, in the way of pleasant living and abundant provision, until a time appointed, namely, death, and He will give, in the Hereafter, every person of merit, in deed, [the due for] his merit, his reward. But if you turn away (tawallaw: one of the two tā' letters [of tatawallaw] has been omitted), in other words, if you object, I fear for you the chastisement of an awful day, namely, the Day of Resurrection.

[11:4]

Unto God is your return, and He has power over all things', including reward and chastisement.

[11:5]

As reported by al-Bukhārī [by way of an isnād] from Ibn ʿAbbās, the following was revealed regarding those who were embarrassed to withdraw [to relieve nature] or to have sexual intercourse [without their clothes] and become exposed to the heaven. It is also said: [that it was revealed] regarding the hypocrites: Lo!, they fold up their breasts that they may hide from Him, that is, [from] God; lo! the moment they cover themselves with their garments, wrapping themselves up therewith, He, God, exalted be He, knows what they keep hidden and what they proclaim, and so their hiding is to no avail. Truly He knows what is in the breasts [of men], that is, what is in the hearts.

[11:6]

And there is not (wa-mā min: min is extra) a creature (dābba is that [creature] which treads [dabba]) in the earth but the sustenance thereof rests on God, [sustenance] which He has undertaken [to provide], out of His bounty, exalted be He. And He knows its habitation, its dwelling-place in this world — or in the loins — and its repository, after death, or in the womb. All, that which is mentioned, is in a manifest, a clear, Book, which is the Preserved Tablet (al-lawh al-mahfūz).

[11:7]

And He it is Who created the heavens and the earth in six days, the first of which was Sunday and the last, Friday — and His Throne, before creating them, was upon the water, borne by the winds — that He might try you (li-yabluwakum is semantically connected to khalaqa, ʿHe [Who] created'), in other words, He created them and all that is beneficial and good for you in them, in order to test you: which of you is best in conduct, that is, [which of you] is most obedient to God. And if you were to say, O Muhammad (s), to them: ʿTruly you shall be raised again after death', those who disbelieve will say, ʿThis, Qur'ān that speaks of resurrection — or, [this] that you are saying — is nothing but manifest, clear, sorcery' (sihrun: a variant reading has sāhirun, ʿsorcerer', in which case the reference is to the Prophet (s).

[11:8]

And if we postpone the chastisement for them until, the arrival of, a reckoned time, [reckoned] moments, they will surely say, in mockery: ʿWhat is detaining it?', what is preventing it from being sent down? God, exalted be He, says: Verily on the day when it comes to them, it cannot be averted, warded off, from them, and that, chastisement, which they derided shall surround them, [it] shall come down upon them.

[11:9]

And if We cause, the disbelieving, man to taste some mercy from Us, [such as] wealth and [good] health, and then wrest it from him, lo! he is despairing, having lost hope of God's mercy, ungrateful, intensely ungrateful to Him.

[11:10]

But if We cause him to taste prosperity after some misery, [such as] impoverishment and hardship, that had befallen him, assuredly he will say, ʿThe ills, the afflictions, have gone from me', when he had not anticipated that they would go away; yet still he does not give thanks for this; lo!, he is exultant, wanton, boastful, to people of what he has been given;

[11:11]

save, but, those who endure, misery, [patiently] and perform righteous deeds, during times of comfort; theirs will be forgiveness and a great reward, which is Paradise.

[11:12]

Perhaps, O Muhammad (s), you might [think to] leave out some of what is revealed to you, such that you do not convey it to them, for they do not take it seriously, and that your breast should be straitened by it, by

reciting it to them, because they say, 'Why has a treasure not been sent down for him, or an angel not come with him?', to confirm his sincerity, as we had requested? You are but a warner, and yours is only to convey [the Message], not to produce what they have requested; and God is Guardian over all things, He is Preserver [of all things], so He will requite them [accordingly].

[11:13]

Or do they say, 'He has invented it'?, that is, the Qur'ān. Say: 'Then bring ten sūras the like thereof, in terms of clarity and rhetorical excellence, invented, for you are Arabs who speak [Arabic] eloquently, like myself — he challenged them to these [ten sūras] first, and then to one sūra — and call, in order [for them] to assist you, upon whom you can beside God, that is, [on] other than Him, if you are truthful', about it [the Qur'ān] being an invention of lies.

[11:14]

Then, if they, that is, those on whom you call for assistance, do not answer you, know, this address is to the idolaters, that it has been revealed, enwrapped, only in God's knowledge, not as an invention of lies against Him, and that (an is softened, in other words [understand it as] annahu) there is no god save Him. Will you then submit?, after this definitive argument; in other words: 'Submit!'

[11:15]

He who desires the life of this world and its adornment, by persisting in idolatry — it is said that this was [revealed] regarding the dissimulators — We shall repay them their deeds, that is, the requital of any good that they did, such as charity or kindness to kin, in it, by giving them abundant provision, and therein, that is, in this world, they shall not be defrauded, they shall [not] be made to suffer diminution in anything.

[11:16]

Those are they for whom there is nothing in the Hereafter but the Fire; what they contrive will have failed, [will] be invalid, therein, that is, in the Hereafter, and will not be rewarded, and useless is that which they used to do.

[11:17]

Is he who relies on a clear proof, a clear statement, from his Lord, meaning the Prophet (s), or the believers; it [the proof] being the Qur'ān, [a clear proof] which is followed by a witness, to it of its veracity [as being], from Him, that is, from God; he [the witness] being Gabriel, and before it, [before] the Qur'ān, was the Book of Moses, the Torah, also a witness to it, as an example and a mercy? (imāman wa-rahmatan is a circumstantial qualifier) [is such a person] like one who is not so? No! Those, that is, the ones who rely on a clear proof, they believe in it, that is, in the Qur'ān, and so for them will be Paradise; but he who disbelieves in it of the partisans, [namely] all the disbelievers, the Fire shall be his appointed place. So do not be in doubt, in uncertainty, concerning it, concerning the Qur'ān. Truly it is the Truth from your Lord, but most of mankind, that is, the people of Mecca, do not believe.

[11:18]

And who, that is, none, does greater wrong than he who invents a lie concerning God?, by ascribing to Him partner and child. Those, they shall be brought before their Lord, on the Day of Resurrection, amid [the rest of] creation, and the witnesses (ashhād is the plural of shāhid) namely, the angels, who will bear witness that the messengers conveyed [the Message] and that the disbelievers denied [them], will say, 'These are they who lied concerning their Lord'. Surely the curse of God is upon the wrong-doers, the idolaters;

[11:19]

they who bar [people] from God's way, [from] the religion of Islam, desiring [to have] it, seeking that the

way be, crooked; and in the Hereafter they (hum, ‘they’, is [reiterated] for emphasis) are disbelievers.

[11:20]

Such will not escape, God, in the earth and, beside God, other than Him, they [can] have no allies, [no] helpers to protect them against His chastisement. For them the chastisement will be double, for their having led others astray. They could not hear, the truth, nor did they use to see, it; that is to say, because of their extreme aversion to it, it is as though they did not have the [physical] capacity for it.

[11:21]

Such are they who have lost their souls, for their journey’s end shall be to the Fire, made everlasting for them; and that which they used to invent, [of lies] concerning God, in the way of claiming [that He has] a partner, has failed them, is absent [before them].

[11:22]

Without doubt, verily, they will be the greatest losers in the Hereafter.

[11:23]

Truly those who believe and perform righteous deeds and humble themselves, [who] are at peace and feel reassured, or [who] repent, before their Lord: such will be the inhabitants of Paradise, abiding therein.

[11:24]

The likeness, the description, of the two parties, the disbelievers and the believers, is as the blind and the deaf, this being the likeness of the disbeliever, and the one who sees and the one who hears, this being the likeness of the believer, are they equal in likeness? No! Will you not then remember? (tadhakkarūn: the original tā’ [of tatadhakkarūn] has been assimilated with the dhāl) [will you not then] be admonished?

[11:25]

And verily We sent Noah to his people [and he said]: ‘I am (annī: a variant reading has innī, in which case ‘he said’ has been omitted) for you a clear warner, one whose warning is plain.

[11:26]

That, you worship none but God. Lo! I fear for you, should you worship other than Him, the chastisement of a painful day’, painful in this world and in the Hereafter.

[11:27]

The council, the respected elders, of his people who disbelieved, said: ‘We see you but a mortal like us, and you have no merit over us, and we see not that any follow you save the vilest among us, the riffraff among us, such as the weavers and the shoemakers, [through] rash opinion (bādiya’l-ra’ya: read with hamza or without [in both cases]), in other words, impulsively, without thinking you over (it [bādiya’l-ra’ya] is in the accusative because it is an adverbial clause, that is to say: at the time that their opinion first came into being). We do not see that you have any merit over us, for which you would deserve our following you; nay, we deem you liars’, with regard to your claim to [be bringing] a Message: they [the disbelievers] included his folk with him in their address [to him].

[11:28]

He said, ‘O my people, have you considered: — inform me — if I am [acting] upon a clear proof, a clear statement, from my Lord and He has given me mercy — prophethood — from Him, and it has been

obscured, concealed, from you ('amiyat, 'obscured', a variant reading has the passive 'ummiyat), can we compel you to it, are we [able] to force you to accept it, while you are averse to it? We are not able to do that.

[11:29]

And O my people, I do not ask of you any wealth, which you should give me, for this, for conveying the Message. My wage, my reward, falls only upon God and I will not drive away those who believe, as you have commanded me; they shall surely meet their Lord, at the Resurrection, and He will requite them and exact vengeance for them from those who wronged them and drove them away. But I see you are a people who are ignorant, of the consequence of your affair.

[11:30]

And O my people, who would help, [who would] defend, me against God, that is, [against] His chastisement, if I drive them away?, in other words, there is none to help me. Will you not then remember? (tadhakkarūn: the original second tā' [in tatadhakkarūn] has been assimilated with the dhāl), [will you not then] be admonished?

[11:31]

And I do not say to you, "I possess the treasure houses of God" nor, "I have knowledge of the Unseen"; nor do I say, "I am an angel", nay, I am human like you. Nor do I say to those whom your eyes scorn that God will not give them any good — God knows best what is in their souls, [in] their hearts. Lo! if I were to say this, then indeed I would be of the evildoers'.

[11:32]

They said, 'O Noah, you have disputed with us and disputed with us at length, so bring upon us that wherewith you are threatening us, in the way of chastisement, if you are of the truthful'.

[11:33]

He said, 'Only God will bring it upon you, if He wills, to hasten it on for you, for the decision is His, not mine; and you cannot escape Him, elude God.

[11:34]

And my counsel will not benefit you if I desire to counsel you when God desires to keep you astray (the response to the conditional is indicated by wa-lā yanfa'ukum nushī, 'and my counsel will not benefit you'). He is your Lord and to Him you will be brought back'.

[11:35]

God, exalted be He, says: Or do they, the disbelievers of Mecca, say, 'He has invented it'?, Muhammad (s) has invented the Qur'ān? Say: 'If I have invented it, then my crime will be upon me, my sin [will be upon me], that is, the punishment for it; and I am innocent of what you commit', of crime, when you attribute invention to me.

[11:36]

And it was revealed to Noah that: 'None of your people will believe except he who has already believed. Do not be distressed, grieved, because of what they do, in the way of idolatry. So, he [Noah] invoked God against them with the words: My Lord, leave not [one of the disbelievers] upon the earth [Q. 71:26]. God responded to this invocation of his and said:

[11:37]

Build the Ark, the ship, under Our eyes, under Our watch and protection, and by Our inspiration, [by] Our command, and do not address Me concerning those who have done evil, [those who] have disbelieved, [by asking] that I should refrain from destroying them; lo! they shall be drowned'.

[11:38]

And he was building the Ark (yasna' is narrating a past state [in the present tense]) and whenever a council, a group, of his people passed him, they scoffed at him, mocked him. He said, 'Though you scoff at us, yet we scoff at you, even as you scoff, when we are saved, while you drown;

[11:39]

and you shall know to whom (man introduces the relative clause which constitutes the direct object of the [action of] 'knowing') will come a chastisement degrading him, and upon whom an enduring, an everlasting, chastisement will fall'.

[11:40]

Such that when (hattā represents the objective for [the action of] 'building') Our command came, for their destruction, and the, baker's, oven gushed forth, with water — this was the sign for Noah — We said, 'Load therein, in the ship, of every kind, [of every] male and female, that is, of every species of these two, two, a male and a female (ithnayn constitutes the direct object). According to the story, God gathered for Noah all the beasts of prey and birds and other [animals]; he [Noah] would go through every species [to select them] with his hands, and his right hand would fall upon a male and the left upon a female, whereupon he would take them aboard the ship; and your family — that is, his wife and children — save those against whom the Word has already gone forth, from among them, that they be destroyed: this was his wife and his son Canaan, in contrast with Shem, Ham and Japheth, whom he took aboard together with their three wives, and those who believe'. And none but a few believed with him: it is said that these were six men and their wives; it is also said that the number of all those aboard the ship was eighty, half of whom were men and the other half, women.

[11:41]

And he, Noah, said, 'Embark therein! In the Name of God be its course and its mooring (read majrāhā and marsāhā, or mujrāhā and mursāhā, both being verbal nouns, meaning, the length of its course and where it docks, in other words, the entire journey). Truly my Lord is Forgiving, Merciful', for He did not destroy us.

[11:42]

And it sailed with them amid waves like mountains, in terms of their height and size, and Noah called out to his son, Canaan, who was standing away, from the ship, 'O my son, embark with us and do not be with the disbelievers!'

[11:43]

He said, 'I shall take refuge in a mountain that will protect me, preserve me, from the water'. Said he, 'This day there is none that can protect from God's command, [from] His chastisement, except — but — him on whom He, God, has mercy', he will be protected. God, exalted be He, says: And the waves came between them, so he was among the drowned.

[11:44]

And it was said, 'O earth, swallow your waters, that have sprung forth from you — and it reabsorbed it [all] except for what came down from the sky and formed rivers and seas — and O heaven, abate!', withhold the

rain, and it did. And the waters subsided, decreased. And the affair was accomplished, the matter of the destruction of Noah's people was complete, and it settled, [and] the ship came to rest, upon al-Jūdī, a mountain in Mespotamia (al-jazīra), near Mosul; and it was said: 'Away with — perish — the evildoing, the disbelieving, folk!'

[11:45]

And Noah called out to his Lord and said, 'My Lord, lo! my son, Canaan, is of my family, and You promised me that they would be saved, and truly Your promise is the Truth, which never fails, and You are the Most Just of Judges', the most knowledgeable and the fairest of them.

[11:46]

He, [God] exalted be He, said: 'O Noah, lo! he is not of your family, of those [who will be] saved, or of the followers of your religion; lo! it, that is, your asking me to save him, is not a righteous deed, for he is a disbeliever and there is no deliverance for disbelievers ('āmalun ghayru sālihin, 'it is not a righteous deed': a variant reading has 'āmila, the verb, with ghayra in the accusative, in which case the person governing [the verb 'amila] is his son). So do not ask of Me (read either fa-lā tas'alanni, or fa-lā tas'alni) that whereof you have no knowledge, in respect to saving your son. I admonish you lest you be among the ignorant', when you ask about what you do not know.

[11:47]

He said, 'My Lord, I seek refuge in You, from [the sin], that I should ask of You that whereof I have no knowledge. Unless You forgive me, my excess, and have mercy on me I shall be among the losers'.

[11:48]

It was said, 'O Noah, go down, disembark from the ship, in peace, in safety, or with a greeting, from Us and blessings, good things, upon you and upon some communities [that will spring] from those with you, in the ship, that is, from their children and their seed, those who are [and those who will be] the believers. And [there will be other] communities (read umamun), [to spring] from those with you, to whom We shall give enjoyment, in this world, and then a painful chastisement will befall them', in the Hereafter, and these will be the disbelievers.

[11:49]

Those, that is, these verses, containing [stories such as] the story of Noah, are of the tidings of the Unseen, [of] the tales of that which was hidden from you, which We inspire in you, O Muhammad (s). You yourself did not know it, nor did your people [know it] before this, Qur'ān. So be patient, in conveying [the Message] and in [enduring] your people's hurt, as Noah endured. Truly the, praiseworthy, sequel is for those who are God-fearing.

[11:50]

And, We sent, to 'Ād their brother, from the tribe, Hūd. He said, 'O my people, worship God!, affirm His Oneness. You have no god (min ilāhin: min is extra) other than He. You, in your worship of graven images, do but invent, [you do but] invent lies against God.

[11:51]

O my people, I do not ask of you any wage for it, for the affirmation of His Oneness. Lo! my wage falls only upon Him Who originated me, created me. Will you not understand?

[11:52]

And, O my people, ask forgiveness of your Lord, for [your] idolatry, then turn, return, to Him repentant, through obedience; He will release the sky, [He will release] the rain — for they had been denied it — upon you in abundance, with abundant rainfall, and He will add to you strength to your strength, through wealth and children. Do not turn away as sinners', idolaters.

[11:53]

They said, 'O Hūd, you have not brought us any clear proof, [any] evidence for what you say, and we are not going to forsake our gods on [the basis of] your saying, that is, because of what you say, and we are not believers in you.

[11:54]

We say nothing, concerning you, save that one of our gods has possessed you in some evil way', rendering you insane, for your having cursed them, and so you are raving. He said, 'Lo! I call God to bear witness, for me, and you, bear witness also, that I am innocent of what you associate, with Him,

[11:55]

beside Him; so plot against me, devise ways to destroy me, all together, you and your graven images, then give me no respite, grant me [no] reprieve.

[11:56]

Truly I have put my trust in God, my Lord and your Lord; there is no (mā min: min is extra) creature, no living thing that treads upon this earth, but He takes it by the forelock, that is, [but] He is its possessor and subjugator, so that no benefit or harm occurs except by His permission — the forelock is specifically used here because he who is taken by his forelock suffers the ultimate humiliation. Surely my Lord is on a straight path, that is, [on] the way of truth and justice.

[11:57]

And if you turn away (tawallaw: one of the two tā' letters [of tatawallaw] has been omitted), that is, if you object, still I have conveyed to you that wherewith I was sent to you, and my Lord will set in place of you a folk other than you. You cannot injure Him in any way, by your idolatry. Truly My Lord is Preserver, Watcher, over all things'.

[11:58]

And when Our command, Our chastisement, came to pass We delivered Hūd and those who believed with him by a mercy, by guidance, from Us, and We delivered them from a harsh, a severe, chastisement.

[11:59]

And that was 'Ād — [this is] an allusion to their remains; in other words, go forth in the land and look at these [remains]. God then describes their case, saying: they knowingly denied the signs of their Lord and disobeyed His messengers (rusulahu is in the plural, because when a person disobeys a messenger he has [effectively] disobeyed all of them, since they share a common principle in that [Message] with which they come, namely, [the principle of] God's Oneness); and they, that is, the riffraff, followed the command of every rebellious tyrant, [every] leader of theirs who is obstinate with regard to the truth.

[11:60]

And a curse was made to follow them in this world, from people, and on the Day of Resurrection, a curse [will follow them] for all creatures to see. 'Lo! 'Ād disbelieved in, they knowingly denied, their Lord. Lo! away, [far] from God's mercy, with 'Ād, the folk of Hūd!'

[11:61]

And, We sent, to Thamūd their brother, from the tribe, Sālih. He said, 'O my people, worship God!, affirm His Oneness. You have no god other than He. He it is Who produced you, [Who] began your creation, from the earth, by creating your father Adam from it, and has given you to live therein, He has made you inhabitants, living therein; so ask forgiveness of Him, from idolatry, then turn, return, to Him repentant, through [acts of] obedience. Truly my Lord is Near, to His creation by [virtue of] His knowledge, Responsive', to those who ask of Him.

[11:62]

They said, 'O Sālih, you had been one of promise among us, that is to say, we had hoped that you would become [our] chief, before this, that has issued from you. Do you forbid us to worship what our fathers worshipped?, in the way of graven images? Truly we are in grave doubt, [doubt] creating [great] uncertainty, concerning that to which you are calling us', in the way of [affirming] God's Oneness.

[11:63]

He said, 'O my people, have you considered: if I am [acting] upon a clear proof, a [clear] statement, from my Lord, and He has given me from Him mercy, prophethood, who will help me, [who will] defend me, against God, [against] His chastisement, if I disobey Him? You would only be adding, by commanding me to do that, to my loss, [my] misguidance.

[11:64]

And, O my people, this is the she-camel of God, a sign for you (āyatan is a circumstantial qualifier operated by the demonstrative noun [hādhihi, 'this']). Leave her to eat in God's earth and do not cause her any harm, [by] hamstringing [her], lest you be seized by a near chastisement', if you do hamstring her.

[11:65]

But they hamstrung her, Qudār hamstrung her at their command, and he, Sālih, said, 'Enjoy [yourselves], live, in your dwellings for three days, whereafter you will be destroyed. That is a promise that will not be belied'.

[11:66]

So, when Our command came, for their destruction, We delivered Sālih and those who believed with him, they numbered 4000, by a mercy from Us, and, We delivered them, from the ignominy of that day (read yawmi'idhin [if understood] as declinable, or read yawma'idhin on the basis of it [yawm, 'day'] being annexed to an invariable [idhin, 'that'], which is the majority view). Truly your Lord is the Strong, the Mighty, the Victor.

[11:67]

And those who did evil were seized by the Cry, so that they ended up lying lifeless prostrate in their habitations, keeled over their knees, dead,

[11:68]

as if (ka-an had been softened and its subject omitted, in other words [understand it as] ka'annahum) they had not dwelt there, in their dwelling-place: 'Lo! Thamūd disbelieved in their Lord, lo! away with Thamūd!' (this may be read, declined, li-Thamūdan, or left, as indeclinable, li-Thamūda, referring to the district or the tribe).

[11:69]

And verily Our messengers came to Abraham with good tidings, of [the birth of] Isaac and, after him, Jacob. They said, 'Peace!' (salāman is a verbal noun). He said, 'Peace!', be upon you, and did not delay to bring a roasted calf.

[11:70]

And when he saw their hands not reaching to it, he was suspicious of them and conceived, he kept secret in himself, a fear of them. They said, 'Fear not. Lo! we have been sent to the people of Lot', to destroy them.

[11:71]

And his wife, that is, Abraham's wife, Sarah, standing by, serving them, laughed, at the good tiding of their destruction; and so We gave her the good tiding of Isaac, and, after Isaac, of Jacob, his son, whom she would live to see.

[11:72]

She said, 'Woe to me! (yā waylatā is an expression used in [reaction to] a serious matter; the alif [suffixed in waylatā] substitutes for the yā' of the genitive annexation [waylatī, 'my woe']). Shall I bear a child when I am an old woman, 99 years old, and this my husband is an old man?, 100 or 120 years old (shaykhan is in the accusative because it is a circumstantial qualifier, operated by the demonstrative import of dhā, 'this'). Truly this is a strange thing', that a child should be born to such an aged couple.

[11:73]

They said, 'Are you astonished by God's command?, [by] His power? The mercy of God and His blessings be upon you, O, people of the House!, the House of Abraham. Truly He is Praised, Glorious!', Generous.

[11:74]

And when the awe, the fear, departed from Abraham and the good tiding came to him, of a child, he began to plead with Us, pleading with Our messengers, concerning the, matter of the, people of Lot.

[11:75]

Assuredly Abraham was forbearing, long-suffering, imploring, penitent, always returning [to God] in repentance: thus he said to them, 'Would you destroy a town in which there are 300 believers?' They said, 'No'. He said, 'Would you destroy a town in which there are 200 believers?' They said, 'No'. He said, 'Would you destroy a town in which there are 40 believers?' They said, 'No'. He said, 'Would you destroy a town in which there are 14 believers?' They said, 'No'. He said, 'What if there were one believer in it?' They said, 'No'. He said, 'Lot is in it'. They said, 'We know full well who is in it' … to the end [of the narrative].

[11:76]

When he had pleaded with them at length, they said: 'O Abraham, desist from this, pleading. Truly your Lord's command, for their destruction, has gone forth, and truly there will come upon them a chastisement which cannot be repelled'.

[11:77]

And when Our messengers came to Lot, he was distressed, he was grieved on their account, and felt constrained in his power to protect them, because they had handsome faces and were dressed as [visiting] guests, and so he feared for them from his people, and he said, 'This is a distressful, a very difficult, day'.

[11:78]

And his people, when they became aware of them, came to him, running, hastening, towards him — and previously, before they came, they had been committing abominations, namely, penetrative sexual intercourse with men. He, Lot, said, 'O my people! Here are my daughters, marry with them; they are purer for you. So fear God, and do not degrade me, [do not] disgrace me, before my guests. Is there not among you any upright man?', to enjoin decency and forbid indecency?

[11:79]

They said, 'You know full well that we have no right to, no need of, your daughters, and you know well what we desire', in the way of sexual intercourse with men.

[11:80]

He said, 'Would that I had strength, power, to resist you or could resort to some strong support!', [to] some clan that would help me, I would surely fall upon you. So, when the angels saw this,

[11:81]

they said, 'O Lot, truly we are messengers of your Lord. They shall not reach you, with any harm, so travel with your family during a part of the night, and let not one of you turn round, lest they see the terrible predicament that will befall them, except for your wife: (read illā imra'atuka, in the nominative, as a substitute for ahadun; a variant reading has illā imra'ataka, in the accusative, as [her being] an exception among [his] 'family', in other words, do no take her along when you travel) lo! she shall be smitten by that which smites them: it is said that he did not take her along with him; it is also said that she did set out [with them] and turned round, and so exclaimed, 'Woe is my people!', at which point a stone struck her and killed her. When he [Lot] asked them about the time of their destruction, they replied: Truly their tryst is [for] the morning, and when he said, 'I want it to be sooner', they said: is the morning not nigh [enough]?'

[11:82]

So when Our command, for their destruction, came to pass We made their uppermost, that is, their cities, the nethermost — when Gabriel raised them to the sky and dropped them upside down to the earth, and We rained upon them stones of baked clay, clay baked in fire, one after another,

[11:83]

marked, [each one of them] with the name of the person it would strike, with your Lord ('inda rabbik is an adverbial qualifier for these [stones]), and they, the stones — or their lands — are not far from the evildoers, that is, [from] the people of Mecca.

[11:84]

And, We sent, to Midian their brother Shu'ayb. He said, 'O my people, worship God!, affirm His Oneness. You have no god other than He. And diminish not the measure or the weight. I see you in prosperity, [enjoying] a grace which precludes any need for stinting [people]; and I fear for you, should you not believe, the chastisement of a besetting day, [besetting] you, destroying you (the attribution of this term ['besetting'] to 'a day' [as opposed to 'the chastisement'] is figurative, for it [the chastisement] will take place thereupon).

[11:85]

O my people, give full measure and weight, fulfil [the due of] both of these, in justice, and do not defraud people in respect of their goods, do not diminish anything of their due, and do not be degenerate in the land, working corruption, by killing or otherwise ([lā ta'thaū] derives from 'athiya, meaning afsada, 'he

corrupted'; mufsidīn, 'working corruption', is a circumstantial qualifier reiterating the import of the term operating it, taʿthaū, '[do not] be degenerate').

[11:86]

The remainder [which is] from God, that provision of His which remains for you after you have given full measure and weight, is better for you, than fraud, if you are believers; and I am not a guardian over you', a watcher, that I should requite you for your deeds: I was sent only as a warner.

[11:87]

They said, to him mockingly: 'O Shuʿayb, does your [way of] prayer command you, with the obligation [to make sure], that we should leave what our fathers [used to] worship, of idols, or, that we should cease, to do as we will with our goods?, meaning that such a command is an absurdity which no person calling to good would commend. You are indeed the forbearing, the right-guided': they said this in mockery.

[11:88]

He said, 'O my people, have you considered that I might be [acting] upon a clear proof from my Lord and that He has provided me with fair, wholesome, sustenance from Him?, should I then blemish it with what is unlawful, in the way of fraud or stinting? And I do not desire to be inconsistent, and then partake, in what I forbid you, thus committing the same. I desire only to set things right, in your case, by way of [enjoining] justice, so far as I am able. My success, my ability to do this [successfully] and [to enjoin] other acts of obedience, is only with God. In Him I trust and to Him I turn, I return, [repentant].

[11:89]

And, O my people, let not the breach with me, the dispute [you have] with me (shiqāqī, 'the breach with me', is the subject of the verb yajrimannakum, 'make you deserve', in which the [suffixed] pronoun [-kum, 'you'] constitutes the first direct object, the second being [what follows]) make you deserve, earn you [as punishment], that there befall you the like of what befell the people of Noah, or the people of Hūd, or the people of Sālih, in the way of chastisement; and the people of Lot, that is, their dwelling-places or the era in which they were destroyed, are not far away from you, so take heed [of this].

[11:90]

And ask forgiveness of your Lord, then repent to Him. Truly my Lord is Merciful, to believers, Affectionate', loving towards them.

[11:91]

They said, in proclamation of their lack of concern: 'O Shuʿayb, we do not understand much of what you say. Truly we see you are weak, abject, among us, and were it not for your clan, we would have stoned you; for you are not, too, powerful, [too] venerable, for us', to stone, but it is your clan that is powerful.

[11:92]

He said, 'O my people, is my clan more venerable in your sight than God?, such that you refrain from killing me because of them, instead of [your] protecting me for [being the Messenger of] God? And do you put Him, God, behind you, neglected?, rejected, behind your backs, not mindful of Him? Truly my Lord encompasses, in knowledge, what you do, and will requite you.

[11:93]

And, O my people, act according to your ability, your circumstances, lo! I [too] am acting, according to mine. You will soon know upon whom (man is the relative particle introducing the direct object of [the action

of] ‘knowing’) will come the chastisement that will abase him, and who is a liar. And sit in watch, wait for the consequence of your affair: I too will be with you watching’, waiting.

[11:94]

And when Our command came, for their destruction, We delivered Shuʿayb and those who believed with him by a mercy from Us; and the Cry seized those who were evildoers — Gabriel cried at them — and they ended up lying lifeless prostrate in their habitations, keeled over on their knees, dead,

[11:95]

as if (ka-an is softened, in other words [understand it as] ka-annahum) they had never dwelt there: ‘Lo! Away with Midian, just as Thamūd was done away with!’

[11:96]

And verily We sent Moses with Our signs and a clear warrant, a manifest and evident proof,

[11:97]

to Pharaoh and his council; but they followed Pharaoh’s command, and Pharaoh’s command was not right-guided, appropriate.

[11:98]

He will go before his people on the Day of Resurrection, and they will follow him, as they did in this world, and he will lead them, he will admit them, to the Fire — an evil place, it is, for those entering it!

[11:99]

And a curse was made to follow them in this [world], as well as, a curse, on the Day of Resurrection — evil is the assistance offered!, in their case.

[11:100]

That, which is mentioned (dhālika is the subject, the predicate of which [follows]), is [something] of the tidings of the towns, which We relate to you, O Muhammad (s). Some of them, that is, [of] the towns, are standing, only its inhabitants having been destroyed, and some, of them, have been cut down, destroyed together with its inhabitants, such that there are no vestiges thereof, much like crops harvested with sickles.

[11:101]

And We did not wrong them, destroying them for not having committed any sins, but they wronged themselves, through idolatry. Their gods did not avail, defend, them in any way (min shay’in: min is extra), those [gods] upon whom they called, [whom] they worshipped, besides God, that is, other than Him, when the command of your Lord, His chastisement, came; and they [their gods] — through their [the disbelievers’] worship of these [gods], did not increase them in anything but ruin, [but] loss.

[11:102]

Such, like that seizing, is the seizing of your Lord when He seizes the towns, meaning its inhabitants, while they are doing wrong, by way of sins: in other words, nothing can avail them in any way when He seizes them. Truly His seizing is painful, severe. The two Shaykhs [Bukhārī and Muslim] reported [by way of an isnād] from Abū Mūsā al-Ashʿarī that he said, ‘The Prophet (s) said, “God gives [extended] respite to the evildoer, but when He seizes him there is no escape for him”, whereupon the Prophet (s) recited the verse: Such is the seizing of your Lord [Q. 11:102, above]’.

[11:103]

There is indeed in that, which is mentioned of stories, a sign, a lesson, for him who fears the chastisement of the Hereafter: that, in other words, the Day of Resurrection, is a day to which, on which, mankind will be gathered, and that is a day witnessed, witnessed by all creatures.

[11:104]

And We do not defer it but to a term [already] reckoned, [but] to a time predetermined by God.

[11:105]

The day it, that day, comes, no soul shall speak (takallamu: one of the tā' letters [of tatakallamu] has been omitted) except by His permission, exalted be He. Some of them, that is, [some] creatures, will be wretched, and [some], of them, joyous, each having been determined [to be thus] from pre-eternity.

[11:106]

As for those who are damned, according to God's [prior] knowledge, they will be in the Fire; their lot therein will be wailing, which is a loud sound, and sighing, which is a faint sound;

[11:107]

abiding therein for as long as the heavens and the earth endure, that is, [for] the length of the duration of both in this world, except, other than, what your Lord may will, in the way of adding to the duration of these two, such that it [their abiding] becomes indefinite: meaning that they will abide therein forever. Truly your Lord is Doer of what He desires.

[11:108]

And as for those who are fortunate (read saʿidū or suʿidū) they shall be in Paradise, abiding therein for as long as the heavens and the earth endure except, other than, what your Lord may will — as mentioned already [of increasing the duration], which in their case is indicated by His words, an endless bounty, [one not] to be cut off. The interpretation given above seems to be the clear and obvious one, devoid of affectation, but God knows best what it means.

[11:109]

So do not be, O Muhammad (s), in doubt, in uncertainty, concerning what these [folk] worship, of idols: We will indeed chastise them as We did those before them — this is intended as solace for the Prophet (s). They worship only as their fathers worshipped — that is, in the same way — before, and indeed We chastised them; and We shall surely pay them, like those [fathers of theirs], their whole due, their portion of the chastisement, undiminished, that is, in full.

[11:110]

And We verily gave Moses the Scripture, the Torah, but differences arose concerning it, some believing, others denying, just as [is the case] with the Qur'ān; and were it not for a word that went forth from your Lord, to defer the reckoning and the requital for creatures to the Day of Resurrection, the case would have been decided between them, in this world, regarding that over which they differed; and truly they, that is, those who deny it, are in grave doubt concerning it, [doubt] creating [great] uncertainty.

[11:111]

And assuredly (read wa-in or wa-inna) to each, that is, to all creatures, verily (la-mā: the mā is extra and

the lām is in the place of an implied oath or a separator; a variant reading has lammā, with the sense of illā, 'but', making the [preceding] in for negation), your Lord will pay for his works, that is, the requital thereof, in full. Truly He is Aware of what they do, knowing the inner and outer aspects thereof.

[11:112]

So remain upright, acting in accordance with the commandment of your Lord and supplicating Him, as you have been commanded, and, let him also remain upright, he who repents, [who] believes, with you; and do not transgress, [do not] overstep the bounds of God. Truly He sees what you do, and will requite you for it.

[11:113]

And do not incline toward the evildoers, through affection or adulation, or [by showing] satisfaction with their actions, lest the Fire touch, smite, you, and you have, besides God, other than Him, no protectors (min awliyā': min is extra), to guard you from Him; and then you will not be helped, you will [not] be protected from His chastisement.

[11:114]

And establish prayer at the two ends of the day, at first light and before sunset, that is, [pray] in the morning, at noon, and in the afternoon, and in some watches (zulafan is the plural of zulfa), a portion, of the night, that is, at sunset and late evening. Indeed good deeds, such as the five prayers, annul misdeeds, minor sins: this was revealed regarding one who kissed a female stranger and told the Prophet (s) about it, and then asked him, 'Is this [verse true] for me?' and the Prophet said to him, 'It is [so] for every person of my community', as reported by the two Shaykhs [Bukhārī and Muslim]. That is a remembrance for the mindful, an admonition for those who heed them.

[11:115]

And be patient, O Muhammad (s), in [enduring] the harm inflicted [upon you] by your people, or in [performing] prayer, for indeed God does not waste the wage of those who are virtuous, by patiently enduring through [acts of] obedience [to God].

[11:116]

If only there had been among the generations, past communities, before you men possessing a remnant [of good sense], men of religion and virtue, forbidding corruption in the earth (this [statement] is intended to be a negation, in other words, 'there never were such [men] among them'), except, but, a few of those whom (mimman: min is explicative) We delivered from among them, did forbid [corruption] and were thus delivered. But those who did wrong, through corruption and neglecting to forbid, followed that by which they were made profligate, and were sinners.

[11:117]

Yet your Lord would never destroy the towns through injustice, on His part, against them, while their inhabitants were righteous, that is, believers.

[11:118]

Had your Lord willed, He would have made mankind one community, people of one religion, but they continue to differ, in religion,

[11:119]

except those on whom your Lord has mercy, [those] for whom He desires good, and so they do not differ in it — and that is why He created them, that is, [He created] those of difference for that [in other words, so

that they should differ] and those deserving mercy for that [in other words, so that they should receive mercy]. And the Word of your Lord has been fulfilled, namely: 'I will surely fill Hell with jinn and mankind together'.

[11:120]

And all that (kullān is in the accusative because [it is the direct object] of naqussu, 'We relate'; and the nunation compensates for a [missing] genitive annexation), that is, all that is necessary, We relate to you of the accounts of the messengers, that (mā substitutes for kullan, 'all that') with which We might strengthen, reassure, your heart. And in these, accounts, or verses, there has come to you the Truth and an admonition and a reminder to the believers: they are specifically mentioned here because they are the ones to benefit from them, through their belief [in them], in contrast to [the case with] the disbelievers.

[11:121]

And say to those who do not believe: 'Act according to your ability, [according] to your status, we are acting, according to our status — [this is] a threat for them.

[11:122]

And wait, for the consequence of your affair, we are also waiting', for this.

[11:123]

And to God belongs the Unseen of the heavens and the earth, that is, the knowledge of what is concealed within them, and to Him all matters are returned (read active yarji'u, meaning 'return', or passive yurja'u, meaning '[are] returned') and He will exact retribution from those who were disobedient. So worship Him, affirm His Oneness, and rely on Him, trust in Him, for He is sufficient for you, and your Lord is not heedless of what they do, but He defers [dealing with] them until their [appointed] time (a variant reading has ta'malūn, '[what] you do').
Meccan, except for verses 1, 2, 3 and 7, which are Medinese; it consists of 111 verses, and was revealed after sūrat Hūd.

(Yûsuf)

[12:1]

Alif lām rā': God knows best what He means by these [letters]. Those, verses, are the verses of the Book, the Qur'ān (the genitive annexation carries the meaning of [partitive] min, 'from') that makes plain, the one that manifests truth [distinguishing it] from what is falsehood.

[12:2]

We have revealed it as an Arabic Qur'ān, in the language of the Arabs, so that you, O people of Mecca, might understand, comprehend its meaning.

[12:3]

We will relate to you the best of narratives in what We have revealed, in Our revealing, to you this Qur'ān, though (wa-in: in is softened, in other words [understand it as] wa-innahu) prior to it you were of the heedless.

[12:4]

Mention, when Joseph said to his father, Jacob: 'O my father (read yā abati to indicate the omitted yā' of genitive annexation [sc. of yā abī]; or read yā abata to indicate that an alif, originally a yā', has been

omitted) I saw, in my sleep, eleven planets and the sun and the moon, I saw them ([repeated] for emphasis) prostrating themselves before me' (sājidīn: this plural form is used to describe [the act of] 'prostration', which is an attribute associated with rational beings).

[12:5]

He said, 'O my son, do not relate your vision to your brothers, lest they plot against you some plot, [lest] they scheme to kill you, out of envy, knowing that the interpretation [of the dream] is that they represent the [eleven] planets, your mother, the sun and your father, the moon. Truly Satan is to man a manifest foe, [one] of evident enmity.

[12:6]

Thus, in the way that you have seen, will your Lord prefer you, choose you, and teach you the interpretation of events, the interpretation of visions, and perfect His grace upon you, with prophethood, and upon the House of Jacob — [upon] his sons — as He perfected it, with prophethood, formerly on your fathers Abraham and Isaac. Truly your Lord is Knower, of His creatures, Wise', in what He does with them.

[12:7]

Verily in, the tale of, Joseph and his brethren — who were eleven — are signs, lessons, for those who inquire, about their tale.

[12:8]

Mention, when they, that is, [when] some of Joseph's brothers, said, to some of the others: 'Surely Joseph (la-Yūsufu is the subject) and his brother, his full brother Benjamin, are dearer (ahabbu is the predicate) to our father than we are, though we be a [hardy] band, a group. Lo! our father is in plain aberration, in manifest error, for preferring those two to us.

[12:9]

Kill Joseph or cast him away into some land, that is, into some distant land, so that your father might be solely concerned with you, so that he might turn [his attention] to you and not be distracted by anyone else, and that thereafter, that is, after killing Joseph or casting him away, you might be a righteous folk', by repenting.

[12:10]

One of them, namely, Judah, said, 'Do not kill Joseph, but cast him, throw him, into the bottom of a well (ghayābat al-jubb is the darkest recess of a well; a variant reading has the plural [ghayābāt]), so that some caravan might pick him up, if you are to do anything', of what you desire, in the way of separating [Joseph from us]: so content yourselves with this [solution].

[12:11]

They said, 'O father, what is wrong with you that you do not trust us with Joseph? We are indeed his well-wishers, we are indeed only looking out for his best interests.

[12:12]

Send him forth with us tomorrow, to the desert, to frolic and play (read [first person plural] narta' wa-nal'ab, 'that we might frolic and play', or [third person plural] yarta' wa-yal'ab, 'that he might frolic and play'), in other words, so that we might be spirited and roam freely. Surely we shall take good care of him'.

[12:13]

He said, 'Lo! It grieves me that you should go with him, that is, your departure [with him grieves me], because I would be separated from him, and I fear lest the wolf devour him (al-dhi'b here represents the genus, for their land had many wolves in it), while you are heedless of him', distracted [by something else].

[12:14]

They said, 'Truly if (la-in: the lām here is for oaths) the wolf were to devour him, when we are [so hardy] a band, a group, then we indeed are losers!', incapable [of anything]. Thus, he sent him off with them.

[12:15]

So when they went off with him, and agreed, resolved, to put him into the bottom of the well (the response of lammā, 'when', has been omitted, in other words [understand it as being] fa'alū dhālika, 'they did [just] that') by taking off his shirt — after having beaten him, humiliated him and desiring to kill him — and lowering him in a bucket [into the well]. When he reached half-way down the well, they flung him [from the bucket] so that he would [fall and] die, but he fell into the water and took refuge near a rock. They then called to him and he responded, thinking that they had [decided to have] mercy on him. They then wanted to smash his head with a rock, but Judah prevented them. And We revealed to him, in the well, through true revelation (wahy haqīqa) — he was 17 years of age or just under — in order to reassure his heart: 'Truly you shall inform them, after this day, of this affair, [this] deed, of theirs when they are unaware', of [who] you [are] (wa-hum lā yash'urūna is a circumstantial qualifier referring to the action of 'informing').

[12:16]

And they came to their father in the evening, weeping.

[12:17]

They said, 'O father, we went competing, shooting, and left Joseph by our things, our clothes, and the wolf ate him. But you would never believe us, even though we speak the truth', before you, you would still have accused us [of lying] in this story, because of your adoration of Joseph, so how much more so when you think ill of us?

[12:18]

And they came with false blood on his shirt ('alā qamīsihi has the status of an accusative [of the verb], because it is an adverbial qualifier, meaning fawqa [qamīsihi]): they slaughtered a lamb and dabbed it [his shirt] with its blood — but they forgot to tear it [the shirt] — and they said that it was his blood. He, Jacob, said, when he saw that it [the shirt] was undamaged and realised that they were lying: 'Nay, but your souls have beguiled you into something, and so you did it to him. Yet comely patience!, without any anxiety! (fa-sabrun jamīlun is the predicate of a missing subject such as amrī, 'my course]'). And God is the One Whose succour is sought in that [predicament] which you describe', that which you mention of Joseph's affair.

[12:19]

And there came a caravan — travellers going from Midian to Egypt, who stopped near to Joseph's well — and they sent their water-drawer, the one who goes down to the water [source] to draw from it, and he let down his bucket, into the well and Joseph clung to it and he pulled him out, and when he saw him: he said, 'Good news!' (a variant reading [of yā bushrā] has yā bushrāya: this [vocative] call is figurative, in other words [it is to be understood as] 'Come [O good news], now is your time!') 'This is a young boy'. His brothers became aware of this and came to him, and they hid him, that is, they disguised his real status, claiming that he was, as [a piece of] merchandise, by saying, 'This is a slave of ours: he is a runaway'; but Joseph did not say anything, fearing that they might kill him. But God knew well what they were doing.

[12:20]

Then they sold him — they [the caravan] purchased him from them — for a very low, a diminished, price, a handful of dirhams, 20 or 22; for they, that is, his brothers, set small store by him. So the caravan brought him to Egypt, where the one who had bought him sold him for 20 dinars, two pairs of sandals and two robes.

[12:21]

And he of Egypt who purchased him, Potifar, the Court Officer (Qitfīr al-ʿazīz), said to his wife, Zulaikha (Zulaykhā), 'Give him an honourable place, [an honourable] residence with us. Maybe he will be useful to us, or we may adopt him as a son' — for he was chaste. Thus, just as We delivered him from being killed and from the well, and softened the Court Officer's heart for him, We established Joseph in the land, the land of Egypt, until he attained what [status] he attained, that We might teach him the interpretation of events, the interpretation of visions (wa-li-nuʿallimahu min ta'wīli'l-ahādīth is a supplement to an implied [missing part] connected to makkannā, 'We established', in other words, [an implied] li-numallikahu, 'so that We might give him kingship'; or else the wāw [of wa-li-nuʿallimahu, 'that We might teach him'] is [to be understood as being] extra). God's way [always] prevails, exalted be He, nothing being beyond Him, but most people — and they are the disbelievers — do not know, this.

[12:22]

And when he reached his prime — which was at 30 or 33 years of age — We gave him [power of] judgement, wisdom, and knowledge, understanding in [matters of] religion, before his call to prophethood. Thus, just as We rewarded him, We reward those who are virtuous, to [the good] of their souls.

[12:23]

And she, in whose house he was — namely Zulaykhā — attempted to seduce him, that is, she asked him to lie with her, and she closed the doors, of the house. And she said, to him: 'Come!' (hayta laka: the lām [of laka] is for clarification; a variant reading has hīta laka or haytu laka). 'God forbid!', I seek refuge with God from this, he said. 'Truly he, who bought me, is my lord, my master, who has given me an honourable place, [an honourable] residence, and so I cannot betray him with regard to his family. Truly, evildoers, fornicators, never prosper'.

[12:24]

And she certainly desired him, she sought sexual intercourse with him, and he would have desired her [too], he would have sought the same, had it not been that he saw the proof of his Lord: Ibn ʿAbbās said, 'Jacob was made to appear before him, and he struck his [Joseph's] breast, whereupon his [sexual] desire withdrew [from his body] through his fingernails (the response to lawlā, 'had it not been', has been omitted: [understood to be] la-jāmaʿahā, 'he would have lain with her'). So it was, that We made him see the proof, that We might ward off from him evil, betrayal, and lewdness, [the act of] fornication. Truly he was of Our devoted servants, in terms of obedience (mukhlisīn: a variant reading has mukhlasīn, in other words, 'chosen/purified [servants]').

[12:25]

And they raced to the door: Joseph making for it in order to escape, while she, in order to grab hold of him, caught hold of his garment and pulled him towards her, and she tore his shirt from behind, whereupon they encountered her master, her husband, at the door. She, composed herself and then, said, 'What is to be the requital of him who intends evil, [who intends] fornication, against your folk, but that he should be imprisoned, locked up in a jail, or [suffer] a painful chastisement?', by having him beaten.

[12:26]

He, Joseph, said, declaring himself innocent [of the charge]: 'It was she who attempted to seduce me'. And

a witness of her own folk testified, her paternal cousin — it is reported that he was still [a child] in the cradle — and he said: 'If his shirt has been torn from the front, then she speaks the truth, and he is of the liars;

[12:27]

but if his shirt has been torn from behind, then she has lied, and he is of the truthful'.

[12:28]

So when he, her husband, saw that his shirt was torn from behind, he said: 'Indeed this — that is, your saying: 'What is to be the requital of him who intends ...' to the end [of the verse, Q. 12:25] — is of the guile of you, O, women. Verily your guile is great.

[12:29]

Then he said: O, Joseph, ignore this, matter and do not mention it [to anyone], lest it be broadcast; and you, O Zulaykhā, ask forgiveness for your sin: surely you have been of the erring', the sinful; but the tale was reported and became public.

[12:30]

And some of the women in the city, the city of Egypt, said, 'The Court Officer's wife has been seducing her boy, her servant. Indeed he has smitten her heart with love, (hubban is for specification, in other words, '[her] love of him has entered her heart's pericardium (shaghāfa qalbihā), that is, its inner casing). Lo! we see her to be in plain aberration', that is, in error evident, in her love of him.

[12:31]

And when she heard of their machinations, their backbiting of her, she sent for them and prepared for them a repast (muttaka' is food that requires cutting with a knife, since one leans upon it (ittikā'): this [repast] was utruj, 'citron'). She then gave each one of them a knife and said, to Joseph: 'Come out before them!' And when they saw him, they were in awe of, they exalted, him and cut their hands, with the knives, without feeling any pain, because their hearts were so engrossed by Joseph, and they exclaimed: 'God preserve us! — in exaltation of him — This, namely, Joseph, is no human being: this is but a noble angel!', on account of his all-encompassing beauty, which is [a characteristic] not usually found among humankind. In the Sahīh [of al-Bukhārī], it is [reported] that one half of all beauty was given to him.

[12:32]

She, the wife of the Court Officer, said, when she saw what happened to them, 'This is he on whose account, for the love of whom, you blamed me (alladhī lumtunnanī fīhi is an explication of her excuse). Indeed I did attempt to seduce him, but he withheld himself, he refused. Yet if he does not do what I bid him, he verily shall be imprisoned, and verily shall be of those brought low', those abased. The women said to him: 'Obey your mistress!'.

[12:33]

He said, 'My Lord, prison is dearer to me than that to which they are urging me. And if You do not fend off their wiles from me, then I shall tend, I shall incline, towards them and become of the ignorant, the sinful: this is intended as a supplication, which is why God, exalted be He, then says:

[12:34]

So his Lord answered him, his supplication, and He fended off their wiles from him. Truly He is the Hearer, of words, the Knower, of deeds.

[12:35]

Then it seemed, it appeared, [good] to them, after they had seen the signs, indicating Joseph's innocence, that they should imprison him for a while, until such time as people ceased to talk of him. He was thus imprisoned.

[12:36]

And there entered the prison with him two youths, two young men [servants] of the king, one of whom was his cup-bearer, the other, his food-taster. They noticed that he interpreted dreams and so they said, 'Let us try him'. One of them, the cup-bearer, said: 'I dreamed that I was pressing wine', that is, grapes. The other, the food-taster, said: 'I dreamed that I was carrying on my head bread whereof the birds were eating. Tell us, inform us [of], its interpretation, for indeed we see you as being among the virtuous'.

[12:37]

He said, to them both, in order to inform [them] that he knew how to interpret dreams: 'The food, with which you are provided, shall not come to you, while you are asleep, but I shall tell you the interpretation thereof, while you are conscious, before it, the interpretation thereof, comes to you. This is from that which my Lord has taught me — herein is an incitement for them to believe, which he reinforces with the following words: Lo! I have forsaken the creed, the religion, of a folk who do not believe in God and who moreover (hum, 'they' [is repeated] for emphasis) are disbelievers in the Hereafter.

[12:38]

And I follow the creed of my fathers, Abraham and Isaac and Jacob. It never was, right, for us to associate anything (min shay'in: min is extra) with God — on account of our [God-given] immunity [from error]. That, affirmation of [God's] Oneness, is from God's bounty to us and to mankind; but most people — and these are the disbelievers — do not give thanks, to God, and so they associate others with Him.

[12:39]

He [Joseph] then explicitly calls them to faith, saying: O my two fellow-prisoners!, inmates [of the prison]: Are several lords better, or, is, God, the One, the Almighty, better? (an interrogative meant as an affirmative).

[12:40]

You do not worship, apart from Him, that is, other than Him, anything but [mere] names that you have named, that you have named for idols, you and your fathers. God has not revealed any warrant, any definitive argument or proof, regarding them, regarding worship of them. Judgement, decree, belongs only to God, alone. He has commanded that you worship none but Him. That, affirmation of [God's] Oneness, is the upright, the straight, religion, but most people — and these are the disbelievers — do not know, the punishment in which they shall end up, and so they ascribe partners [to God].

[12:41]

O fellow-prisoners! As for one of you, that is, the cup-bearer, he will depart after three [days] and, he shall serve his lord, his master, wine to drink, as usual; and as for the other, he will depart after three [days] and, he will be crucified so that the birds will eat from his head: this is the interpretation of both your dreams. They said, 'We never dreamed a thing!'; he said, decided, concluded, is the matter regarding which you sought opinion', about which you enquired, whether you spoke truthfully or were lying.

[12:42]

Then he said to the one whom he deemed, [whom] he was certain, would be saved of the two — and this

was the cup-bearer: 'Mention me to your lord', your master, and say to him, 'There is a young man in jail who has been wrongly imprisoned'. So he [the cup-bearer] departed, but Satan caused him, that is, the cup-bearer, to forget the mention, of Joseph, before his master, so that he, Joseph, stayed, he remained, in prison for some years: it is said [that he remained] for seven years, or for twelve.

[12:43]

And the king, the king of Egypt — al-Rayyān b. al-Walīd — said, 'I saw in [a dream] seven fat kine being devoured, being swallowed up, by seven lean ones, of kine ('ijāf is the plural of 'ajfā'), and seven green ears of corn and others, that is seven [other] ears of corn, dry, that had wound themselves around the green ones and risen above them. O courtiers! Give me [your] opinion about my vision: expound for me its interpretation, if you can interpret visions', then interpret it for me.

[12:44]

They said, this is, 'A jumble, a mixture, of dreams! And we are not knowledgeable in the interpretation of dreams'.

[12:45]

And he of the two who was released, that is, of the two young men, namely, the cup-bearer, remembering (iddakara: the original tā' [of tadhakkara] has been changed to a dāl and assimilated with the dhāl), after a time, [after] a period of time, the predicament of Joseph, said, 'I will inform you of its interpretation; so send me forth', so they sent him forth and he came to Joseph, and said:

[12:46]

'O, Joseph, O truthful one, one given to truth, give us your opinion concerning seven fat kine that are devoured by seven lean ones, and [concerning] seven green ears of corn and [seven] others dry, that I may return to the people, that is, to the king and his courtiers, so that they might know', its interpretation.

[12:47]

He said, 'You shall sow — that is, [go ahead and] sow — seven years consecutively — and this was the interpretation of the seven fat ones — but that which you reap, leave it in the ear, lest it spoil, except for a little which you eat: thresh it.

[12:48]

Then after that, in other words, after the seven fertile [years], there shall come seven hard, barren and unyielding, years — the interpretation of the seven lean ones — which shall devour what you set aside for them, of grain sown during the fertile years, in other words, you shall eat [all] this during these [seven hard years], all except a little which you have preserved, stored.

[12:49]

Then after that, in other words, after the seven barren years, there shall come a year in which the people will be granted relief, through rain, and in which they will press [fruit], grapes, and other [seeds], because of its [that year's] fertility.

[12:50]

And the king, after the messenger had come to him and informed him of its [the dream's] interpretation, said: 'Bring him to me!', that is, the one who interpreted it. And when the messenger came to him, that is, [to] Joseph, and summoned him in order to depart [from the prison], he said — with the intention of manifesting his innocence — 'Return to your lord and ask him, to inquire: "What of, [what was] the case

with, the women who cut their hands?" Surely my lord, my master, has knowledge of their guile'; he [the messenger] thus returned and informed the king, who then summoned them [the women].

[12:51]

He said, 'What was your business, women, when you solicited Joseph?', did you find on his part any inclination towards you?: 'God preserve us!' they said. 'We know of no evil in him.' The Court Officer's wife said, 'Now the truth is out, [now] it has become clear; it was I who attempted to seduce him and he is indeed of the truthful', in his saying, It was she who attempted to seduce me [Q. 12:26]. Joseph was then informed of this and he said:

[12:52]

'That, plea of innocence, is so that he, the Court officer, may know I did not betray him, with regard to his family, in his absence (bi'l-ghayb is a circumstantial qualifier), and that truly God does not guide [to success] the guile of the treacherous; he [Joseph] then humbled himself before God and said:

[12:53]

Yet I do not exculpate my own soul, of slipping into error; verily the soul, as such, is ever inciting to evil, except that whereon, meaning the person [upon whom], my Lord has mercy, and so protects [from sin]. Truly my Lord is Forgiving, Merciful'.

[12:54]

And the king said, 'Bring him to me, that I may use him for myself', that I may make him mine exclusively, with none to share [him with me]. The messenger came to him [to Joseph] and said, 'Respond to the king!', and so he got up and bid farewell to [his] fellow-prisoners and prayed for them. He then washed himself, put on some good clothes and entered upon him. And when he had spoken with him, he said, to him: 'Indeed you are on this day in our presence established and trustworthy', a person of status, entrusted over our affair, so what do you think we should do? He said, 'Gather food [stocks] and sow abundantly in these fertile years, then store the corn in its ears. People [from far and wide] will come to you and ask you to supply them [with provisions]'. He [the king] said, 'Whom can I delegate this [task] to?'

[12:55]

He, Joseph, said, 'Place me in charge of the storehouses of the land, the land of Egypt. I am indeed a skilled custodian', one worthy of custodianship thereof, and knowledgeable in such affairs — it is also said [that he meant]: [I am indeed] a [competent] scribe and accountant.

[12:56]

Thus, in the same way that We were graceful towards Him by delivering him from prison, We established Joseph in the land, the land of Egypt, that he may settle in it wherever he wished, after [having suffered] hardship and imprisonment. According to the story, the king crowned him, gave him a signet-ring to wear, and appointed him in place of the Court officer, whom he removed from his position, and who later died; and so he [the king] made him [Joseph] take the latter's spouse as a wife. He [Joseph] discovered that she was [still] a virgin and she bore him two children. He [Joseph] established justice in Egypt and people became subject to him. We confer Our mercy on whomever We will and We do not waste the wage of the virtuous.

[12:57]

Yet the wage of the Hereafter is better, than the wage of this world, for those who believe and are God-fearing. And so the years of drought arrived and afflicted the land of Canaan and Syria.

[12:58]

And Joseph's brothers came — except for Benjamin — in order to secure provisions, when they found out that the [new] Court officer of Egypt was providing food at its [fair] price; and they entered to him, and he recognised them, to be his brothers, but they did not recognise him, not knowing who he was, because it had been a long time since they had seen him, and because they supposed that he had died. They spoke to him in Hebrew and he said to them, as if reproaching them: 'What brings you to my land?' They replied, '[We have come] for supplies'. He said, 'You might be spies!' They said, 'God forbid!' He said, 'So where are you from?' They said, 'From the land of Canaan, our father is Jacob, the prophet of God.' He said, 'Does he have children other than you?' They said, 'Yes. We used to be twelve, but the youngest of us passed away: he perished in the wild. He was the most beloved to him [our father] from among us; only his full brother remains, and so he keeps him by his side, in order to comfort himself with him in place of the other.' He [Joseph] commanded that they be given lodging and treated well.

[12:59]

And when he had equipped them with their provision, [when] he had given them the full measure [of food], he said, 'Bring me a brother of yours from your father, namely, Benjamin, that I might know that you have been truthful in what you said. Do you not see that I give the full measure, that I complete it, without any fraud, and that I am the best of hosts?

[12:60]

But if you do not bring him to me, there will be no measure, that is, no provisions, for you with me; and do not come near [me]' (wa-lā taqrabūn is [either] a prohibition, or a supplement to the [syntactical] locus of fa-lā kayla, in other words, 'and you shall be denied [the measure] and will not [be allowed to] come near [me]').

[12:61]

They said, 'We will try to tempt his father away from him, that is, we will try our hardest to seek him from him. That we will surely do'.

[12:62]

And he said to his young men (li-fityatihi: a variant reading has li-fityānihi, 'his servants'): 'Place their merchandise, that [money] with which they bought the supplies, and these were a few dirhams, in their saddlebags, their [supply] sacks, so that they may recognise it when they return to their folk, and empty their sacks, and so come back', to us, deeming it unlawful to retain these [monies].

[12:63]

So when they went back to their father, they said, 'O father, the measure will be denied us, unless you send forth our brother to him [to the Court officer]; so send forth our brother with us, that we may obtain the measure (read naktal or yaktal, 'that he may obtain the measure [for us']). Surely we will guard him well'.

[12:64]

He said, 'Should I — [I will] only — trust you with him like I trusted you with his brother, Joseph, before? despite [the fact] that you have done to him what you have done? Yet God is best at guarding (hifzan: a variant reading has hāfizan, 'a guardian', as a specification, similar to when they say li'Llāhi darruhu fārisan, 'By God, how excellent a horseman he is!'); and He is the Most Merciful of merciful ones', and so I hope that He will show favour [to me] by guarding him.

[12:65]

And when they opened their belongings, they found that their merchandise had been restored to them. They said, 'O father, what [more] should we desire? (mā nabghī: mā is interrogative, that is to say: what greater thing than this can we ask for from the king's generosity?'; a variant reading has mā tabghī, 'what [more] do you desire?', as an address to Jacob — for they had mentioned to him his [the king's] generosity towards them). Here is our merchandise restored to us. And we shall get provisions for our family, we shall obtain supplies for them, namely, food, and guard our brother, and we shall receive an extra camel's load, because of our brother; that will be an easy measure', for the king [to grant us], given his munificence.

[12:66]

He said, 'I will not send him with you until you give me a [solemn] pledge, a covenant, in the name of God, by your swearing an oath, that assuredly you will bring him back to me, unless you are besieged', such that you die, or are overwhelmed and thus unable to bring him back. They agreed to this. And when they gave him their [solemn] pledge, to this effect, he said, 'God shall be Guardian, Witness, over what we say', we and you. Thus he sent him with them.

[12:67]

And he said, 'O my sons, do not enter, Egypt, by one gate, but enter by separate gates, lest the evil eye smite you. Yet I cannot avail, protect, you, by this that I have said, against God (min Allāhi: min is extra) anything, which He might have decreed against you; this [that I have said] is only out of affection [for you]. Judgement belongs to God, alone. On Him I rely, in Him I trust, and on Him let all the trusting rely'.

[12:68]

God, exalted be He, says: And when they entered in the manner which their father had bidden them, that is, separately, it did not avail them anything (min shay'in: min is extra) against God, that is, [against] His decree; it was but a need in Jacob's soul which he [thus] satisfied, and this [need] was his desire to fend off the evil eye [from them], out of affection [for them]. And verily he was possessed of knowledge, because We had taught him; but most of mankind — and they are the disbelievers — do not know, [about] God's inspiring His elect.

[12:69]

And when they entered to Joseph, he took his brother into his arms, saying [to him]: 'Truly it is me, your brother, therefore do not despair, do not be grieved, at what they did', in the way of envying us. He commanded him not to tell them anything, and he [Joseph] agreed with him that he would devise a trick to keep him [Benjamin] with him.

[12:70]

And when he had equipped them with their provision, he put the drinking-cup, a golden cup studded with jewels, into the saddlebag of his brother, Benjamin. Then a crier shouted, a herald cried, after they were dismissed from Joseph's court: 'O cameleers, caravan, you are surely thieves!'

[12:71]

They said, after, coming towards them, 'What is it that you are missing?'

[12:72]

They said, 'We are missing the king's goblet, [his] cup. And he who brings it shall have a camel's load, of food [supplies], and I will guarantee that', the [camel's] load.

[12:73]

They said, ‘By God,’ (ta’Llāhi is an oath, entailing astonishment) ‘You know very well that we did not come to work corruption in the land, and we are certainly not thieves’, that is, we have never stolen [anything].

[12:74]

They, the crier and his men, said, ‘So, what shall be his requital, that is, the thief’s, if you prove to have been liars?’, when you said, ‘we are certainly not thieves’, and [if] it is found among your belongings?

[12:75]

They said, ‘His requital (qālū jazā’uhu: the subject, the predicate of which is [the following, man wujida fī rahlihi) shall be [the requital of] him in whose saddlebag it is found, that he be enslaved — this is then reiterated by His words: He, the thief, shall be the requital for it, that is, [for] the stolen item, and nothing else: this was the customary practice of the family of Jacob. Thus, [with such] a requital, do we requite those who do evil’, through theft. They thus permitted Joseph to have their saddlebags searched.

[12:76]

And so he began with their sacks, and searched them, before his brother’s sack, lest he be accused [of the theft]; then he pulled it, the drinking-cup, out of his brother’s sack. God, exalted be He, says: Thus, [through such] contrivance, did We contrive for Joseph, [thus] We taught him how to devise a plot to take his brother; he, Joseph, could not have taken his brother, as a slave, on account of theft, according to the king’s law, [according] to the laws of the king of Egypt — since his [a thief’s] requital according to his law would have been a beating and a penalty of twice [the value of] the stolen item, but not enslavement — unless God willed, for him to be taken according to the law of his father [Jacob]; in other words, he was only able to take him with God’s will, by God’s inspiring him to ask his brothers [about the nature of requital] and their responding according to [what is decreed by] their customary practice. We raise by degrees whom We will (read with a genitive annexation, darajāti man nashā’, or [simply] with nunation, darajātin man nashā’), in terms of knowledge, as [We did] with Joseph; and above every man of knowledge, from among creatures, is one who knows better, better than him [and so on] until it ends with God, exalted be He.

[12:77]

They said, ‘If he is stealing, a brother of his stole before’, that is, Joseph — he had stolen a golden idol from his maternal grandfather and smashed it, lest he worship it. But Joseph kept it secret in his soul and did not disclose it, manifest it, to them (the [suffixed] pronoun [in yubdi-hā, ‘disclose it’] refers to the word[s] in his [following] saying); he said, within himself: ‘You are a worse case, than Joseph and his brother, because of your stealing a brother of yours from your father, and your wronging him. And God knows very well what you are describing’, [what] you are mentioning with regard to him.

[12:78]

They said, ‘O Court officer, lo! he has a father, an aged man, who loves him more than we do, and who finds solace in him from [the anguish he feels for] his dead son; and it will grieve him to part with him, so take one of us, enslave him, in his place, instead of him: indeed we see that you are among the virtuous’, in [terms of] your actions.

[12:79]

He said, ‘God forbid (ma‘ādha’Llāhi, [lit.] ‘refuge is with God’, is in the accusative because it is a verbal noun, the verb having been omitted and placed in a genitive annexation with its direct object, in other words, [understand it as] na‘ūdhu bi’Llāhi, ‘we seek refuge with God’) that we should take anyone save him with whom we found our property — he did not say ‘[save] him who stole [our property]’, being careful not to lie; for then truly — if we were to take anyone other than him — we would be evildoers’.

[12:80]

So when they despaired of [moving] him, they withdrew to confer privately [together] (najiyyan is a verbal noun that can be used to refer to one person or more, in other words [understand it as meaning] yunājī baʿduhum baʿdan, 'one conferring with the other'). The most senior of them, in years — Reuben — or, [the most senior of them] in opinion — Judah, said: 'Are you not aware that your father has taken a solemn pledge, a covenant, from you by God, concerning your brother, and formerly (wa-min qablu mā: the mā is extra) you failed regarding Joseph? (but it [the mā] is also said to be relating to the verbal action, [in other words it is] a subject, the predicate of which is min qabl, 'formerly'). So I will never leave, part with, this land, the land of Egypt, until my father permits me, to return to him, or God judges for me, through the deliverance of my brother; and He is the best, the fairest, of judges.

[12:81]

Go back to your father and say, "O our father, your son has indeed stolen and we testified, against him, only regarding what we knew, from the certainty of having seen the [king's] cup in his saddlebag; we could not have guarded against the Unseen, that which was hidden from us, when we gave our pledge: had we known that he would steal, we would not have taken him [with us to Egypt].

[12:82]

And ask the city in which we were — namely Egypt — in other words, send forth [someone] to ask its people, and the caravan, the men of the caravan, with which we approached — and these were a group of Canaanites. Surely we speak the truth" ', in what we say. So they went back to him and told him as much.

[12:83]

'Nay,' he said, 'but your souls have beguiled you into, have adorned [for you], something, and you did it: he accused them because of what had happened with them before concerning Joseph. Yet comely patience, will be my [course of] patience! It may be that God will bring them, Joseph and his two brothers, all [back] to me. Indeed He is the Knower, of my predicament, the Wise', in His actions.

[12:84]

And he turned away from them, no longer addressing them, and said, 'Alas, my grief for Joseph!' (yā asafā: the [final] alif [of asafā] has taken the place of the [possessive] yā' of genitive annexation [sc. yā asafī], in other words [it means] yā huznī ['O my sorrow']). And his eyes turned white, their dark colour was effaced and became white on account of his tears, with grief, for him, such that he was [filled] with suppressed agony, anguished and grief-stricken, but not manifesting his grief.

[12:85]

They said, 'By God, you will never cease remembering Joseph until you are consumed, on the verge of perishing, on account of your illness (it [haradan, 'consumed'] is a verbal noun equally [applicable] to one person or more) or you are of those who perish', [of] the dead.

[12:86]

He said, to them: 'I complain of my anguish — (baththth is) severe grief, which cannot be endured unless it is proclaimed [yubaththu] to others — and grief only to God, not to any other than Him, for it is worth complaining to Him; and I know from God what you do not know, [and that is] that Joseph's dream is true and that he is alive. Then he said:

[12:87]

O my sons, go and enquire about Joseph and his brother, seek news of them, and do not despair of God's [gracious] Spirit, His mercy. Indeed none despairs of the [gracious] Spirit of God save the disbelieving folk':

and so they departed to Egypt [to look] for Joseph.

[12:88]

And so when they entered to him, they said, 'O Court officer, misfortune, hunger, has befallen us and our family; and we have come with reject merchandise, refused by any person who sees it, because of its worthlessness — it consisted of counterfeit dirhams or something else — so fill up, complete, for us the measure and be charitable to us, by overlooking the worthlessness of our merchandise; truly God requites the charitable', He rewards them: he [Joseph] thus took pity on them and he was overtaken by compassion [for them] and removed the partition between them and himself.

[12:89]

Then, he said, to them, in rebuke: 'Do you realise what you did to Joseph, in the way of beating [him] and selling [him] and otherwise, and his brother, oppressing him, after having separated him from his brother, while you were ignorant?', of where the affair of Joseph will lead?

[12:90]

They said — after recognising him by his noble traits — cautiously [inquiring]: 'Is it really (read a-innaka, either pronouncing both hamzas, or by not pronouncing the second, but in both cases inserting an alif) you, Joseph?'. He said, 'I am [indeed] Joseph, and this is my brother. God has truly shown favour, He has been gracious, to us, by bringing [us] together. Verily if one fears, [if] one fears God, and endures, what happens to him, God does not waste the wage of those who are virtuous', in this [respect] (the overt noun [al-muhsinīn, 'the virtuous'] has replaced the [third person] pronominalisation).

[12:91]

They said, 'By God, truly God has preferred you over us, with kingship and in other ways, and indeed we (wa-in: in is softened, in other words [it is understood as] innā, 'indeed we') have been erring', sinful towards you and treated you disgracefully.

[12:92]

He said, 'There shall be no reproach, [no] blame, on you this day — he specifically mentions this [day] because it was [the day] when they expected to be reproached, although any other day would have been more appropriate [for them to be reproached on]. God will forgive you, and He is the Most Merciful of the merciful.

[12:93]

He [Joseph] asked them about his father; and they told him that his eyesight had gone. And so he said: Go with this shirt of mine — and this was the shirt of Abraham, the one he wore when he was thrown into the fire; he [Joseph] had it around his neck when he was at the bottom of the well. It [the shirt] had come from Paradise: Gabriel commanded him [Joseph] to send it off [to Jacob] saying that the scent of Paradise lingers in it, and whenever it is cast upon a sufferer, it heals him — and lay it on my father's face, and he will recover his sight; and bring me all your folk'.

[12:94]

And as the caravan set forth, leaving behind the palm fields of Egypt, their father said, to those of his sons and their children present, 'Truly I sense the scent of Joseph — which the east wind had brought to him, with God's permission, across a distance of three or eight or more days' journey; if only you did not think me doting', [if only] you [did not] regard me as foolish, you would believe me.

[12:95]

They said, to him: 'By God, you are certainly in your misguidance, your error, of old', in your excessive adoration of him, and your [enduring] hope of encountering him [again] despite the length of time [that has passed].

[12:96]

Then, when (fa-lammā an: an is extra) the bearer of good tidings, Judah, came, with the shirt — he had [been the one who] brought the blood-stained shirt, and so now he wished to bring him joy, after he had [previously] brought him grief — he laid it, he cast the shirt, on his face and he regained his sight. He said, 'Did I not say to you, "Indeed I know from God what you do not know?" '

[12:97]

They said, 'O our father, ask forgiveness for us of our sins; truly we have been sinful'.

[12:98]

He said, 'Assuredly I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful': he [Jacob] put off this [plea of forgiveness] until [the last hour] before dawn, in order to be closer to [the likelihood of] it being accepted, or [he put it off] until the eve of Friday. They then departed for Egypt, where Joseph and the senior courtiers came out to meet them.

[12:99]

And when they entered to Joseph, in his tent, he took his parents, his father and his mother — or [and] his maternal aunt — into his arms, and said, to them: 'Enter into Egypt, if God will, in safety', and they entered, and Joseph sat down on his throne.

[12:100]

And he raised his parents, he seated them next to him, upon the throne, and they fell down, that is, his parents and brothers, prostrating before him — a prostration that was [actually] a bowing down, not placing their foreheads down [on the ground]; this was their standard [form of] greeting at that time. Then he said, 'O father, this is the interpretation of my vision of old. Indeed my Lord has made it true. And indeed He has been gracious to me, since He brought me out of the prison — he did not say 'out of the well', in [a show of] magnanimity, lest his brothers feel ashamed — and has brought you from the desert after Satan had incited ill feeling, made trouble, between me and my brethren. Truly my Lord is Subtle in [bringing about] what He will. Truly He is the Knower, of His creatures, the Wise, in His actions. His father [Jacob] remained with him for 24 years, or for 17 years. The duration of his separation [from Joseph] had been 18, or 40, or 80 years. When death approached him, he charged Joseph to take him and bury him by his father [Isaac], and so he [Joseph] himself went and buried him there. He [Joseph] then returned to Egypt and remained [alive] for another 23 years.

[12:101]

When he was nearing his end, realising that he would not remain [alive] forever, he longed for the everlasting kingdom and said: My Lord, indeed You have given me [something] of sovereignty and You have taught me the interpretation of events, the ability to explain dreams. Originator, Creator, of the heavens and the earth! You are my Protector, Guardian of my best interests, in this world and the Hereafter. Take me [in death] to You in submission [to You] and join me to the righteous', from among my fathers. He lived after that for another week or more. He died at the age of 120 years. The Egyptians were very covetous with regard to his grave; [eventually] they placed him in a marble coffin and buried him at the top of the Nile so that both banks would be blessed [by his body] — Glory be to the One Whose Kingdom never ends.

[12:102]

That, which is mentioned of the matter of Joseph, is of the tidings, the tales, of the Unseen, what has been hidden from you O Muhammad (s), which We reveal to you; for you were not with them, with Joseph's brothers, when they agreed upon their plan, to plot against him, that is, [when] they resolved upon it, and schemed, against him; in other words, you were not present among them to know their story and so tell it to others: knowledge of it has come to you through revelation.

[12:103]

Yet, most people, that is, the people of Mecca, however eager you might be, that they believe, will not believe.

[12:104]

Nor do you ask them any wage, that you should take, for it, that is, [for] the Qur'ān — it, namely, the Qur'ān, is but a reminder, an admonition, to all the worlds.

[12:105]

And how many a sign, indicating the Oneness of God, is there in the heavens and the earth which they pass by, which they witness, but disregard!, not reflecting upon it.

[12:106]

And most of them do not believe in God, such that they might affirm that He is the Creator and the Sustainer, without ascribing partners, to Him, by worshipping idols; which is why, when crying their [ritual] response to God, they used to say: 'At Your service, no partner have You, save a partner that belongs to You; You possess him and all that he possesses', meaning it [when they said it].

[12:107]

Do they deem themselves secure from the coming upon them of a pall, a calamity enveloping them, of God's chastisement, or the coming of the Hour upon them suddenly, while they are unaware?, of the time of its arrival beforehand?

[12:108]

Say, to them: 'This is my way — which He explains by saying: I call to, the religion of, God, being upon sure knowledge, plain proof, I and whoever follows me, [whoever] believes in me (man ittaba'anī is a supplement to anā, 'I', the subject, predicated by what preceded [sc. 'being upon sure knowledge']). So Glory be to God!, [in affirmation] of His being exalted high above having partners, and I am not of the idolaters' — this [sentence] is also subsumed by the [explanation of] his statement about 'his way'.

[12:109]

And We did not send before you [any messengers] save men inspired by revelation (yūhā ilayhim: a variant reading has nūhī ilayhim, 'to whom We revealed') — and not angels — from among the people of the towns, the principal towns, since they are more knowledgeable and wiser than the people of the desert, who are crude and ignorant. Have they, the people of Mecca, not travelled in the land and seen the nature of the consequence for those who were before them?, that is, how they ended up, when they were destroyed for denying their messengers? And verily the abode of the Hereafter, that is, Paradise, is better for those who are wary, of God. Will they not understand? (read a-fa-lā ya'qilūn, or a-fa-lā ta'qilūn. 'Will you not understand?'), this, O people of Mecca, and so have faith?

[12:110]

Until (hattā indicates the end [result] indicated by [the previous statement] wa-mā arsalnā min qablika illā rijālan, And We did not send before you [any messengers] save men [above, Q. 12:109]), that is, [to whom] Our support waned until, when the messengers despaired and thought, [when] the messengers were certain, that they were denied (read kudhdhibū, to mean [that they were denied] to such an extent that [they believed that] there would not be any [possible acceptance of] faith thereafter; or read kudhibū, to mean that the communities thought that their messengers had been lied to concerning the victory which they had been promised), Our help came to them and whomever We willed We delivered (read fa-nunajjī or fa-nunjī; or fa-nujjiya, as past tense, '[whomever We wished] was delivered'). And Our wrath, Our chastisement, cannot be averted from the sinning, the idolatrous, folk.

[12:111]

Verily there is in their stories, that is, the messengers' [stories], a lesson for people of pith, possessors of intellect. It, this Qur'ān, is not a fabricated, an invented, discourse but, it is, a confirmation of what was [revealed] before it, of scriptures, and a detailing, an elucidation, of everything, that one needs for [the proper observance of] religion, and a guidance, from error, and a mercy for a folk who believe: such [folk] are singled out for mention because they are the ones to benefit from it, to the exclusion of others. Meccan, except for the verse [beginning with] 'Those who disbelieve will continue to …' [second half of 31], and the verse 'And those who disbelieve will say, 'You are not sent [by God]'. Alternatively, it is Medinese, except for the two verses [sc. verse 31], 'If only it were a Qur'ān …'; it consists of 43, 44, 45 or 46 verses.

(Ar-Raʿd)

[13:1]

Alif lām mīm rā': God knows best what He means by these [letters]. Those, these verses, are the verses of the Book, the Qur'ān (the genitive annexation carries the meaning of [partitive] min, 'from'), and that which has been revealed to you from your Lord, namely, the Qur'ān (this [preceding sentence] constitutes the subject, the predicate of which is [the following]), is the Truth, wherein is no doubt, but most people, that is, the people of Mecca, do not believe, that it is from God, exalted be He.

[13:2]

God is He Who raised up the heavens without visible supports ('amad is the plural of 'imād, which is [the same as] an ustuwāna, 'a column'; and this [statement] is true, since there are no actual supports) then presided upon the Throne, a presiding befitting Him, and disposed, made subservient, the sun and the moon, each one, of them, moving, along its course, until [the conclusion of] an appointed time, that is, [until] the Day of Resurrection. He directs the command, He conducts the affairs of His Kingdom. He details, He expounds, the signs, the indications of His power, so that you, O people of Mecca, might be certain of the encounter with your Lord, through resurrection.

[13:3]

And He it is Who spread out, extended [flat], the earth and set, created, therein firm mountains and rivers, and of every fruit He has made in it two kinds, of every species. He covers, He cloaks, the night, and its darkness, with the day. Surely in that, which is mentioned, are signs, indications of His Oneness, exalted be He, for a people who reflect, upon God's handiwork.

[13:4]

And on the earth are tracts, diverse terrains, neighbouring each other, joined side by side, some good, some briny, some of little yield and some fruitful — and these constitute proofs of His power, exalted be He — and gardens, orchards, of vines and sown fields (read zarʿun, in the nominative, as a supplement to jannātun, 'gardens', or read zarʿin, in the genitive, [as a supplement] to aʿnābin, 'of vines'); similarly [constituting proofs of His power are] His words: and date-palms sharing one root (sinwān is the plural of sinw, which are date-palms belonging to the same root, but with many offshoots) and date-palms otherwise, [each] of

individual root, watered (read tusqā as [referring to] jannāt, 'gardens', and what is in them, or read yusqā as [referring to] the mentioned [date-palms]) by the same [source of] water; and We make some of them to excel (wa-nufaddil, or read wa-yufaddil, 'and He [God] makes [some of them] to excel') others in flavour (read fī'l-ukul or fī'l-ukl): and so some are sweet, others, bitter — and these are [also] proofs of His power, exalted be He. Surely in that, which is mentioned, are signs for a people who understand, [who] reflect.

[13:5]

And if you wonder, O Muhammad (s), at the disbelievers denying you, then surely wondrous, [surely] deserving wonder, is their saying, in denial of resurrection: 'When we have become dust, shall we indeed then be [raised] in a new creation?', [it is wondrous] because the One Who has the power to originate creation and [to originate] what has been mentioned [above], without any precedent, has [also] the power to restore them [to life] (both hamzas, in both instances [a-idhā and a-innā], are pronounced; or [one may] pronounce the first and not pronounce the second, but in both cases inserting an alif or not [inserting it]; one variant reading has the first [a-idhā] as the interrogative, and the second one [a-innā] as the predicate, while another variant reading has the [exact] opposite). Those are the ones who disbelieve in their Lord; those — fetters shall be around their necks; and those, they shall be the inhabitants of the Fire, abiding therein.

[13:6]

The following was revealed regarding their hastening on, out of mockery, of the chastisement: And they would have you hasten on the evil, the chastisement, rather than the good, [rather than] mercy, when there have indeed occurred before them exemplary punishments (mathulāt is the plural of mathula, similar [in pattern] to samura [pl. samurāt], 'acacia'), that is to say, the punishments of disbelievers like them: will they not take warning from these? Truly your Lord is forgiving to mankind despite their evil-doing, for otherwise He would not have left a single creature on the face of it [the earth]; and truly your Lord is severe in retribution, against those who disobey Him.

[13:7]

And those who disbelieve say, 'Why has not some sign been sent down upon him, upon Muhammad (s), from his Lord!', the like of the staff and the [glowing] hand, or the she-camel. God, exalted be He, says: You are only a warner, one to threaten the disbelievers, for it is not your duty to bring forth signs; and for every folk there is a guide, a prophet, to guide them to their Lord with the signs that He gives him, and not what with they request.

[13:8]

God knows what every female bears, of male or female, one or more, and otherwise, and what the wombs reduce, of the time of gestation, and what they increase, of it. And everything with Him is according to a [precise] measure, a [precise] amount and limit which it does not exceed;

[13:9]

[He is] the Knower of the unseen and the visible, [of] what is hidden and what is witnessed; the Great, the Tremendous, the High Exalted, above His creation, through His [overpowering] subjugation (read al-muta'ālī or al-muta'āl, 'the High Exalted').

[13:10]

[They are all] the same, according to His knowledge, exalted be He, those of you who speak secretly and those who do so openly, and those who lurk, [who] hide themselves, in the night, in its darkness, and those who go forth, [those who] are manifest [to view] when they make their way, by day.

[13:11]

For him, for man, are attendants, angels who follow him, to his front and to his rear, guarding him through God's command, that is, by His command, from [the danger of] the jinn and others. Indeed God does not alter the state of a people — He does not deprive them of His grace — unless they have altered the state of their souls, from [their] comely nature, through an act of disobedience. And if God wills misfortune, chastisement, for a people there is none that can repel it, either from among the attendant angels or others; and they, for whom God wills misfortune, have no protector (min wālin: min is extra) to avert it from them, apart from Him, that is, other than God.

[13:12]

He it is Who shows you the lightning, [inspiring] fear, in travellers, of thunderbolts, and hope, for those who are at home, of rain; and He produces, He creates, the clouds that are heavy, with rain.

[13:13]

And the thunder — this is an angel, who is in charge of the clouds, driving them, [while he] constantly, proclaims His praise, that is, he says, 'Glory be to God through His praise' (subhāna'Llāh wa-bi-hamdihi), and so too the angels, proclaim His praise, in awe of Him, that is, of God. He unleashes the thunderbolts — these are a fire which issues forth from the clouds — and smites with them whom He will, such that it burns [that person]: this was revealed regarding a man to whom the Prophet (s) had sent someone to invite [to Islam] and who said, 'Who is the Messenger of God? And what is God? Is He [made] of gold, or of silver, or of copper?', whereupon a thunderbolt came down on him and blew off the top of his head; yet they, that is, the disbelievers, dispute, argue with the Prophet (s), about God, though He is great in might, in power, or in [the severity of His] retribution.

[13:14]

His, exalted be He, is the call of truth, that is, the words that constitute it [the truth], and these are: 'there is no god but God' (lā ilāha illā'Llāh); and those upon whom they call (read yad'ūn or tad'ūn, 'you call'), [those whom] they worship, apart from Him, that is, other than Him — namely, the idols — do not answer them anything, of which they ask; save as, is the response to, one who stretches forth his hands towards water, at the edge of a well, calling to it, that it may reach his mouth, by its rising through the well to [reach] him, but it would never reach it, that is, [reach] his mouth, ever: likewise they [the idols] will not answer them; and the call of the disbelievers, their worship of idols — or their actual supplication — goes only astray, [it is only] in perdition.

[13:15]

And to God prostrate whoever is in the heavens and the earth, willingly, such as believers, or unwillingly, such as hypocrites and those coerced by the sword, and their shadows also, prostrate, in the mornings and the evenings.

[13:16]

Say, O Muhammad (s), to your people: 'Who is the Lord of the heavens and the earth?' Say: 'God' — and even if they do not say it, there can be no other response. Say, to them: 'Then have you taken beside Him, other than Him, protectors, idols, to worship, who have no power to benefit or harm themselves?', and you abandon the One Who is their Possessor? (an interrogative meant as a rebuke). Say: 'Are the blind one and the seer, [respectively], the disbeliever and the believer, equal? Or are darkness, disbelief, and the light, faith, equal? No! Or have they set up for God associates who have created the like of His creation, so that creation seems alike, that is, [is] what the associates create and the creation of God [alike], to them?', so that they believe them worthy of being worshipped on account of what these [associates] have created? (an interrogative of disavowal); in other words, not so! None save the Creator is worthy of being worshipped. Say: 'God is the Creator of all things, having no associate therein, and so He cannot have an associate in terms of worship; and He is the One, the Subjugator', of His servants.

[13:17]

He then strikes a similitude of truth and falsehood, saying: He, exalted be He, sends down water, rain, from the sky, whereat the valleys flow according to their measure, according to their full capacity, and the flood carries a scum that swells, rising above it, and this [scum] is the filth and the like that lies on the surface of the earth, and from that which they smelt (read tūqidūn, 'you smelt', or yūqidūn, 'they smelt') in the fire, of the earth's minerals, such as gold, silver or copper, desiring, seeking [to make], ornaments, adornment, or ware, which is useful, such as utensils, when they [the minerals] are melted; [there rises] a scum the like of it, that is, the like of the scum of the flood, and this [latter scum] consists of the impurities expelled by the bellows. Thus, in the way mentioned, God points out truth and falsehood, that is, [He points out] the similitude thereof. As for the scum, of the flood and of the minerals smelted, it passes away as dross, useless refuse, while that which is of use to mankind, in the way of water and minerals, lingers, remains, in the earth, for a time: likewise, falsehood wanes and is [eventually] effaced, even if it should prevail over the truth at certain times. Truth, on the other hand, is established and enduring. Thus, in the way mentioned, God strikes, He makes clear, similitudes.

[13:18]

For those who respond to their Lord, [those who] answer Him, by way of obedience, there shall be the goodly reward, Paradise, and those who do not respond to Him, namely the disbelievers — if they possessed all that is in the earth, and therewith the like of it, they would offer it to redeem themselves therewith, against the chastisement. For such there shall be an awful reckoning, and that is that they will be requited for every single thing they did, none of which will be forgiven, and their abode shall be Hell, an evil resting place, it is!

[13:19]

The following was revealed regarding Hamza and Abū Jahl: Is he who knows that what is revealed to you from your Lord is the truth, and so believes in it, like him who is blind?, and does not know it, nor believes in it? No! But only people of pith, possessors of intellect, remember, heed [such admonitions];

[13:20]

such as fulfil God's covenant, [meaning] the one that was taken from them while they were still atoms — or [meaning] any covenant — and do not break the pact, by abandoning belief, or [religious] obligations;

[13:21]

and such as cement what God has commanded should be cemented, of faith and kinship ties and so forth, and fear their Lord, that is, His Threat [of punishment], and dread an awful reckoning — a similar [statement] has preceded;

[13:22]

such as are patient, through obedience and [during] hardship, and [staying] away from disobedience, desiring, seeking, their Lord's countenance, and nothing else, from among the transient things of this world; and maintain the prayer and expend, in obedience, of that which We have provided them, secretly and openly, and repel evil with good, such as [repelling] ignorance through forbearance, and harm through patience; those, theirs shall be the sequel of the [heavenly] Abode: that is, the praiseworthy sequel in the Hereafter, namely:

[13:23]

Gardens of Eden, as a [place of] residence, which they shall enter, they, along with those who were righteous, [those who] believed, from among their fathers and their spouses and their descendants, even if

these [latter] did not perform deeds of the same [merit] as theirs, they shall share with them their stations [of Paradise] as an honouring for them; and the angels shall enter to them from every gate, of the gates of Paradise or of [the gates of] the palaces [of Paradise], when they first enter, in order to congratulate them.

[13:24]

They will say [to them]: 'Peace be upon you, this is the reward, for your patience', during life on earth. How excellent is, your sequel, the sequel of the [heavenly] Abode!

[13:25]

And those who break God's covenant after pledging it, and sever what God has commanded should be cemented, and work corruption in the earth, through unbelief and acts of disobedience, theirs shall be the curse, banishment from God's mercy, and theirs shall be the awful abode, the awful sequel in the abode of the Hereafter, namely, Hell.

[13:26]

God expands provision, He makes it abundant, for whom He will, and straitens, restricts it, for whomever He will; and they, the people of Mecca, rejoice, a wanton rejoicing, in the life of this world, that is, in what they acquire therein, yet the life of this world, in, comparison with the life of, the Hereafter, is but [a brief] enjoyment, a trifling thing, enjoyed and then lost.

[13:27]

And those who disbelieve, from among the people of Mecca, say, 'Why has not some sign, like the staff and the [glowing] hand or the she-camel, been sent down upon him, upon Muhammad (s), from his Lord?' Say, to them: 'Indeed God sends astray whomever He will, to send astray — such that signs cannot avail him in any way — and He guides, He directs, to Him, to His religion, those who turn in repentance', [those who] return to Him (man, 'those who', is substituted by [the following, alladhīna, 'those who …']);

[13:28]

those who believe and whose hearts are reassured, find rest, by God's remembrance, that is, by His promise [of reward]. Verily by God's remembrance are hearts reassured, that is, the hearts of the believers;

[13:29]

those who believe and perform righteous deeds: (alladhīna āmanū wa-'amilū'l-sālihāt is the subject, the predicate of which [is the following]) theirs shall be blessedness (tūbā is a verbal noun derived from tīb, 'goodness', or [the name of] a tree in Paradise, whose shade a mounted traveller travelling for 100 years would still not traverse) and a fair resort, [a fair] place to return to.

[13:30]

Thus, just as We sent prophets before you, We have sent you to a community before whom other communities have passed away, that you may recite to them that which We have revealed to you, that is, the Qur'ān; yet they disbelieve in the Compassionate One, for, when they were commanded to prostrate themselves to Him, they said, 'And what is the Compassionate One?' Say, to them, O Muhammad (s): 'He is my Lord; there is no god save Him. In Him I trust and to Him is my recourse'.

[13:31]

The following was revealed when they said to him, 'If you are [truly] a prophet, then make these mountains of Mecca drift away before us, and make for us rivers and springs in it, that we may plant and sow seeds, and resurrect for us our dead fathers to speak to us and tell us that you are a prophet': Even if it were a

Qur'ān whereby the mountains were set in motion, moved from their places, or the earth were cleft, torn, or the dead were spoken to, such that they would respond, they still would not believe. Nay, but the affair belongs entirely to God, and none other, so that none believes except he whom He wills that he believes, and no other; even if they were given what they request [of signs]. The following was revealed when the Companions were keen that what was requested [of signs] should be manifested, hoping that they [the ones requesting them] might believe: Have they not realised, those who believe, that (an is softened, in other words [understand it as] annahu) had God willed, He could have guided all mankind?, to faith, without [the need for] any sign? And the disbelievers, from among the people of Mecca, continue to be struck by devastation, a catastrophe that devastates them through all manner of hardship, such as being killed, taken captive, and [suffering] war or drought, because of what they wrought, because of their actions, that is, their disbelief; or you alight, O Muhammad (s), together with your army, near their home — Mecca — until God's promise, of victory against them, comes to pass; truly God does not break His promise: and indeed, he alighted at Hudaybiyya until the conquest of Mecca took place;

[13:32]

messengers were certainly mocked before you, in the same way that you have been mocked — this is meant as solace for the Prophet (s) — but I gave respite to those who disbelieved; then I seized them, with retribution, and how was My retribution?, that is to say, it [My retribution] will come to pass; and I shall deal with those who have mocked you in the same way.

[13:33]

Is He Who stands, watches, over every soul what it has earned?, what it has done of good or evil — and this is God — like the idols who are not so? No! This [response] is suggested by [the following words]: Yet they ascribe to God associates. Say: 'Name them!, for Him: who are they? Or will you inform Him, will you inform God, of something, that is, of an associate, which He does not know in the earth? (an interrogative of disavowal); in other words, He has no associate, for if He did, He would know him — exalted be He above such a thing. Or is it — nay — you call them associates, merely [a manner of] speaking?', that is, [it is merely] on the basis of false conjecture, without any truth in it. Nay, but their scheming, their unbelief, has been adorned for those who disbelieve and they have been barred from the way, [from] the path of guidance; and whomever God sends astray, for him there is no guide.

[13:34]

For them there is chastisement in the life of this world, through being killed or taken captive; and verily the chastisement of the Hereafter is more grievous, is more severe; and they have no defender, protector, from God, that is, from His chastisement.

[13:35]

The likeness, the description, of Paradise, which has been promised to the God-fearing (this is a subject, the predicate of which has been omitted), in other words, according to what We recount to you [is as follows]: beneath it rivers flow, its food, what is consumed in it, is everlasting, never perishing, and its shade, is everlasting, never replaced by any sun, because it does not exist therein. That, namely, Paradise, is the reward, the sequel, of those who were wary, of idolatry, and the requital of the disbelievers is the Fire!

[13:36]

And those to whom We have given the Scripture, such as 'Abd Allāh b. Salām and others from among the believing Jews, rejoice in that which has been revealed to you, because of its according with what they have with them [of revelation]; and among the factions, that aligned themselves against you in enmity, from among the idolaters and the Jews, are those who reject some of it, such as the mention of the 'Compassionate One' (al-Rahmān) and all that is other than the stories [related therein]. Say: 'I have been commanded — in that which has been revealed to me — only to worship God, and not to associate [anything] with Him. To Him I call and to Him shall be my return'.

[13:37]

And so, just like that [manner of] revelation, We have revealed it, that is, the Qur'ān, as a [decisive] judgement in Arabic, in the language of the Arabs, for you to judge thereby between people. And if you should follow their whims, that is, [those of] the disbelievers, in that to which they summon you of their creed, hypothetically [speaking], after what has come to you of knowledge, of God's Oneness, you shall have no protector, to assist you, against God (mina'Llāhi min: the [second] min is extra) and no defender, to ward off His chastisement.

[13:38]

And when they derided him for having many wives, the following was revealed: And indeed We sent messengers before you, and We assigned to them wives and seed, children — and you are like them; and it was not for any Messenger, from among them, that he should bring a sign, save by God's leave, because they are servants enthralled [by Him]. For every term, period, there is a Book, wherein is inscribed its delimitation.

[13:39]

God effaces, of it [the Book], whatever He will and He fixes (read yuthbit or yuthabbit), therein whatever He will of rulings or other matters, and with Him is the Mother of the Book, its [source of] origin, of which nothing is ever changed, and which consists of what He inscribed in pre-eternity (azal).

[13:40]

And whether ([read as] immā: the nūn of the conditional particle in, 'whether', has been assimiliated with the extra mā) We show you a part of that which We promise them, of chastisement, during your lifetime (the response of the conditional statement has been omitted, in other words [understand it as being], fa-dhāk ['then so shall it be']); or We take you [to Us], before chastising them; it is for you only to convey [the Message], your duty is only to deliver [the Message], and it is for Us to do the reckoning, when they finally come to Us, whereupon We shall requite them.

[13:41]

Or is it that they, the people of Mecca, have not seen how We visit the land, [how] We target their land, diminishing it at its outlying regions?, by giving victory to the Prophet (s). And God judges, among His creatures as He will; there is none that can repel His judgement and He is swift at reckoning.

[13:42]

And indeed those that were before them, of communities, plotted, against their prophets just as they plot against you; but to God belongs all plotting. And nor is their plotting like the plotting of God, for, exalted be He, He knows what every soul earns, and so its requital is prepared for it, and this is the ultimate plotting, since He brings it to them whence they are not aware. The disbeliever (the genus is meant here; a variant reading has kuffār ['the disbelievers']) shall assuredly know for whom shall be the sequel of the [heavenly] Abode, that is, the praiseworthy sequel in the abode of the Hereafter: will it be theirs or that of the Prophet (s) and his Companions?

[13:43]

And those who disbelieve say, to you: 'You have not been sent [by God]!' Say, to them: 'God suffices as a witness between me and you, to my truthfulness [as a messenger], and he who possesses knowledge of the Book', from among the Christian and Jewish believers.
Meccan, except for the two verses 28 and 29, which are Medinese; it consists of 52, 54 or 55 verses.

(Ibrâhîm)

[14:1]

Alif lām rā’: God knows best what He means by these [letters]. This Qur’ān is, a Book We have revealed to you, O Muhammad (s), that you may bring forth mankind from darkness, [from] unbelief, into light, [into] faith, by the leave, by the command, of their Lord (ilā’l-nūr, ‘into light’, may be substituted by [the following ilā sirāt]), to the path, the way, of the Mighty, the Victor, the Praised, the One who is [constantly] praised.

[14:2]

God (Allāhi, read in the genitive as a substitution or an explicative supplement, with what follows being an adjectival qualification; or [read as] Allāhu in the nominative as a subject, the predicate of which is [what follows]) to Whom belongs all that is in the heavens and all that is in the earth, as possessions, creatures and servants. And woe to the disbelievers from a terrible chastisement,

[14:3]

those who (alladhīna is a description) prefer, choose, the life of this world over the Hereafter, and bar, people, from God’s way, [from] the religion of Islam, and seek to make it, that is, the path, crooked — those, they are far astray, from the truth.

[14:4]

And We have not sent any Messenger except with the tongue, with the language, of his people, that he might make [the Message] clear to them, that he might make them understand what he brings to them; God then sends astray whomever He will and He guides whomever He will; and He is the Mighty, in His kingdom, the Wise, in His actions.

[14:5]

And verily We sent Moses with Our signs, the nine [signs], and We said to him: ‘Bring forth your people, the Children of Israel, out of darkness, [out of] unbelief, into light, [into] faith, and remind them of the Days of God’, of His graces. Surely in that, reminder, are signs for every man enduring, in obedience [to God], thankful, for [His] graces.

[14:6]

And, mention, when Moses said to his people, ‘Remember God’s grace to you when He delivered you from the folk of Pharaoh, who were inflicting upon you a dreadful chastisement, and were slaughtering your sons, the new-born, and sparing, keeping alive, your women — this was because some of the priests [of Egypt] had stated that a child born among the Israelites shall be the cause of the destruction of Pharaoh’s kingdom; and in that, deliverance — or [in that] chastisement — was a tremendous trial, grace — or [a tremendous] test — from your Lord.

[14:7]

And when your Lord proclaimed, [when] He made it known that: “If you are thankful, for My graces, through affirmation of [My] Oneness and obedience [to Me], then assuredly I shall give you more; but if you are thankless, [if] you deny [the truth of] the grace, through disbelief and disobedience, then assuredly I shall chastise you — as is indicated by [His following words] — My chastisement is indeed severe” ’.

[14:8]

And Moses said, to his people: ‘If you are thankless, you and all who are on earth, lo! assuredly God is Independent, [without need] of His creatures, Praised’, praiseworthy in what He does with them.

[14:9]

Has there not come to you (an interrogative meant as an affirmative) the tidings, the news, of those who were before you — the people of Noah, and 'Ād — the people of Hūd — and Thamūd — the people of Sālih — and those after them? None knows them save God. [This is] on account of their multitude. Their messengers brought them clear signs, with lucid arguments demonstrating their truthfulness; but they, that is, the communities, thrust their hands into their mouths, to bite on them, out of extreme spite, and said, 'Lo! we disbelieve in that wherewith you have been sent, according to what you claim, and lo! we are in grave doubt concerning that to which you call us', [doubt] creating [great] uncertainty.

[14:10]

Their messengers said, 'Can there be doubt concerning God (an interrogative meant as a denial), in other words, there can be no doubt concerning His Oneness, given the manifest proofs of it, the Originator, the Creator, of the heavens and the earth? He calls you, to obedience of Him, so that He might forgive you your sins (min dhunūbikum: min is extra, since through submission [to the One God] all that may have been committed previously is forgiven (or else it [min, 'some of'] is partitive, intended to state that [forgiveness] which is due to [God's] servants) and defer you, without chastisement, to an appointed term', the term of death. They said, 'You are but mortals like us, desiring to bar us from that which our fathers used to worship, in the way of idols. So bring us a clear warrant', a manifest argument demonstrating your truthfulness.

[14:11]

Their messengers said to them, 'We are but mortals like you, as you have said; but God is gracious to whomever He will of His servants, by way of [assigning] prophethood. And it is not ours to bring you any warrant save by the leave of God, by His command, for we are servants, enthralled; and in God let believers put their trust, [let them] have confidence in Him.

[14:12]

And why, indeed, should we not put our trust in God, in other words, there is nothing to prevent us from [doing] this, when He has guided us our ways? And we shall surely endure the hurt you do us. And in God let the trusting put their trust'.

[14:13]

And those who disbelieved said to their messengers, 'We will assuredly expel you from our land, or you will surely return, you will [surely] end up [returning], to our creed', our religion. Then their Lord inspired them [saying]: 'We shall surely destroy the evildoers, the disbelievers,

[14:14]

and We shall surely make you dwell in the land, their land, after them, after they have been destroyed — that, victory [over them] and bequest of the land [to you] is, for whoever fears the standing before Me, that is, [whoever fears] when he comes to stand before Me, and fears My threat', of chastisement.

[14:15]

And they sought victory, the messengers sought assistance from God against their people; and every tyrant, disdaining obedience to God, rebellious, obstinate to the truth, was brought to nothing;

[14:16]

beyond him, that is, in front of him, is Hell, which he will enter, and he is given to drink, in it, of festering

fluid — which is what issues out of the insides of the people of the Fire, mixed with pus and blood —

[14:17]

which he sips, gulping it repeatedly, because of its acridity, but can scarcely swallow, [scarcely] ingest because it is so foul and disgusting; and death, that is, those causes of it that necessarily bring it about, in the way of [different] types of chastisement, comes to him from every side, yet he cannot die; and still beyond him, after that chastisement, there is a harsh chastisement, a severe one, following on [from the previous one].

[14:18]

The likeness, the description, of those who disbelieve in their Lord (alladhīna kafarū bi-rabbihim: the subject, substituted by [the following, aʿmāluhum,]): their works, the righteous ones, such as kindness [to kin] or an act of charity — in the way that no benefit can be derived from them [it is because these works] — are as ashes over which the wind blows hard on a tempestuous day, one in which the winds blow violently, making them as scattered dust, over which none can have power (the genitive [clause beginning with ka-ramādin, 'as ashes'] constitutes the predicate of the [above-mentioned] subject); they, that is, the disbelievers, have no power over anything that they have earned, [anything] that they had done in [their] life on earth, in other words, they shall find no reward for it, since this was never a precondition. That is extreme error, [extreme] perdition!

[14:19]

Have you not seen, have you not observed, O you being addressed (this is an interrogative meant as an affirmative) that God created the heavens and the earth in truth? (bi'l-haqq is semantically connected to [the action of the verb] khalaqa, 'created'). If He will, He can take you away, O mankind, and bring [about] a new creation, in your place.

[14:20]

And that for God is surely no great, [no] difficult, matter.

[14:21]

And they, that is, [all] creatures, sally forth to God (wa-barazū: this, and what follows, is expressed in the past tense because it will come to pass) all together; then the weak, the followers, say to those who were arrogant, those who were followed: 'Indeed we were your followers (tabaʿan is the plural of tābiʿ). Will you then avail, defend, us against the chastisement of God in any way?' (min ʿadhābi'Llāhi min shay'in: the first min is explicative, while the second one is partitive). They, the ones followed, say, 'If God had guided us, we would have guided you, we would have called you to [right] guidance. It is the same for us whether we rage [impatiently] or patiently endure; we do not have any asylum', [any] refuge (min mahīs, 'any asylum', min is extra).

[14:22]

And Satan, Iblīs, says, when the issue has been decided, and the people of Paradise are in Paradise and those of the Fire are in the Fire, and they [the people of the Fire] have gathered round him: 'Truly God promised you a promise of truth, regarding resurrection and requital, fulfilling [it] to you; whereas I promised you, that this would not be, then failed you, for over you I had no warrant (min sultān: min is extra), [no] power or capacity, to compel you to follow me, except that I called you and you responded to me. So do not blame me, but blame yourselves, for having responded to me. I cannot heed your [distress] call, [I cannot] bring aid to you, nor can you heed mine (read bi-musrikhiyya or bi-musrikhī). Lo! I disbelieved in your making me an associate of God formerly', during life on earth. God, exalted be He, says: Truly for the evildoers, the disbelievers, there shall be a painful chastisement.

[14:23]

And those who believed and performed righteous deeds, they are admitted to gardens underneath which rivers flow, abiding (khālidīna is a circumstantial qualifier of an implied situation) therein by the leave of their Lord, their greeting therein, from God and from the angels, and between themselves: 'Peace!'.

[14:24]

Have you not seen, observed, how God has struck a similitude? (mathalan is substituted by [the following words, kalimatan tayyibatan]): a goodly saying, which is, 'there is no god but God', is as a goodly tree, a palm tree, its root set firm, in the ground, and its shoots, its branches, are in heaven;

[14:25]

it gives its produce, its fruit, every season by the leave of its Lord, by His will. Similarly, the words of faith are set firm in the heart of the believer; his works are raised up to heaven and he receives the blessings and reward therefrom all the time. And God strikes, He makes clear, similitudes for mankind, so that they might remember, be admonished, and therefore believe.

[14:26]

And the similitude of a bad saying, that is, the word of unbelief, is as a bad tree, a colocynth, uprooted from upon the earth, having no stability, [no] fixing or foundation. Similarly, the word of unbelief has no foundation, and no shoot or blessing.

[14:27]

God confirms those who believe by a firm saying, namely, the profession of [His] Oneness, in the life of this world and in the Hereafter, that is, in the grave, when the two angels question them about their Lord, their religion and their Prophet, and they respond correctly, as [reported] in the hadīth of the two Shaykhs [al-Bukhārī and Muslim]; and God sends astray the evildoers, the disbelievers, and therefore they are not guided to the correct response, saying instead, 'We do not know', as [reported] in the hadīth; and God does what He will.

[14:28]

Have you not seen, observed, those who exchanged God's grace, that is, the thanks [due] for it, for unthankfulness — these were the disbelievers of Quraysh — and who, by leading them astray, caused their people to take up residence in the Abode of Ruin?

[14:29]

Hell (jahannama: a supplement, functioning as an explicative): to which they shall be exposed, admitted — an evil place to settle!

[14:30]

And they have set up rivals to, associates [with], God, that they might lead [others] astray (read li-yadillū or li-yudillū) from His way, the religion of Islam. Say, to them: 'Enjoy!, this world of yours for a short time. For lo! your journey's end, your return, shall be to the Fire!'.

[14:31]

Tell My servants who believe that they establish prayers and expend of that which We have provided them, secretly and openly, before a day comes wherein there will be neither bargaining, ransoming, nor befriending, that is, [when there will not be] any friendship of any benefit: this is the Day of Resurrection.

[14:32]

God it is Who created the heavens and the earth, and He sends down water from the heaven and with it He brings forth fruits as sustenance for you. And He has disposed for you the ships, that they may run upon the sea, [laden] with passengers and cargo, at His commandment, by His leave, and He has disposed for you the rivers.

[14:33]

And He has disposed for you the sun and the moon, constant, moving in their courses without pause; and He has disposed for you the night, that you may rest therein, and the day, that you may seek of His bounty therein.

[14:34]

And He gives you of all that you ask of Him, according to your [individual] best interests. And if you were to enumerate God's graces, meaning His bestowal of graces, you could never number it, you would not be able to count it. Lo! man, the disbelieving [man], is verily a wrong-doer and unthankful!, ever wronging his own soul through [acts of] disobedience and ungratefulness towards God's grace.

[14:35]

And, mention, when Abraham said, 'My Lord, make this land, Mecca, secure — God granted him this petition and thus made it [Mecca] a sanctuary in which no human blood is shed, no person is wronged, prey is not hunted and one which is never deserted in any of its parts — and turn me and my sons away from serving idols.

[14:36]

My Lord, truly they, idols, have led many of mankind astray, because of their [mankind's] worship of them. So whoever follows me, believing in the Oneness of God, verily belongs with me, belongs with those who follow my religion; and whoever disobeys me, truly You are Forgiving, Merciful: this was before he was aware of the fact that God does not forgive idolatry.

[14:37]

Our Lord, indeed I have made some of my seed, that is, Ishmael and his mother Hagar, to dwell in a valley where there is no sown land, namely, Mecca, by Your Sacred House, which had been there since before the Flood, our Lord, that they may establish prayer. So make some of the hearts of men yearn, incline and long, towards them — Ibn 'Abbās said, 'Had He said: "Make [all] the hearts of men …", assuredly the Persians, the Byzantines and all of mankind would have yearned towards them'. And provide them with fruits, that they might be thankful: and this [petition] was granted, for [the town of] al-Tā'if was transferred to that [land].

[14:38]

Our Lord, You know what we hide, keep secret, and what we proclaim. And nothing (min shay'in: min is extra) is hidden from God in the earth or in the heaven: these may constitute God's words or the words of Abraham.

[14:39]

Praise be to God Who has given me, despite [my] old age, Ishmael — born to him when he [Abraham] was 99 years old — and Isaac — born to him when he was 112 years old. Lo! my Lord is indeed the Hearer of supplication.

[14:40]

My Lord, make me an establisher of prayer, and, make, of my seed, those who will establish it (the use of [partitive] min [in min dhurriyatī, 'of my seed'] is because God informed him that some of them [his seed] would be disbelievers). Our Lord! And accept my supplication, the [supplication] mentioned.

[14:41]

Our Lord, forgive me and my parents — this was before their enmity towards God, Mighty and Majestic, became clear; but it is also said that his mother submitted [to God], (the alternative reading [here] being the singular wālidī ['my father']; or [yet another variant reading being] waladī, 'my son') and [forgive] believers on the day when the reckoning shall come to pass', [the day] it shall be effected. God, exalted be He, says:

[14:42]

And do not suppose that God is heedless of what the evildoers, the disbelievers from among the people of Mecca, do. He but gives them respite, without chastisement, until a day when eyes shall stare wide-open, because of the terror of what they see (one says shakhasa basaru fulān to mean 'he opened them [his eyes] and did not shut them');

[14:43]

as they come hastening (muhtiʿīna is a circumstantial qualifier) with their heads turned upwards, to the heaven, their gaze, their sight, returning not to them, and their hearts as air, devoid of any sense, because of their being terror-stricken.

[14:44]

And warn, make [them] have fear, O Muhammad (s), mankind, the disbelievers, of the day when chastisement will come upon them, namely, the Day of Resurrection, and those who did evil, who disbelieved, will say, 'Our Lord, give us respite, by returning us to the world, for a brief while, that we might respond to Your call, by affirming [Your] Oneness, and follow the messengers'. It is then said to them in rebuke: 'But did you not use to swear formerly, in the world, that for you there would be no passing [away]? (min zawālin: min is extra) from this [world] to the Hereafter?

[14:45]

And you dwelt, in it, in the dwelling-places of those who wronged themselves, through unbelief, [those] from among communities of old, and it became clear to you how We dealt with them, by way of punishment — but you were not restrained [thereby] — and We struck, made clear, similitudes for you, in the Qur'ān, but you did not take heed.

[14:46]

And verily they plotted, against the Prophet (s), their plot — when they desired to kill him, or detain him [in his house] or banish him — but their plotting is with God, that is to say, knowledge or the requital thereof [is with God], and their plotting, even though it be great, was not such whereby mountains should be moved, meaning that it is not of any importance, but that they are only harming themselves thereby. It is said that the use of 'mountains' here is meant to be literal; alternatively, it is also said [to be a reference to] the laws of Islam, which are likened to these [mountains] in the way that they are established and fixed (a variant reading has la-tazūlu [instead of li-tazūla], with in softened [from inna, 'verily'], in which case the intended meaning is that [the extent of] their plotting is great. It is said that 'plotting' here is [actually a reference to] their unbelief. This second [reading] is consonant with [God's saying]: Whereby the heavens are almost torn and the earth split asunder and the mountains fall crashing [Q. 19:90]; according to the former [reading], however, one should read it as [if it were] wa-mā kāna, and [their plotting] was not such …).

[14:47]

So do not suppose that God will fail [to keep] His promise, of victory, to His messengers. Truly God is Mighty, Victor, nothing able to escape Him, Lord of Retribution, against those who disobey Him.

[14:48]

And mention, the day when the earth will be changed to other than the earth and the heavens, namely, the Day of Resurrection: mankind shall be gathered onto a white clear earth, as [reported] in the hadīth of the two Shaykhs [al-Bukhārī and Muslim]. Muslim relates the following hadīth: 'The Prophet (s) was asked, "Where will people be on that day?" He said, "On the Bridge (sirāt)" '; and they shall come forth, they shall exit from [their] graves, to God, the One, the Almighty.

[14:49]

And you shall see, O Muhammad (s), the sinners, the disbelievers, on that day coupled, chained together with their [individual] devils, in chains, manacles or collars,

[14:50]

their shirts [made] of pitch, because it ignites fire more intensely, and their faces are engulfed by the Fire,

[14:51]

that God may requite (li-yajziya is semantically connected to [the verb] barazū, 'they shall come forth') every soul for what it has earned, of good and evil. Truly God is swift at reckoning — He shall reckon with all creatures in about half a day of the days of this world, as one hadīth states to that effect.

[14:52]

This, Qur'ān, is a Proclamation for mankind, in other words, it was revealed in order to proclaim to them, and so that they may be warned thereby, and that they may know, by way of the arguments contained in it, that He, namely, God, is One God, and that people of pith, possessors of intellect, may remember (yadhdhakkara: the original tā' [of yatadhakkara] has been assimilated with the dhāl), [that they] may be admonished.
Meccan, consisting of 99 verses.

(Al-Hijr)

[15:1]

Alif lām rā': God knows best what He means by these [letters]. Those — these verses — are the verses of the Book, the Qur'ān (āyātu'l-kitābi: this annexation functions in the sense of min, 'from') and of a manifest Qur'ān, one that makes evident what is truth and what is falsehood (wa-qur'ānin mubīnin is [made up of] a supplement with an added adjectival qualification).

[15:2]

It may be that (read rubbamā or rubamā) those who disbelieve, on the Day of Resurrection, when they witness their predicament and that of the Muslims, will wish that they had been muslims (rubba here is used to indicate 'many', since many of them will wish this; but it is also said to indicate 'few', since they will be so stupefied by the terrors that they will not come out of their stupor to wish such a thing, except on a few occasions:

[15:3]

Leave them, the disbelievers, O Muhammad (s), to eat and to enjoy, this world of theirs, and that they be diverted, distracted, by hope, of a long life and other [such] matters, [that keep them] away from faith, for they will come to know, the sequel of their affair — this was [revealed] before the command to fight [them].

[15:4]

And We did not destroy any town (min qaryatin: min is extra), meaning, its inhabitants, but that it had a known decree, a [pre-]determined term, after which it would be destroyed.

[15:5]

No community (min ummatin: min is extra) can outstrip its [predetermined] term nor can they [seek to] delay it, [nor can they] put it off.

[15:6]

And they, that is, the disbelievers of Mecca, say, to the Prophet (s): 'O you, to whom the Remembrance, the Qur'ān — as you claim — has been revealed, lo! you are indeed possessed!

[15:7]

Why do you not bring us the angels, if you are of the truthful?', in saying that you are a prophet and that this Qur'ān is from God.

[15:8]

God, exalted be He, says: The angels do not descend (tanazzalu: one of the two tā' letters [of tatanazzalu] has been omitted) save with the truth, with the chastisement; and then, that is, upon the descent of the angels with the chastisement, they [the disbelievers] would not be reprieved, [would not] be granted respite.

[15:9]

Verily it is We (nahnu emphasises the subject of inna, or [functions as] a separating pronoun) Who have revealed the Remembrance, the Qur'ān, and assuredly We will preserve it, against substitution, distortion, additions and omissions.

[15:10]

And verily We sent before you, messengers, to former factions, sects.

[15:11]

And never did a messenger come to them but that they mocked him, in the same way that your people have mocked you — this is meant to comfort the Prophet (s).

[15:12]

Thus We cause it to find its way, in other words, in the same way that We have caused denial to enter the hearts of those [individuals], We cause it to enter, into the hearts of the sinners, that is, the disbelievers of Mecca.

[15:13]

They do not believe in him, in the Prophet (s), even though the example of the men of old has already gone

before, that is, the way of God [in dealing] with them [those of old], by chastising them for denying [the truthfulness of] their prophets: those [Meccans] are like these former.

[15:14]

And even if We were to open for them a gate from the heaven, and they were to continue ascending through it, the gate,

[15:15]

they would say, 'It is merely that our eyes have been dazzled, they have been shut. Nay, we are a folk bewitched!', imagining this.

[15:16]

And verily We have placed in the heaven constellations, twelve [of them]: Aries, Taurus, Gemini, Cancer, Leo, Virgo (al-sunbula), Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces, which are the mansions of the seven orbiting planets: Mars rules Aries and Scorpio, Venus: Taurus and Libra, Mercury: Gemini and Virgo, the Moon: Cancer, the Sun: Leo, Jupiter: Sagittarius and Pisces, and Saturn: Capricorn and Aquarius; and We have adorned it, with [these] planets, for beholders;

[15:17]

and We have guarded them, with meteors, from every outcast devil;

[15:18]

except the one who listens by stealth — he is pursued by a clear flame, a shining meteor that burns him, or pierces him or drives him insane.

[15:19]

And the earth We have stretched it out, spread it flat, and cast therein firm mountains, lest it should sway beneath its inhabitants, and caused to grow therein every kind of balanced thing, [every kind of thing] known and determined.

[15:20]

And We have made for you therein [means of] livelihood (read maʿāyish), such as fruits and grains, and, We have made [this] for you, those for whom you do not provide, such as servants, [crawling] creatures and cattle; it is God Who provides for them.

[15:21]

And there is not a thing but that the stores thereof, the keys to its stores, are with Us, and We do not send it down except in a known measure, according to the benefits [of all creatures].

[15:22]

And We send the winds as fertilisers, to fertilise the clouds, whereupon they fill up with water, and send down out of the heaven, [out of] the clouds, water, rain, so that We give it to you to drink, for you are not the storers thereof, that is, the stores thereof are not in your control.

[15:23]

Indeed it is We Who give life and bring death, and We are the heirs, Who shall endure, inheriting all

creation.

[15:24]

And verily We know the predecessors among you, that is, those creatures from Adam who have already passed, and verily We know the successors, those who will come afterwards, until the Day of Resurrection.

[15:25]

And it is indeed your Lord Who will gather them, lo! He is Wise, in His actions, Knower, of His creatures.

[15:26]

And verily We created man, Adam, out of a dry [clinking] clay, that gives off a clinking sound when it is tapped, of malleable mud, black [mud].

[15:27]

And the jānn, the father of the jinn, namely, Iblīs, We created beforehand — that is, before the creation of Adam — out of the permeative fire, a smokeless fire that can escape through openings.

[15:28]

And, mention, when your Lord said to the angels, 'Indeed I am going to create a mortal out of a dry clay [drawn] from a malleable mud.

[15:29]

So, when I have proportioned him, completed him, and breathed, caused to flow, of My Spirit in him, so that he becomes a living thing — the annexation of 'the Spirit' to him is a conferring of honour upon Adam — fall down in prostration before him!', a prostration [meant as an act] of salutation by bowing.

[15:30]

And so the angels prostrated, all of them together (kulluhum ajmaʿūn contains two elements of emphasis),

[15:31]

except Iblīs, the father of the jinn — he was [standing] among the angels: he refused to be among those prostrating.

[15:32]

He, [God] exalted be He: 'O Iblīs what is wrong with you, what prevents you, that you are not among those prostrating?'

[15:33]

Said he, 'I was not about to prostrate myself, I should not prostrate myself, before a mortal whom You have created out of a dry clay [drawn] from malleable mud'.

[15:34]

Said He, 'Then be gone from hence, that is, from the Garden — but it is also said, from the heavens — for you are indeed accursed, outcast.

[15:35]

And indeed the curse shall rest upon you until the Day of Judgement', [the Day] of Requital.

[15:36]

Said he, 'My Lord! Reprieve me until the day when they, mankind, shall be resurrected'.

[15:37]

Said He, 'Then lo! you are of those reprieved,

[15:38]

until the day of the known time', the time of [the blowing of] the First Trumpet.

[15:39]

Said he, 'My Lord, because You have lead me astray (bi-mā, 'because', the bi- is for oaths, the response for which is [what follows]) I shall adorn for them [evil acts], acts of disobedience, in the earth and I shall lead them astray, all of them;

[15:40]

except those servants of Yours who are sincerely devoted [to You]', namely, believers.

[15:41]

He, [God] exalted be He, said, 'This is a straight path [leading] to Me,

[15:42]

in other words, truly over My servants, that is, believers, you shall have no warrant, [no] power, except those who follow you from among the perverse, the disbelievers.

[15:43]

And truly Hell shall be their tryst, all of them, that is, all those who follow you, shall be with you [in Hell].

[15:44]

It has seven gates, [seven] layers — to each gate, therein, belongs an appointed portion, lot, of them.

[15:45]

Truly the God-fearing shall be amidst gardens, orchards, and springs', flowing through them.

[15:46]

And it shall be said to them: 'Enter them in peace, that is, safe from all danger — or [it means enter] with [the greeting of] 'Peace!', in other words: say, 'Peace' and then enter, secure!', from all terror.

[15:47]

And We remove whatever rancour, spite, may be in their breasts. As brethren (ikhwānan is a circumstantial qualifier referring to them), [they shall recline] upon couches, facing one another (mutaqābilīn is also a

circumstantial qualifier), in other words, they do not look upon each other’s backs, because the couches revolve with them in them.

[15:48]

No toil, [no] weariness, will touch them, nor will they be expelled from thence, ever.

[15:49]

Tell, inform, O Muhammad (s), My servants that verily I am the Forgiving, of believers, the Merciful, to them,

[15:50]

and that My chastisement, of those who are disobedient, is the painful chastisement.

[15:51]

And tell them of the guests of Abraham, that is, the angels — there were twelve, ten or three of them, among them Gabriel;

[15:52]

[how] when they entered unto him, and said, ‘Peace!’, that is, [they said] this very word (salām). He, Abraham, said, after having offered them food which they did not eat: ‘Lo! we are afraid of you’.

[15:53]

They said, ‘Do not be afraid; lo!, we, are the messengers of your Lord [sent to], give you good tidings of a knowledgeable boy’, one very knowledgeable [boy], namely, Isaac — as we mentioned in sūrat Hūd [Q. 11:69].

[15:54]

He said, ‘Do you give me good tidings, of a boy, when old age has befallen me?’ (‘alā an massaniya l-kibaru is a circumstantial qualifier), in other words, despite the fact of its having befallen me? So, of what, thing, do you give me good tidings?’ (an interrogative meant to indicate amazement).

[15:55]

They said, ‘We give you good tidings in truth, sincerely; so do not be of the despairing’, the despondent.

[15:56]

He said, ‘And who — in other words, no one — despairs (read yaqnitu or yaqnatu) of the mercy of his Lord, save those who are astray?’, [save] disbelievers.

[15:57]

He said, ‘So what is your business, O you who have been sent [by God]?’

[15:58]

They said, ‘We have been sent to a sinning folk, a disbelieving [folk], namely, the people of Lot, in order to destroy them;

[15:59]

[all] except the family of Lot; indeed we shall save them, all of them, because of their faith,

[15:60]

except his wife — We have decreed that she indeed should be of those who will remain behind', [of] those who will stay behind in the chastisement, because of her unbelief.

[15:61]

And when those who had been sent [by God] came to the family of Lot, that is, to Lot [himself],

[15:62]

he said, to them, 'Indeed you are strangers', that is, I do not know you.

[15:63]

They said, 'Rather, we have come to you because of that which they, your people, used to doubt, namely, the chastisement.

[15:64]

And we have brought you the Truth and indeed we speak truthfully, in what we say.

[15:65]

So travel with your family in a portion of the night and follow their rear, walk behind them; and let none of you turn round, lest he see the dreadful nature of that [punishment] which will be sent down on them, and go whither you are commanded', namely, [to] Syria.

[15:66]

And We conveyed, We revealed, to him the matter, which was, that these [sinners] was to be eradicated by morning (musbihīn is a circumstantial qualifier,), in other words, their annihilation will take place in the morning.

[15:67]

And then came the people of the city, the city of Sodom, that is, the people of Lot, upon being told that there were handsome clean-shaven individuals — namely, the angels — in the house of Lot, rejoicing (yastabshirūn is a circumstantial qualifier), desiring to commit an abomination with them.

[15:68]

He, Lot, said, 'Lo! these are my guests, so do not disgrace me;

[15:69]

and fear God, and do not humiliate me', by seeking them to commit an abomination with them.

[15:70]

They said, 'Have we not forbidden you from [entertaining] anyone?', from offering them hospitality?

[15:71]

He said, 'These here are my daughters, if you must be doing', what you desire [to do] in the way of satisfying your lust, then marry them. God, exalted be He, says:

[15:72]

By your life — this is an address to the Prophet (s) — in their drunkenness they were bewildered, hesitant.

[15:73]

Then the Cry, the Cry of Gabriel, seized them at sunrise.

[15:74]

And We made their, that is, their cities', topmost part their nethermost, by Gabriel's raising them [the cities] to the heaven and dropping them face down onto the earth, and We rained on them stones of baked clay, clay baked in fire.

[15:75]

Indeed in that, which is mentioned, there are signs, indications of God's Oneness, for those who take note, [those who] observe and take heed.

[15:76]

And indeed they, that is, the cities of the people of Lot, are on a road that [still] remains, Quraysh's route to Syria, [one] not yet effaced: so why do they not take heed from their example?

[15:77]

There is indeed a sign, a lesson, in that for believers.

[15:78]

And certainly (in has been softened, in other words [understand it as being] innahu) the dwellers in the wood, a huddle of trees near Midian — these were the people of [the prophet] Shuʿayb — were evildoers, for denying Shuʿayb.

[15:79]

So We exacted retribution from them, by destroying them through extreme heat. And certainly both of them, that is, the cities of the people of Lot and those of [the dwellers in] the wood, are upon a open road, plain [to see]: so will you not take heed from their example, O people of Mecca?

[15:80]

And verily the dwellers in al-Hijr — a valley between Medina and Syria — namely, [the tribe of] Thamūd, denied those who had been sent [by God], when they denied [the prophet] Sālih, as this constituted a denial of the other messengers, since they all shared the fact that they came with [the Message proclaiming] the Oneness of God.

[15:81]

And We brought them Our signs, by way of the she-camel [of Sālih], but they were averse [to them], refusing to reflect on them.

[15:82]

And they used to hew out dwellings from the mountains, feeling secure.

[15:83]

But the Cry seized them in the morning.

[15:84]

And so that which they used to count as gain, in the way of building fortresses and amassing riches, did not avail, [did not] protect, them, from the chastisement.

[15:85]

We did not create the heavens and the earth and all that is between them save with the Truth. And truly the Hour shall come, without doubt, whereupon every person will be requited according to his deeds. So be forgiving, O Muhammad (s), to your people, with gracious forgiveness: turn away from them without [any feeling of] anxiety — this was abrogated by the 'sword' verse [Q. 9:5].

[15:86]

Truly your Lord, He is the Creator, of everything, the Knowing, of everything.

[15:87]

And verily We have given you seven of the oft-repeated [verses] — the Prophet (s) said that this meant [sūrat] al-Fātiha, as reported by the two Shaykhs [Bukhārī and Muslim], since it is repeated in every unit of prayer (rak'a) — and the great Qur'ān.

[15:88]

Do not extend your glance toward that which We have given different groups of them to enjoy, and do not grieve for them, should they not believe, and lower your wing, temper your nature, for the believers.

[15:89]

And say: 'Indeed, I am the warner, of God's chastisement, lest it be sent down on you, the clear [warner], clear in [his] warning.

[15:90]

Even as We sent down, chastisement, on those who make division, the Jews and the Christians,

[15:91]

those who have reduced the Recitation, namely, those scriptures revealed to them, to parts, believing in some and disbelieving in others. It is [alternatively] said that the individuals meant here were those who 'divided up' among themselves the roads to Mecca, barring people from Islam. Some of them said that the Qur'ān was sorcery, some that it was soothsaying, and others that it was poetry.

[15:92]

By your Lord, We shall question them all — a questioning involving rebuke —

[15:93]

about what they used to do.

[15:94]

So proclaim, O Muhammad (s), what you have been commanded, to [proclaim], in other words, declare it openly and carry it out, and turn away from the idolaters — this was [revealed] before the command to struggle [against the idolaters].

[15:95]

Indeed We have sufficed you against the mockers, [who mocked] you, by Our having destroyed each one of them through some harm, and these were: al-Walīd b. al-Mughīra, al-ʿĀsī b. Wā'il, ʿUdayy b. Qays, al-Aswad b. al-Muttalib and al-Aswad b. ʿAbd Yaghūth,

[15:96]

those [mockers] who set up besides God another god: (this [entire clause] is an adjectival qualification; but it is also said to be the subject, and because there is an implicit conditional meaning [in the above-mentioned clause], the [particle] fā' has been inserted into the predicate, which is [the following]) soon they will know, the sequel of their affair.

[15:97]

And verily (wa-laqad is for confirmation) We know that your breast is [at times] oppressed by what they say, in the way of mockery and denial.

[15:98]

So glorify, intimately [repeating], the praise of your Lord, in other words, say subhāna'Llāhi wa-bi-hamdihi — and be of those who prostrate themselves, those who pray;

[15:99]

and worship your Lord until Certainty — Death — comes to you.
Meccan, except for the last three verses, which are Medinese; it consists of 128 verses, revealed after [sūrat] al-Kahf.

(An-Nahl)

[16:1]

When the idolaters found chastisement slow in coming, the following was revealed: God's commandment has come, that is, the Hour [has come] ([this verb] atā is in the past tense because it means that [the event therein described] will come to pass) in other words, it [God's commandment] is close at hand, so do not seek to hasten it, do not demand it before its [due] time, for it will come to pass without doubt. Glory be to Him — an affirmation of His transcendence — and exalted be He above what they associate, with Him, in the way of others.

[16:2]

He sends down the angels, namely, Gabriel, with the Spirit, with the Revelation, of His command, by His will, to whomever He will of His servants, and these are the prophets, [saying] that (an is explicative): Warn, threaten the disbelievers with chastisement and make them aware, that there is no God save Me: so fear Me, fear Me.

[16:3]

He created the heavens and the earth with the Truth, that is, with the purpose of [manifesting] truth. Exalted be He above what they associate, with Him in the way of idols.

[16:4]

He created man from a drop of fluid, of sperm, until He makes him strong and tough, yet behold! he is disputatious, extremely quarrelsome, openly, making this [disputatiousness] clear in his rejection of resurrection, contending: Who shall revive the bones when they are decayed? [Q. 36:78].

[16:5]

And the cattle, camels, cows and sheep (al-anʿāma, 'cattle', is in the accusative because of the implied verb [governing it], as explained by [the following words, khalaqahā lakum]), He created them for you, [you being] included among the number of mankind. In them there is warmth, that by which you keep warm in the way of clothes and garments, [taken] from their hairs and wools, as well as [other] uses, such as [their] offspring, milk and for you to ride, and of them you eat (the adverbial clause [wa-minhā, 'of them'] precedes [the verb] for the purpose of [establishing harmony with] the end-rhyme [of the Qur'ānic verse]);

[16:6]

and for you there is in them beauty, adornment, when you bring them [home] to rest, [when you] return them to their resting places in the evening, and when you drive them forth to pasture, when you bring them out to the grazing pastures in the morning.

[16:7]

And they bear your burdens, your baggage, to a land which you could not reach, without being on camel-back, save with great trouble to yourselves, [save by] straining them. Indeed your Lord is Gentle, Merciful, to you, in having created these for you.

[16:8]

And, He created, horses and mules and asses, that you may ride them, and for adornment (wa-zīnatan is an object denoting reason; the use of both of these reasons ['to ride' and 'for adornment'] as illustrations of [God's] graces does not preclude that they may have been created for other purposes, such as for consumption in the case of horses — which is established [as lawful] by a hadīth in both Sahīhs [of Bukhārī and Muslim]); and He creates what you do not know, of marvelous and strange things.

[16:9]

And God's is the direction of the way, that is, to point out the straight path, and some of them, that is, the paths, are deviant, swerving away from straightness. And had He willed, to guide you, He would have guided you, to seek the way, all, so that you would be [rightly] guided of your own choice.

[16:10]

He it is Who sends down water from the heaven, whence you have drink, for you to drink, and whence are trees, which grow because of this [water], whereat you let your animals graze.

[16:11]

With it He makes the crops grow for you, and olives and date-palms and vines and all kinds of fruit. Surely in that, which is mentioned, there is a sign, indicating His Oneness, exalted He be, for people who reflect,

upon His handiwork and therefore believe.

[16:12]

And He disposed for you the night and the day and the sun (wa'l-shamsa, read in the accusative as a supplement to what precedes it; or read wa'l-shamsu in the nominative as a subject [of a new sentence]) and the moon and the stars (also read both ways) are disposed (musakhkharātin, read in the accusative as a circumstantial qualifier, or in the nominative [musakhkharātun] as a predicate) by His command, by His will. Surely in that there are signs for people who understand, [a people] who reflect.

[16:13]

And, He has disposed for you, whatever He has created for you in the earth, of animals, plants and otherwise, diverse in hue, such as red, yellow, green and otherwise. Surely in that there is a sign for people who remember, [a people who] are admonished.

[16:14]

And He it is Who disposed the sea, [He it is Who] subdued it, that it might be sailed upon and dived in, that you may eat from it fresh meat, that is, fish, and bring forth from it ornaments which you wear, namely, pearls and coral. And you see, observe, the ships ploughing therein, ploughing through the water, that is, cleaving it as they sail upon it, coming and going with the same wind; and that you may seek (wa-li-tabtaghū is a supplement to li-ta'kulū, 'that you may eat') of His bounty, exalted He be, by way of commerce, and that you might be thankful, to God for [all] that.

[16:15]

And He cast into the earth firm mountains, lest it should shake, move, with you, and, He made therein, rivers, such as the Nile, and ways, roads, so that you might be guided, to your destinations,

[16:16]

— and landmarks [as well], by which you might find the roads, [landmarks] such as mountains, during the day, and by the star, meaning, by the stars, they are guided, to the roads and to the direction of prayer (qibla) by night.

[16:17]

Is He then Who creates — namely, God — as he who does not create, namely, idols, so that you associate them with Him in worship? No. Will you not then remember, this, and so become believers?

[16:18]

And if you were to count God's grace you could never reckon it, number it precisely, let alone be able to give thanks for it. Indeed God is Forgiving, Merciful, since He bestows graces upon you despite your shortcomings and your [acts of] disobedience.

[16:19]

And God knows what you keep secret and what you disclose.

[16:20]

And those whom you invoke (tad'ūna, or read yad'una 'they invoke') besides God, namely, the idols, do not create anything, but are themselves created, fashioned from stones and other [materials].

[16:21]

They are dead, possessing no life (amwātun, 'dead', is a second predicate), not living (an emphasis), and they, the idols, are not aware when, is the time [in which], they shall be raised, that is, creatures: so how can they be worshipped? For, only the Creator, the Living, the Knower of the Unseen can be a God.

[16:22]

Your God, the One deserving of your worship, is One God, without [any] equal in [terms of] His essence or His attributes, and this is God, exalted He be. But as for those who do not believe in the Hereafter their hearts are in denial, rejecting the Oneness [of God], and they are arrogant, scorning to believe in it.

[16:23]

Without doubt, verily, God knows what they keep secret and what they disclose, and will requite them for it. Indeed He does not love the arrogant, meaning, He will punish them.

[16:24]

The following was revealed regarding al-Nadr b. al-Hārith: And when it is said to them, 'What is it (mā is an interrogative particle; dhā is a relative particle) that your Lord has revealed?', to Muhammad (s), they say, [that] these [revelations] are, 'fables, lies, of the ancients', in order to lead people astray.

[16:25]

That they may bear, at the conclusion of the matter, their burdens, their sins, complete, none of them expunged, on the Day of Resurrection and also, [bear] some, of the burdens of those whom they lead astray without any knowledge, because they summoned them to error and they [the latter] followed them, and thus both share in the sin. How evil, awful, is the burden they bear, this load [of sins] of theirs which they carry.

[16:26]

Those before them had indeed plotted, [those] such as Nimrod — he built a lofty tower that he might ascend through it to the heavens and wage war against its inhabitants; then God came at, He aimed at, their edifice from the foundations, from the base, unleashing against it winds and earthquake, which demolished it; and so the roof collapsed upon them from above them, that is, while they were beneath it, and the chastisement came upon them whence they were not aware, from a direction which would not have occurred to them: [alternatively] it is said that this [description] is a simile for [demonstrating] the thwarting of that which they had settled on in the way of plots against [God's] messengers.

[16:27]

Then on the Day of Resurrection He will disgrace them, humiliate them, and He, God, will say, to them by the tongues of the angels, in rebuke: 'Where are those associates of Mine, as you [were wont to] claim, concerning whom, for whose sake, you used to make breaches?', you used to opposed the believers. Those who were given knowledge, from among the prophets and believers, will say, 'Truly disgrace on this day, as well as misfortune, are for the disbelievers — they say this rejoicing at their [the disbelievers'] misfortune —

[16:28]

those whom the angels take [in death] (read [feminine person] tatawaffāhum or [masculine] yatawaffāhum) while they are wronging themselves', through disbelief. Then they will offer submission, becoming compliant and submitting themselves [to belief in God] upon death, saying: 'We were not doing any evil', [any] associating others with God, whereat the angels say: 'Nay! Surely God is Knower of what you used to do', and will requite you for it.

[16:29]

And it will also be said to them: So enter the gates of Hell, to abide therein! Evil indeed is the lodging, the abode, of the arrogant.

[16:30]

And it is said to those who fear, idolatry, 'What has your Lord revealed?' They will say, 'Good! For those who were virtuous, by [embracing] faith, in this world, there will be a virtuous [reward], namely, a goodly life; and truly the abode of the Hereafter, that is, Paradise, is better, than the world and all that is in it. God says [the following] regarding it: And truly excellent is the abode of the God-fearing, it [the Hereafter] is.

[16:31]

Gardens of Eden, as a [place of] residence (jannātu 'Adnin is a subject, the predicate of which is [what follows]) which they will enter, [Gardens] underneath which rivers flow, wherein they shall have whatever they wish. So, [with such] a reward, God rewards the God-fearing,

[16:32]

those whom (alladhīna is a description) the angels take away [in death] while they are goodly, pure of any unbelief, saying, to them upon death: 'Peace be on you!, and it is said to them in the Hereafter: Enter Paradise because of what you used to do'.

[16:33]

Do they, the disbelievers, await anything but that the angels should come to them (read [feminine person] ta'tīhim or [masculine] ya'tīhim) to seize their spirits, or that there should come your Lord's command?, chastisement, or the resurrection that entails it. So, just as these have done, did those before them, from among the [former] communities: they denied their messengers and were therefore destroyed. And God did not wrong them, destroying them for no sin, but they used to wrong themselves, through disbelief.

[16:34]

So that the evils of what they did smote them, that is, the requital of these [evil things smote them], and there besieged, it was sent down [against], them that which they used to mock, namely, the chastisement.

[16:35]

And the idolaters, from among the Meccans, say, 'Had God willed we would not have worshipped anything besides Him — neither we, nor our fathers — nor would we have deemed anything sacred besides Him', in the way of those [camels] called bahīras and sā'iba. In other words, our idolatry and our deeming [these animals] sacred are [effected] by His will; therefore He must be satisfied with this. God, exalted He be, says: So did those before them, that is, they denied their messengers regarding that which they [the messengers] brought them. Yet are messengers charged with anything save plain conveyance [of the Message]? It is not their duty to guide.

[16:36]

And verily We sent forth among every community a messenger, just as We have sent you forth among these [Meccans], [to say]: 'Worship God, profess [belief in] His Oneness, and shun false deities', graven images, and do not worship them. Then among them were some whom God guided, and they believed, and among them were some who deserved to be in error, according to God's knowledge, and so they did not believe. So travel, O disbelievers of Mecca, in the land and observe the nature of the consequence of those who denied, their messengers, in that they were destroyed.

[16:37]

If you, O Muhammad (s), are eager for them to be guided, when God has already made them go astray, you will not be able to achieve this: For God does not guide (read passive lā yuhdā [?], or active lā yahdī) he whom He has [already] sent astray, he whom He desires to send astray, and they will have no helpers, [no] protectors from God's chastisement.

[16:38]

And they swear by God their most earnest oaths, in other words, with their utmost earnestness therein, that God will not resurrect the dead. God, exalted be He, says: Nay, He will resurrect them: it is a promise binding upon Him (both wa'dan and haqqan are verbal nouns, used for emphasis, and are in the accusative because of the verbal actions implicit in them; in other words, He promised that and made it a binding truth) but most people, that is, the people of Mecca, do not know, that.

[16:39]

That He may make clear to them (li-yubayyina is semantically connected to an implied yab'athuhum, 'He will resurrect them') what they differ, with believers, in, of matters of religion, by punishing them and rewarding the believers, and that the disbelievers may know that they were liars, when they denied the Resurrection.

[16:40]

All that We say to a thing, when We will it, that is, when We will that it come into existence (qawlunā is a subject, the predicate of which is [what follows]) is to say to it 'Be,' and it is, in other words, and that [thing] is (a variant reading [for fa-yakūnu] has fa-yakūna as a supplement to naqūla). The verse is intended as an affirmation of the power [of God] to resurrect.

[16:41]

And those who emigrated for God's cause, to establish His religion, after they had been wronged, through harm, [those] from among the people of Mecca — these were the Prophet (s) and his Companions — truly We shall lodge them in this world in a goodly lodging, namely, Medina, and the reward of the Hereafter, that is, Paradise, is surely greater, grander, did they but know, that is, the disbelievers — or those who stayed behind and did not emigrate — [did they but know] the honour that belongs to emigrants, they would have followed them.

[16:42]

They are, those who endure, the harm inflicted by the idolaters and [endure] the emigration in order to make manifest the religion, and put their trust in their Lord, so that He provides for them whence they do not reckon.

[16:43]

And We did not send before you anything other than men, to whom We revealed, and [sent] not angels: 'So ask the followers of the Remembrance, those knowledgeable in the Torah and the Gospels; if you do not know', that, then they know it, and you are more likely to believe them than the believers are to believe Muhammad (s),

[16:44]

[We sent them] with clear signs (bi'l-bayyināt is semantically connected to an omitted [verb]), namely, We sent them with clear arguments, and the Books and We have revealed to you the Remembrance, the Qur'ān, that you may make clear to mankind what has been revealed to them, therein, in the way of [what is] lawful

and unlawful, and that perhaps they might reflect, upon this and take heed.

[16:45]

Do they feel secure, those who have schemed evil, schemes against the Prophet (s) at the Council Assembly, [schemes] such as detaining him, killing him or banishing him, as mentioned in [sūrat] al-Anfāl [Q. 8:30], that God will not cause the earth to swallow them, as [God did] with Qārūn [Q. 28:81], or that the chastisement will not come upon them whence they are not aware of?, that is, in a way which would not occur to them. Indeed, they were destroyed at Badr even though they had never anticipated it.

[16:46]

Or that He will not seize them in their going to and fro, during their travels for commerce, whereupon they will not be able to escape?, [whereupon] they will not be able to elude the chastisement.

[16:47]

Or that He will not seize them amid [growing] fear?, [amid] a gradual diminishing [of their numbers] little by little, until all are destroyed (ʿalā takhawwufin is a circumstantial qualifier referring to the subject of the verb [God] or the object). Indeed then your Lord is Gentle, Merciful, insofar as He does not hasten for them their punishment.

[16:48]

Or have they not observed the things which God has created, which cast a shadow, such as trees or a mountain, how their shadows incline to the right and to the left (shamāʾil is the plural of shimāl), in other words, towards both sides, at the beginning of the day and at its end, prostrating to God (sujjadan is a circumstantial qualifier), that is to say, subservient to Him with respect to what is required of them, and [how] they, the shadows, are subject?, humbled: they [the shadows] are likened to rational beings [in this description].

[16:49]

And to God prostrates whatever is in the heavens and whatever is on the earth of living creatures, that is, [of] every single thing that moves thereupon; in other words, to Him it [everything] is subservient in terms of what is required of it — most of what is given [by way of example] is non-rational, since these are [the more] numerous — and the angels [also prostrate] — these are singled out for mention because of their merit — and they are not arrogant, they do [not] disdain to worship Him.

[16:50]

They, that is, the angels, fear (yakhāfūna is a circumstantial qualifier referring to the person governing [the verb] yastakbirūna, ʿthey are [not] arrogant') their Lord from above them (min fawqihim is a circumstantial qualifier referring to [the suffixed pronoun] -hum [of fawqihim]) in other words, [they fear their Lord], being High above them with the power to subjugate, and they do what they are commanded, to [do].

[16:51]

And God has said: ʿDo not choose two gods (ithnayn is for emphasis). Truly there is only One God — He has added this [statement] to affirm [His] Divinity and Oneness — so be in awe of Me [alone]': fear Me, to the exclusion of anyone else — herein is a shift from the third person [to the first].

[16:52]

And to Him belongs whatever is in the heavens and the earth, as possessions, creatures and servants. And to Him belongs the religion, the obedience, that endures, the [one] everlasting (wāsiban, is a circumstantial

qualifier referring to al-dīn, ‘the religion’, and is operated by the sense of the adverbial clause). Will you then fear any other than God?, when He is the True God, other than Whom there is no god (the interrogative is a [statement of] rejection and rebuke).

[16:53]

Whatever grace you have, it is from God, none but He brings it (mā, ‘whatever’, is either a conditional or relative [particle]). Then when misfortune, poverty or illness, befalls you, to Him you cry for help, [to Him] you raise your voices with pleas for help and supplications, and you do not call upon any other than Him.

[16:54]

Then when He has rid you of the misfortune, behold, a group of you attribute partners to their Lord,

[16:55]

in order to deny that, grace, which We have given them. So enjoy, that consent of yours to worship idols (an imperative meant as a threat): for soon you shall know, the consequence of this.

[16:56]

And they, that is, the idolaters, assign, to what they do not know, that they cause harm and cannot benefit [them] — namely, the idols — a portion of that which We have provided them with, of crops and cattle, saying that ‘this is for God and this is for our partners’. By God, you will indeed be questioned (a questioning of rebuke; there is a shift herein from the third [to the second] person) about what you used to fabricate, against God, such as [claiming] that He commanded you to [do] this.

[16:57]

And they assign to God daughters, by claiming that the angels are the daughters of God — Be He glorified! — a declaration that He is [exalted] above that which they claim — while they will have what they desire, namely, sons (the status of this sentence is either independent [nominative], or that of an [accusative] object of [the verb] yaj‘alūna, ‘they assign’). The meaning is that to Him they assign daughters, to whom they are averse, when [in any case] He is [exalted] beyond having offspring, while to themselves they assign sons, of their own choosing, so that the best is theirs exclusively — like where God says, Now, ask them: are daughters to be for your Lord, while sons are to be for them? [Q. 37:149].

[16:58]

And when one of them is given the tidings of a girl, that will be born to him, his face becomes darkened, transformed like that of one [suddenly] struck by grief, and he chokes inwardly, filled with anguish: so how is it that daughters are attributed to Him, exalted be He?

[16:59]

He hides, disappearing, from people, that is, [from] his people, out of distress at the tidings given to him, fearing mockery, unsure what to do with it [the newborn]: shall he retain it — refrain from killing it — in humiliation, [enduring] shame and disgrace, or trample into the dust, by burying it alive. Verily wretched is what they judge, [evil is] this judgement of theirs, in which they ascribe to their Creator [that His are the] daughters, who have such a [lowly] status in their eyes.

[16:60]

For those who do not believe in the Hereafter, namely, [for] the disbelievers, there is an evil description, in other words, [theirs is] the most evil attribute, meaning, the most vile, which is their burying alive of [newborn] girls, despite the fact that they are needed for the purposes of marriage; and the loftiest

description belongs to God, [His is] the attribute most sublime, namely, that there is no god except Him. And He is the Mighty, in His kingdom, the Wise, in His creation.

[16:61]

And if God were to take mankind to task for their wrongdoing, [wrongdoing] through acts of disobedience, He would not leave upon it, that is, [upon] the earth, any living being, any single [living] thing moving upon it; but He gives them respite until an appointed term; and when their term comes they will not defer, from it, by a single hour nor advance, it.

[16:62]

Still, they assign to God what they dislike, for themselves — such as daughters, partners in power, and the mistreatment of messengers. And their tongues, despite this, relate, tell, the lie, which is, that theirs will be the best reward, with God, namely, Paradise, as He [God] states [in their words elsewhere]: 'And in case I am returned to my Lord, I will indeed have the best reward with Him' [Q. 41:50]. But God, exalted be He, says: Without any doubt — verily — theirs shall be the Fire and they shall be abandoned therein, or [it, mufratūn, means that] they shall be foremost in [entering] it (a variant reading [for mufratūn] has mufritūn, meaning that 'they transgress the bounds').

[16:63]

By God, We verily sent to communities before you, messengers. But Satan adorned for them their deeds, [their] evil [deeds], so that they considered them to be good [deeds] and therefore they denied the messengers. So he is their patron, the guardian of their affairs, today, that is, [now] in this world, and for them there will be a painful chastisement, in the Hereafter. It is also said that by al-yawm, 'today', is meant the Day of Resurrection, narrating the events as though they are taking place [now]. In other words, they have no guardian other than him [in other words, Satan], and as he is incapable of helping himself, how could he possibly help them?

[16:64]

And We have not revealed to you, O Muhammad (s), the Book, the Qur'ān, except [for the purpose] that you may make clear to them, to mankind, that wherein they differ, in the matter of religion, and as a guidance (wa-hudan is a supplement to wa-li-tubayyina, 'and that you may make clear') and as a mercy for a people who believe, in it.

[16:65]

And God sends down water from the heaven and therewith revives the earth, with plants, after its death, [after] its drying up. Surely in that, which is mentioned, there is a sign, indicating the [truth of the] Resurrection, for a people who listen, listening and then reflecting.

[16:66]

And truly for you there is in the cattle a lesson, an example to learn from. We give you to drink — [this introduces] the explanation of the 'lesson' — of that which is in their bellies, the cattle's [bellies], from (min indicates a new subject and is semantically connected to nusqīkum, 'We give you to drink') between the refuse, the intestinal waste, and the blood, pure milk, uncontaminated by either the refuse or the blood, neither in its taste, odour or colour, even though it [the milk] is [situated] between the two, palatable to drinkers, easily passing down their throats, not causing any choking.

[16:67]

And of the fruits of date-palms and vines, [comes forth] a fruit, from which you draw an intoxicant, a wine that intoxicates — it [the wine] is referred to by the verbal noun [sakaran, 'intoxicant'], and this [verse]

came before it was prohibited — and goodly provision, such as dates, raisins, vinegar, and molasses. Surely in that, which is mentioned, there is a sign, indicating His power, exalted be He, for a people who understand, [a people who] reflect.

[16:68]

And your Lord revealed to the bee, a revealing [effected] through inspiration, [saying] (an, 'that', is either explicative or relates to the verbal noun): 'Choose among the hills habitations, to which you can resort, and among the trees, [also] habitations, and among the trellises which they raise, that is, the places which humans build for you — for otherwise it [the bee] would not resort to these [places].

[16:69]

Then eat from every [kind of] fruit, and follow, enter, the ways of your Lord, [follow] His paths in seeking pastures, [ways] made easily accessible' (dhululan is the plural of dhalūl, and is a circumstantial qualifier referring to al-subul, 'the ways', in other words, [those paths] disposed for you, such that they pose no difficulty for you, even if it should be rough [terrain], and [such that] you would not lose your way when returning therefrom, even if it be far away; it [dhululan] is also said to be [a circumstantial qualifier] referring to the person of [the pronominal suffix of] fa'slukī, 'you follow', meaning [in this case] [follow those paths] in compliance with what is required of you). There comes forth from their bellies a drink, namely, honey, of diverse hues, wherein is a cure for mankind, from [all] ailments; it is also said [that it means that it is a cure only] for some [ailments], as indicated by the indefinite [noun] shifā'un, 'a cure'; or [that it is a cure] for all [ailments] when supplemented with some other [remedy]; or without these [other remedies] but with the resolve (niyya) [to get better]. The Prophet (s) used to prescribe it for anyone suffering from stomach pains, as reported by the two Shaykhs [Bukhārī and Muslim]. Surely in that there is a sign for a people who reflect, upon God's handiwork, exalted be He.

[16:70]

And God has created you, when you were nothing, then He takes you [in death], when your terms [of life] are concluded; and there are some among you who are relegated to the most abject stage of life, that is, the most diminished, because of old-age and senility, so that he knows nothing after [having possessed] some knowledge. 'Ikrima said, 'Whoever recites the Qur'ān will not come to such a predicament'. God is Knowing, of how to manage [the affairs of] His creation, Powerful, in [doing] what He will.

[16:71]

And God has favoured some of you above others in [respect of] provision, thus, some of you are poor, some are rich, some owners, others are owned. Now those who have been [more] favoured, namely, the masters, would not hand over their provision to those [slaves] whom their right hands possess, that is, they would not assign that wealth and other things which We have given them as something to be shared [equally] between them and their slaves, so that they, that is, the slaves and [their] masters, become equal, partners, in respect thereof. The meaning is: they do not have partners from among their slaves in respect of their wealth, so how can they make certain of God's servants partners of His? Is it then the grace of God that they deny?, [that] they reject, when they ascribe partners to Him?

[16:72]

And God made for you mates from your own selves, thus He created Eve from Adam's rib and [created] all mankind from the seminal fluids of men and women, and made for you, from your mates, children and grandchildren, and He provided you with the good things, of [all] kinds of fruits, seeds and animals. Is it then in falsehood, [in] the idol, that they believe and in the grace of God that they disbelieve?, when they associate others [with God]?

[16:73]

And they worship besides God, that is, other than Him, what has no power to give them any [sort of] provision from the heavens, such as water, and the earth, such as plants (shay'an, 'any[thing]', is a substitute for rizqan, 'provision') nor do they have the capacity, [nor] are they able to do anything — and these are the idols.

[16:74]

So do not strike any similitude for God, [do not] ascribe to God likenesses and then associate them with Him [in power]. Truly God knows, that there is nothing like Him, and you do not know, this.

[16:75]

God strikes a similitude (mathalan, this is substituted by [the following, 'abdan mamlūkan]) a slave who is a chattel (mamlūkan, an adjective to distinguish him [this type of slave] from a free man, who is the servant of God [alone]) having no power over anything, since he has no mastery, and one on whom (man, is an indefinite [noun], adjectivally qualified, in other words, a free man) We have bestowed a fair provision from Us, such that he spends thereof secretly and openly, that is, disposing of it as he wishes: the first similitude is for the idols, while the second is His, exalted be He. Are they equal?, the powerless slaves and the dispensing free men? No. Praise belongs to God, alone. But most of them, that is, the people of Mecca, do not know, the chastisement they will come to, and so they associate others with God.

[16:76]

And God strikes a similitude (mathalan, this is substituted by [the following, rajulayn]) two men, one of whom is dumb [from birth], having no power over anything, as he cannot understand nor be understood, and who is a liability, burdensome, to his master: — the [legal] guardian of his affairs — wherever he directs him, he does not bring, therefrom, any good, he does [not] succeed, and this is the similitude of the disbeliever. Is he, that is, the dumb one mentioned, equal to one who enjoins justice, that is, to one who is able to speak, of benefit to people, since he enjoins it [justice] and encourages [others to] it, and follows a path, a way, that is straight? — this being the second [man], the believer — No [he is not equal to him]. It is also said that this [last similitude] is a similitude of God, while the [similitude of the] dumb one is of the idols, so that the preceding [verse] contains the similitude of the disbeliever and the believer.

[16:77]

And to God belongs the Unseen of the heavens and the earth, in other words, the knowledge of what is hidden in them. And the matter of the Hour is but as the twinkling of an eye, or it is [even] nearer, since it takes place as a result of the words, 'Be' and it is (kun fa-yakūn). Truly God has power over all things.

[16:78]

And God brought you forth from the bellies of your mothers while you did not know anything (the statement [lā ta'lamūna shay'an, 'while you did not know anything'] is a circumstantial qualifier), and He gave you hearing and sight and hearts that perhaps you might give thanks, to Him for this [gift] and become believers.

[16:79]

Have they not observed the birds [how they are] made subservient, disposed to [be able to] fly, in the air of heaven?, that is, in the air between the heaven and the earth. Nothing holds them, when they draw in their wings or open them, lest they fall, except God, by His power. Indeed in that there are signs for a people who believe, [the signs] which are that they have been created in a way that enables them to fly, as well as the creation of the air in such a way that it allows for flight, and the holding of them [up in the air so that they do not fall].

[16:80]

And it is God Who has made for you your homes as a place of rest, a place that you can inhabit, and He has made for you out of the skins of the cattle homes, such as tents and pavilions, which you find light, to carry, on the day of your migration, your travel, and on the day of your halting; and of their wool, that is, the sheep's, and their fur, that is, the camels', and their hair, that is, the goats', [He has made for you] furniture, chattels such as rugs and blankets, and wares, for you to use, for a while, until they perish.

[16:81]

And it is God Who has made for you, from what He created, of houses, trees and clouds, shade (zilāl is the plural of zill) to protect you from the heat of the sun; and He has made for you, in the mountains, places of refuge (aknān is the plural of kinn, which is [a places] where one can seek shelter [istakanna], such as a cave or a tunnel); and He has made for you garments, shirts, that protect you from the heat, that is, and [also] from the cold, and garments that protect you from your [mutual] violence, [your] warring, in other words, [to protect you] from stabbed or struck during these [instances], [garments] such as coats of mail and armour plates. So, in the same way that He has created these things, He perfects His favour — in this world — to you, by creating that of which you have need, so that you, O people of Mecca, might submit, [that you might] affirm His Oneness.

[16:82]

But if they turn away, [if] they reject Islam, your duty, O Muhammad (s), is only to convey [the Message] plainly — this was [revealed] before the command to fight [the disbelievers].

[16:83]

They recognise God's grace, that is, they affirm that it comes from Him, and then deny it, by associating others [with Him], and most of them are ungrateful.

[16:84]

And, mention, the day We shall raise up from every community a witness, and this will be it [that community's] prophet, to bear witness for it and against it, and this [day] is the Day of Resurrection; then the disbelievers will not be given permission, to make excuses, nor will they be asked to make amends, that is, [nor will they be asked] to [repent and] return to that which pleases God.

[16:85]

And when those who did wrong, [those who] disbelieved, behold the chastisement, the Fire, it shall not be lightened for them, the chastisement, nor will they be granted any respite, [any] deferment from it when they see it.

[16:86]

And when the idolaters behold their associates, of devils and others, they will say, 'Our Lord, these are our associates whom we used to invoke, [whom we used] to worship, besides You'. But they will fling to them the saying, that is, they will say to them: 'You are indeed liars!', when you say that you used to worship us — as is stated [by them] in another verse: 'It was not us that they worshipped' [Q. 28:63]; [and also in the verse] They will deny their worship of them [Q. 19:82].

[16:87]

And they will offer submission to God on that day, that is, they will have surrendered to His judgement, and that which they used to invent, in the way of [claiming that] their gods intercede for them, will fail, forsake, them.

[16:88]

Those who disbelieve and bar, people, from the way of God, [from] His religion, them, We shall add chastisement to [their] chastisement, that [chastisement] which they have merited for their disbelief — Ibn Mas'ūd said, '[Their chastisment will consist of] scorpions whose fangs are [as long] as the tallest palm trees' — because of the corruption they used to cause, by their barring people from belief.

[16:89]

And, mention, the day We shall raise up from every community a witness against them from among themselves, and this will be their [that community's] prophet, and We shall bring you, O Muhammad (s), as a witness against these, namely, your people. And We have revealed to you the Book, the Qur'ān, as a clarification of all things, that people [might] need concerning the Law, and as a guidance, from error, and a mercy and good tidings, of Paradise, to those who submit, [those who] affirm the Oneness [of God].

[16:90]

Indeed God enjoins justice — [that is] affirmation of [His] Oneness, or [actually] being fair, and virtue, performance of the [religious] obligations, or that you should worship God as if you were able to see Him, as [reported] in the hadīth; and giving to kinsfolk — He has singled it [kinship] out for mention by way of [highlighting] its importance — and He forbids lewdness, fornication, and abomination, with regard to the [stipulations of the] Law, [abomination] such as disbelief and acts of disobedience, and aggression, wrongdoing against people — He also singles this out for mention by way of [showing] its importance; just as He began with [the mention of] 'lewdness', in this way, He admonishes you, through commands and prohibitions, so that you might remember, [that you might] be admonished (tadhakkarūna, 'you [might] remember', the original tā' [of tatadhakkarūna] has been assimilated with the dhāl). In the Mustadrak [of al-Hākim al-Naysābūrī] it is reported from Ibn Mas'ūd that [he said]: 'This [verse] is the most comprehensive verse in the Qur'ān in terms of [what is] good and [what is] evil'.

[16:91]

And fulfil God's covenant, [effected] by way of pledges of allegiance and oaths and in other ways, when you made a covenant, and do not break [your] oaths after pledging them and having made God surety over you, that you will fulfill [the covenant], for you have sworn [the oath] by Him (the sentence wa-qad ja'altumu'Llāha 'alaykum kafīlan, 'and having made God surety over you', is a circumstantial qualifier). Truly God knows what you do — [this is] a threat for them.

[16:92]

And do not be like her who undoes, spoils, her yarn, that which she has spun, after having made it strong, [having] set and spun it, [breaking it up] into fibres (ankāthan is a circumstantial qualifier, [ankāth is] the plural of nikth, and means that which is undone [yunkathu]) — this was an imbecile Meccan woman who used to spin all day and then undo it — by making (tattakhidhūna is a circumstantial qualifier referring to the person of [the verb] takūnū, '[do not] be like'), in other words, [what is meant is] 'do not be like her by making', your oaths a [means of] deceit, (dakhal, is what enters [yadkhulu] into something but does not belong to it), in other words, as [a means of causing] mischief or as trickery, between you, by breaking these [oaths], so that one group may become more numerous than [another] group. They used to enter into an alliance with a given group, but if they encountered another more numerous and more powerful [group], they would renege on their alliance with the former and forge a [new] alliance with these [latter]. God only tries, tests, you thereby, in other words, by that which He enjoins, in the way of fulfilling the covenant, so that He may observe the obedient and the disobedient among you, or when [it is the case that] one group is more numerous [than another], that He may observe whether you fulfil [your obligation to them] or not; and certainly He will make clear to you on the Day of Resurrection that wherein you used to differ, during [the life of] this world, with regard to covenants and otherwise, by punishing he who reneged and rewarding he who was faithful [to his covenant].

[16:93]

For if God had willed, He could have made you one community, people of a single religion, but He leads astray whom He will and guides whom He will, and you will surely be questioned, on the Day of Resurrection, a questioning of rebuke, about what you used to do, so that you might be requited for it.

[16:94]

And do not make your oaths a [means of] deceit between you — He repeats this [here] for emphasis — lest a foot should slip, that is, [lest] your feet [should slip] off the path of Islam, after being steady, having been set upon it, and [lest] you should taste evil, that is, chastisement, forasmuch as you barred [people] from the way of God, in other words, for your refraining to fulfil covenants or barring others from [doing] this, since your custom [once established] will be followed [by others], and there be a tremendous chastisement for you, in the Hereafter.

[16:95]

And do not sell God's covenant for a small price, of this world, so that you break it in return for this [small price]. For truly what is with God, of reward, is better for you, than all that is in this world — if you should know, this, then do not break it.

[16:96]

That which is with you, of [the things of] this world, will come to an end, will perish, but that which is with God remains, [it is] everlasting. And He shall surely pay (read la-yajziyanna or la-najziyanna, 'We shall surely pay') those who were patient, in fulfilling their covenants, their reward according to the best of what they used to do, 'the best' [here] means 'the good'.

[16:97]

Whoever acts righteously, whether male or female, and is a believer, him verily We shall revive with a goodly life. This is said to be life in Paradise; or it is life on earth, [when it is] one of contentedness or one of wholesome (halāl) provision. And We shall surely pay them their reward according to the best of what they used to do.

[16:98]

And when you recite the Qur'ān, that is, when you intend to recite it, seek refuge in God from Satan the outcast, in other words, say a'ūdhu bi'Llāhi min al-shaytān al-rajīm, 'I seek refuge in God from the accursed Satan'.

[16:99]

Indeed he has no power, sway, over those who believe and put their trust in their Lord.

[16:100]

His [Satan's] power is only over those who choose him as [their] patron, by obeying him, and those who ascribe partners to Him, that is, to God.

[16:101]

And when We exchange a verse in place of a [different] verse, by abrogating it and revealing another, for the welfare of [God's] servants — and God knows best what He reveals — they say, that is, the disbelievers [say] to the Prophet (s): 'You are just a fabricator', a liar, making it up yourself. Nay, most of them do not know, the true nature of the Qur'ān and the benefit [to God's servants] of abrogation.

[16:102]

Say, to them: ‘The Holy Spirit, Gabriel, has revealed it from your Lord with truth (bi’l-haqq, this is semantically connected to nazzala, ‘he [Gabriel] has revealed [it]’) to confirm [the faith of] those who believe, by their believing in it [when it is revealed], and as guidance and good tidings for those who have submitted [to God]’.

[16:103]

And verily (wa-laqad is for confirmation) We know that they say, ‘It is only a human that is teaching him, the Qur’ān’ — this was a Christian blacksmith whom the Prophet (s) used to frequent. God, exalted be He, says: The tongue, the language, of him to whom they refer, to whom they incline, [with the accusation] that he is [the one] teaching him, is foreign’; while this, Qur’ān, is [in] a clear Arabic tongue, one of lucidity and clarity: so how can a foreigner be teaching him?

[16:104]

Indeed those who do not believe in God’s signs — God shall not guide them and there is a painful chastisement for them.

[16:105]

Only those invent falsehood who do not believe in God’s signs, the Qur’an, by saying that these are the words of a human, and it is they who are the liars (the emphasis is [effected] by way of repetition; wa-inna, ‘and indeed’, and other [combinations of inna] are [used] in refutation of their saying, ‘You are just a fabricator’ [above, Q. 16:101]).

[16:106]

Whoever disbelieves in God after [having affirmed] his faith — except for him who is compelled, to pronounce [a statement of] unbelief and so pronounces it, while his heart is at rest in faith (man, ‘whoever’, is [either] a subject or a conditional, and so the predicate [of this subject], or the response [to this conditional], is [an implied] lahum wa‘īdun shadīd, ‘there is for them a severe threat [of chastisement]’; this is indicated by [the statement that follows]) — but he who opens up his breast to unbelief, that is, [he who] opens it up and expands it [with unbelief], meaning that his soul is content with it, upon such shall be wrath from God, and there is a great chastisement for them.

[16:107]

That, threat [of chastisement] for them, is because they have preferred the life of this world, they have chosen it [in preference], to the Hereafter, and because God does not guide the disbelieving folk.

[16:108]

They are the ones on whose hearts God has set a seal, and on their hearing and their sight [as well], and it is they who are heedless, of what [punishment] is being prepared for them.

[16:109]

Without a doubt — verily — in the Hereafter they are the ones who will be the losers, because their journey’s end shall be the Fire, in which they shall be perpetually.

[16:110]

Then indeed your Lord — as for those who emigrated, to Medina, after they were persecuted, [after] they

were tortured and [compelled to] pronounce [words of] unbelief (a variant reading [for futinū, 'they were persecuted'] has fatanū, in other words, '[after] they disbelieved', or '[after] they turned people away from belief'), and then struggled and were patient, in obedience — indeed your Lord after that, that is, [after] such a trial, is Forgiving, of them, Merciful, to them (the predicate of the first inna, 'indeed', is indicated by the predicate of the second one).

[16:111]

Mention, the day when every soul will come pleading, arguing, for itself, not concerned for any other [soul] — this is the Day of Resurrection — and every soul will be repaid, the requital [of], what it has done and they will not be wronged, at all.

[16:112]

And God strikes a similitude (mathalan is substituted by [the following, qaryatan]) a town, Mecca — meaning its inhabitants — secure, from any raids, never becoming agitated, and peaceful, without anyone ever needing to emigrate from it, on account of anxiety or fear, its provision coming to it plenteously, abundantly, from every place. But it rejected God's graces, by denying the Prophet (s), so God made it taste the garb of hunger, and so they suffered seven years of drought, and fear, as a result of the raiding parties of the Prophet (s), [all] because of what they used to do.

[16:113]

And verily there came to them a messenger from among them, Muhammad (s), but they denied him, and so the chastisement, of hunger and fear, seized them while they were evildoers.

[16:114]

So eat, O believers, of the lawful and good food which God has provided you, and be thankful for God's grace, if it is Him that you worship.

[16:115]

He has forbidden you only carrion, blood, the flesh of swine, and that which has been hallowed to other than God. Yet whoever is compelled, neither craving nor transgressing, then truly God is Forgiving, Merciful.

[16:116]

And do not say, concerning that which your own tongues qualify, falsehood [such as] 'This is lawful, and this is unlawful', for what God [respectively] has not made lawful, and what He has not made unlawful, in order to invent lies against God, by attributing such [claims] to Him. Truly those who invent lies against God will not prosper.

[16:117]

For them [there will be], a brief enjoyment, in this world, and for them, in the Hereafter, there will be a painful chastisement.

[16:118]

And to those of Jewry, that is, the Jews, We forbade that which We have related to you already, in the verse, And to those of Jewry We forbade every beast with hoof … to the end [Q. 6:146]; and We did not wrong them, by forbidding [them] that, but they used to wrong themselves, by committing acts of disobedience which necessarily bring about such [consequences].

[16:119]

Then indeed your Lord — to those who did evil, associating others [with God], out of ignorance, and then repented, returned [to God's way], after that and made amends, in their actions — indeed your Lord after that, that is, [after] that ignorance, or that repentance, is Forgiving, of them, Merciful, to them.

[16:120]

Truly Abraham was a community, a leader (imām), a [good] example, comprising [in his character] all the good traits, obedient to God, a hanīf, inclining towards the upright religion, and he was not of the idolaters;

[16:121]

grateful [as he was] for His graces, He chose him, elected him, and guided him to a straight path.

[16:122]

And We gave him (herein is a shift [to the first person plural] from the third person) in this world good, which is handsome praise [of him] by members of all [three] religions, and in the Hereafter he will indeed be among the righteous, for whom there will be the highest degrees [of reward].

[16:123]

Then We revealed to you, O Muhammad (s), [saying]: 'Follow the creed, the religion, of Abraham, a hanīf, and he was not of the idolaters': this [remark] is repeated in order to refute to the claim of the Jews and Christians that they follow his religion.

[16:124]

The Sabbath was only prescribed, in other words, its consecration was made obligatory [only], for those who differed concerning it, with their prophet — these were the Jews. They were commanded to devote themselves solely to worship on Friday, but they said, 'We do not want it', and chose Saturday; consequently thereon [the observance of] it was enforced strictly on them; and lo! your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ, with regard this matter [of the Sabbath], by rewarding the obedient and chastising the one who disobeyed by [his] violating its sanctity.

[16:125]

Call, mankind, O Muhammad (s), to the way of your Lord, [to] His religion, with wisdom, [with] the Qur'ān, and fair exhortation, its [the Qur'ān's] fair exhortations, or with gentle words, and dispute with them by way of that which, that is, by way of that [manner of] disputation which, is best, such as calling [them] to God by way of His signs and calling [them] to His definitive arguments. Truly your Lord knows best, that is, He is fully knowledgeable [of], those who stray from His way and He knows best those who are guided, and will requite them — this was [revealed] before the command to fight [them].

[16:126]

After Hamza [b. 'Abd al-Muttalib] had been killed and mutilated, and the Prophet (s) had seen him and said, 'Verily I will mutilate 70 of them for you', the following was revealed: And if you retaliate, retaliate with the like of what you have been made to suffer; and yet if you endure patiently, [refraining] from revenge, verily that, namely, [that] enduring, is better for the patient. Thus the Prophet (s) refrained [from taking revenge] and made atonement for his oath, as reported by al-Bazzār.

[16:127]

So be patient, and your patience is only by [the help of] God, [only] by His assistance. And do not grieve for them, that is, [for] the disbelievers if they do not believe, despite your eagerness that they believe, nor be in

distress because of that which they scheme, in other words, do not be concerned with their scheming, for I [God] will make victorious over them.

[16:128]

Truly God is with those who fear, [falling into] unbelief and [committing] acts of disobedience, and those who are virtuous, by way of obedience and patience, [granting them] assistance and victory.
Meccan, except for verses 26, 33 [or 32], 57, and from 73 to the end of 80, which are Medinese; it consists of 111 verses and was revealed after [sūrat] al-Qasas.

(Al-Isrâ')

[17:1]

Glory be to Him — an affirmation of [God's] transcendence — Who carried His servant, Muhammad (s), by night (laylan is in the accusative as an adverbial qualification; isrā' means 'to travel by night'; what is instructive about this mention [of laylan, 'by night'] is that, through its being indefinite, there is an indication of the brevity of its duration) from the Sacred Mosque, that is, Mecca, to the Farthest Mosque, the Holy House [of Jerusalem], so called because of its distance from the former; the environs of which We have blessed, with fruits and rivers, that We might show him some of Our signs, the marvels of Our power. Indeed He is the Hearing, the Seeing, that is to say, the Knower of the Prophet's (s) sayings and deeds. Thus He [God] was gracious to him by way of [carrying him on] the night journey, which comprised his encountering the [other] prophets, his ascension to heaven and the sight of the marvels of the [Divine] Realm and His communion, exalted be He, with him. For he [the Prophet] (s) said: 'I was brought al-Burāq, a white animal, larger than a donkey but smaller than a mule; it was able to place its hoof [back] towards its extremity and so I mounted it. It set off carrying me until I reached the Holy House [of Jerusalem]. [There] I fastened the animal to the ring where the prophets fasten [their animals]. I then went in and prayed two units inside it. As I came out, Gabriel came to me with a jug of wine and a jug of milk, and so I chose the milk. Gabriel said [to me], "You have made the right choice [by choosing] the primordial nature (fitra)".' He [the Prophet] continued [the narration], 'We then ascended to the heaven of this world, whereat Gabriel asked to be let in. Someone asked, "Who are you?". He replied, "Gabriel", "And who is with you?", "Muhammad (s)", he said. "Has he been sent for?". "Yes, he has been sent for". Then it was opened for us, and lo! Adam stood before me; he greeted me and prayed for well-being for me. We then ascended to the second heaven and Gabriel asked to be let in. Someone asked, "Who are you?". He replied, "Gabriel", "And who is with you?", "Muhammad (s)", he said. "Has he been called forth?". "Yes, he has been called forth". And it was opened up for us, and lo! there were the two [maternal] cousins, John and Jesus. They greeted me and prayed for well-being for me. We then ascended to the third heaven and Gabriel asked to be let in. Someone asked, "Who are you?". He replied, "Gabriel", "And who is with you?", "Muhammad (s)", he said. "Has he been sent for?" it was asked. "Yes, he has been sent for". And it was opened up for us, and lo! there was Joseph standing before me, and indeed he had been given one half of all beauty! He greeted me and prayed for well-being for me. We then ascended to the fourth heaven and Gabriel asked to be let in. Someone asked, "Who are you?". He replied, "Gabriel", "And who is with you?", "Muhammad (s)", he said. "Has he been called forth?", it was asked. "Yes, he has been called forth", he replied. And it was opened up for us, and lo! there before me was Enoch (Idrīs). He greeted me and prayed for well-being for me. We then ascended to the fifth heaven and Gabriel asked to be let in. Someone asked, "Who are you?". He replied, "Gabriel". "And who is with you?" it was asked, "Muhammad (s)", he replied. "Has he been sent for?", it was said. "Yes, he has been sent for", he replied. And it was opened up for us, and lo! there before me was Aaron. He greeted me and prayed for well-being for me. We then ascended to the sixth heaven and Gabriel asked to be let in. Someone asked, "Who are you?". He replied, "Gabriel"; "and who is with you?", "Muhammad (s)", he said. "Has he been called forth?", it was asked. "Yes, he has been called forth". And it was opened up for us, and lo! there before me was Moses. He greeted me and prayed for well-being for me. We then ascended to the seventh heaven and Gabriel asked to be let in. Someone asked, "Who are you?". He replied, "Gabriel", "And who is with you?"; "Muhammad (s)", he said. "Has he been called forth?", it was asked. "Yes, he has been called forth", he replied. And it was opened up for us, and lo! there before me was Abraham, leaning [seated] against the Frequented House (al-bayt al-ma'mūr), into which 70,000 angels enter every day never to return thereto. I was then taken to the Lote-Tree of the Boundary (sidrat al-

muntahā), and lo! its leaves resemble the ears of elephants, its fruits like pitchers [in size]. When some command of God's enveloped it, it changed, and lo! none of God's creation could describe it for all its beauty'. He [the Prophet] continued: 'God then revealed to me what He revealed and prescribed for me fifty prayers each day and night. I then descended until I reached Moses and he said, "What has your Lord prescribed for your community?" I said, "Fifty prayers each day and night". He said, "Go back to your Lord and ask Him for an alleviation, for your community will not have the capacity for it: I have tried the Children of Israel and have experience of them [not being up to the task]." I then went back to my Lord and said, "My Lord! Lighten that [prescription] for my community", and so He reduced it for me by five. I went back to Moses who asked me, "What did you do?". I said to him, 'He has reduced it for me by five', to which he said, "Your community will not have the capacity for this; so go back to your Lord and ask Him for an alleviation for your community". Thus I kept going back and forth between my Lord and Moses, with Him reducing it by five each time until He said, "O Muhammad (s)! They shall be five prayers each day and night, every prayer will be worth [the reward of] ten [prayers]; that then makes fifty prayers. And whoever intends a good deed but does not perform it, I shall count it for him as one [done]; and if he performs it, I shall count it for him as ten; and whoever intends an evil deed, but does not perform it, it shall not be recorded against him; but if he performs it, it shall be recorded [only] as one evil deed". I then descended until I reached Moses. I informed him and he said, "Go back to your Lord and ask Him for an alleviation for your community, because your community will not have the capacity for this"; and I said, "I have gone back to my Lord so many times that I am ashamed [to go again]". This [hadīth] is reported by the two Shaykhs [al-Bukhārī and Muslim]; but the wording [of this version] is that of [the report in the Sahīh of] Muslim. Al-Hākim [al-Naysābūrī] reports in the Mustadrak by way of Ibn 'Abbās that he said, 'The Prophet (s) said, "I did see my Lord, Mighty and Majestic".'

[17:2]

God, exalted be He, says: And We gave Moses the Scripture, the Torah, and made it a guidance for the Children of Israel [saying] that they should not choose beside Me any guardian, to whom they delegate their affairs (a variant reading [for yattakhidhū, 'they should [not] choose'] is tattakhidhū, 'you should [not] choose', thus turning away [from the third person address], in which case [the particle] an, 'that', is extra and the 'saying' is implicit).

[17:3]

descendants of those whom We carried with Noah, in the Ark. Indeed he was a grateful servant, giving thanks to Us frequently, and offering praise in whichever state he found himself.

[17:4]

And We decreed, We revealed, to the Children of Israel in the Scripture, the Torah: 'You shall indeed work corruption in the land, the land of Syria, through acts of disobedience, twice and you shall indeed become great tyrants', you shall perpetrate grave injustice.

[17:5]

So when the time for the first of the two [prophecies], the first of the two occasions for corruption, came, We roused against you servants of Ours of great might, men who are strong in war and assault, who ransacked, who came and went, seeking you out [through], [your] habitations, in the [very] midst of your homes, in order to slay you and take [others among] you captive, and it was a promise fulfilled. Their first act of corruption was their slaying of [the prophet] Zachariah. So Goliath and his army were roused against them, and they slew them and took their children captive and destroyed the Holy House [of Jerusalem].

[17:6]

Then We gave you back the turn, the [rule of the] state and victory, [to prevail] over them, one hundred years later, by having Goliath slain, and We aided you with children and wealth, and made you greater in number, in clan.

[17:7]

And We said: 'If you are virtuous, through [acts of] obedience, you are being virtuous to your own souls, since the reward thereof is for them [your souls]; and if you do evil, by way of [working] corruption, it is for them', your evildoing. So when the time, the occasion, for the other [prophecy] comes, We will raise them forth, that they might ravage you, make you grieve through [their] slaying and taking captive [of you], a grief that will be manifest on your faces, and that they might enter the Temple, the Holy House [of Jerusalem], and destroy it, just as they entered it, and destroyed it, the first time, and that they might destroy, lay waste, all that they conquered, [all that] they gained ascendancy over, utterly, with an utter wasting. They indeed wrought corruption a second time when they slew [the prophet] John. Thus Nebuchadnezzar was roused against them, and so he slew thousands of them and took their children captive and destroyed the Holy House [of Jerusalem].

[17:8]

And We said in the Scripture: It may be that your Lord will have mercy upon you, after the second time, if you were to repent; but if you revert, to [working] corruption, We [too] will revert, to punishment. And assuredly they did revert by denying the Prophet (s), and so he was given power over them, through the slaying of the [Banū] Qurayza, the expulsion of the [Banū] Nadīr and the exacting of the jizya-tax from them; and We have made Hell a dungeon for the disbelievers, a place of detention and a prison [for them].

[17:9]

Truly this Qur'ān guides to that, to that way, which is straightest, most upright and correct, and gives tidings to the believers who perform righteous deeds that there is a great reward for them.

[17:10]

And, it [this Qur'ān] informs, that those who do not believe in the Hereafter, We have prepared for them a painful chastisement, namely, the Fire.

[17:11]

And man prays for ill, against himself and his family when he is frustrated, as [avidly as] he prays for good. And mankind is ever hasty, to pray against himself, without contemplating the consequence thereof.

[17:12]

And We made the night and the day two signs, [both] indicators of Our power. Then We effaced the sign of the night, extinguishing its light with darkness, so that you might repose therein (the annexation [āyata'layli, 'the sign of the night', is explicative), and made the sign of the day sight-giving, in other words, one in which it is possible to see because of the light; that you may seek, therein, bounty from your Lord, by earning [your livelihood], and that you may know, by both [day and night], the number of years and the reckoning, of the times [of the day], and everything, that might be needed, We have detailed very distinctly, We have explained clearly.

[17:13]

And We have attached every person's omen — his deeds — for him to carry, upon his neck — this [site] is singled out for mention because fastening [something] to it is [much] more severe; Mujāhid [b. Jabr al-Makkī] said, 'There is not a child born but it has a leaf around its neck in which it is decreed [that the child will be either] fortunate or damned' — and We shall bring forth for him, on the Day of Resurrection, a book, in which his deeds are recorded [and], which he will find wide open (yalqāhu manshūran: both are adjectival qualifications of kitāban, 'a book').

[17:14]

And it will be said to him: ‘Read your book! This day your soul suffices as your own reckoner’.

[17:15]

Whoever is guided, is guided only to [the good of] his own soul, because the reward of his guidance will be for him; and whoever goes astray, goes astray only to its [his soul’s] detriment, because the sin thereof will be held against it. No burdened, [no] sinful, soul shall bear the burden of another, soul. And We never chastise, anyone, until We have sent a messenger, to make clear to him that which is his obligation.

[17:16]

And when We desire to destroy a town We command its affluent ones, those [inhabitants] of its who enjoy the graces [of God], meaning its leaders, [We command them] to obedience, by the tongue of Our messengers; but they fall into immorality therein, rebelling against Our command, and so the Word is justified concerning it, that it should be chastised, and We destroy it utterly, We annihilate it by annihilating its inhabitants and leaving it in ruins.

[17:17]

How many — in other words, many — generations, communities, We have destroyed since Noah! And your Lord suffices as One Informed and Beholder of the sins of His servants, Knower of the hidden and manifest aspects of these [sins] (bi-rabbika, ‘your Lord’, is semantically connected to bi-dhunūb, ‘of the sins’).

[17:18]

Whoever desires, through his deeds, the hasty world, that is, [the life of] this world, We hasten for him therein whatever We will, for whom We please, [such] a hastening, (li-man nurīd, ‘for whom We please’, is a substitute for lahu, ‘for him’, with the repetition of the genitive particle [li-]). Then We appoint for him, in the Hereafter, Hell, to which he will be exposed, [to which] he will be admitted, condemned, blameful, and rejected, banished from [God’s] mercy.

[17:19]

And whoever desires the Hereafter and strives for it with the necessary effort, [that is] he performs the deeds worthy of it, being a believer (wa-huwa mu’minun is a circumstantial qualifier) — for such their effort will find favour, with God, that is, [their effort will be] accepted and rewarded.

[17:20]

Each, of the two parties, We supply, We give, [to] these and [to] those (hā’ūlā’ wa-hā’ūlā’ is a substitute [for kullan, ‘each’) from (min is semantically connected to numiddu, ‘We supply’) from your Lord’s bounty, in this world. And your Lord’s bounty, therein, is not confined, [it is not] forbidden to anyone.

[17:21]

See how We have given preference to some of them over others, in provision and renown. And truly the Hereafter is greater, grander, in degrees and greater in preferment, to this world, and so one ought to devote one’s attention to it [the Hereafter], to the exclusion of the other.

[17:22]

Do not set up another god besides God, or you will sit blameworthy, forsaken, with no one to assist you.

[17:23]

And your Lord has decreed, He has commanded, that you worship none save Him, and, that you show, kindness to parents, by being dutiful to them. If they should reach old age with you, one of them (ahaduhumā is the subject [of the verb]) or both (a variant reading [for yablughanna] has yablughān, 'both [should] reach', in which case ahaduhumā would be substituting for the [dual indicator] alif [of yablughān]) then do not say to them 'Fie' (read uffan or uffin, uffa or uffi, a verbal noun meaning tabban, 'perish!' or qubhan, 'evil!') nor repulse them, but speak to them gracious words, fair and gentle [words].

[17:24]

And lower to them the wing of humility, show them your submissive side, out of mercy, that is, on account of your affection for them, and say, 'My Lord, have mercy on them, just as they, had mercy on me when [they], reared me when I was little'.

[17:25]

Your Lord knows best what is in your hearts, [in the way] of what may be concealed of dutifulness or disobedience [to parents]. If you are righteous, obedient to God, then truly, to those who are penitent, those who return to obedience of Him, He is Forgiving, of any slip that might have issued on their part regarding their duty to the parents, so long as they do not conceal [within themselves] any disrespect [towards them].

[17:26]

And give the kinsman his due, of dutifulness and kindness, and the needy and the traveller [as well]; and do not squander, by expending for [any purpose] other than in obedience to God.

[17:27]

Indeed squanderers are brothers of devils, that is, they follow their way, and the Devil was ever ungrateful to his Lord, extremely rejective of His graces: likewise his brother the squanderer.

[17:28]

But if you [have to] overlook them, that is, the kinsmen and the others mentioned, and do not give to them, seeking mercy from your Lord, [a mercy] which you expect [in the future], that is, [you do not give to them] because of a request for provision which you are waiting to come to you [from your Lord], before you give to them, then speak to them gentle words, pleasant and reasonable [words], promising them that you will give to them when the provision [from God] arrives.

[17:29]

And do not keep your hand chained to your neck, in other words, do not withhold it completely from expending, nor open it, in order to expend, completely, or you will sit blameworthy — this refers to the first case — and denuded, cut off, having nothing — this refers to the latter case.

[17:30]

Truly your Lord expands provision, He makes it abundant, for whomever He will and He straitens, He restricts it for whomever He will. Indeed He is ever Aware and Seer of His servants, Knower of what they hide and what they manifest, giving them provision in accordance with their welfare.

[17:31]

And do not slay your children, by burying them alive, fearing penury, poverty. We shall provide for them and for you. Slaying them is truly a great sin.

[17:32]

And do not come [anywhere] near fornication — this [form of expressing it] is more effective than [saying] ‘Do not commit it’. It is indeed an indecency, an abomination, and, it is, an evil way.

[17:33]

And do not slay the soul [whose life] God has made inviolable, except with due cause. Whoever is slain wrongfully, We have certainly given his heir, the one inheriting from him, a warrant, a sanction [to retaliate] against the slayer; but let him not commit excess, [let him not] overstep the bounds, in slaying, by slaying other than the killer [of the one slain], or by other than that [instrument] with which he [the slain] was killed; for he is supported [by the Law].

[17:34]

And do not come [anywhere] near an orphan’s property, except in the fairest manner until he comes of age. And fulfil the covenant, should you make a covenant with God or with people [in general]. Indeed the covenant will be enquired into.

[17:35]

And give full measure, complete it, when you measure, and weigh with a right balance, [with] an even balance: that is better and fairer in return.

[17:36]

And do not pursue that of which you have no knowledge. Indeed the hearing and the sight and the heart — of each of these it will be asked, of that person what he did with them.

[17:37]

And do not walk in the earth exultantly, that is, exultant with pride and conceit. Indeed you will not rend the earth, [you will not] pierce it and reach its depths with your pride, nor attain the mountains in height: the meaning is that you shall never attain such ends, so how can you be so arrogant?

[17:38]

All of that, [which has been] mentioned — the evil of it is hateful in the sight of your Lord.

[17:39]

This is [part] of the wisdom, the admonition, which your Lord has revealed to you, O Muhammad (s). And do not set up with God any other god, or you will be cast into Hell, blameworthy, abandoned, banished from God’s mercy.

[17:40]

Has your Lord then preferred you, has He distinguished you [exclusively], O Meccans, with sons and chosen for Himself females from among the angels?, as daughters for Himself, in the way that you [are wont to] claim. Truly, by [saying] this, you are speaking a monstrous word!

[17:41]

And verily We have dispensed, We have elucidated, in this Qur’ān, similitudes, promises [of reward] and threats [of retribution], so that they may remember, [that they may] be admonished, but it, that

[elucidation], only increases them in aversion, to the Truth.

[17:42]

Say, to them: 'If there were with Him, that is, with God, [other] gods, as they say, they would, in that case, have sought against the Lord of the Throne, that is, [against] God, some path, some way, in order to fight Him [off].

[17:43]

Glory be to Him — an affirmation of His transcendence — and exalted be He above what they say, in the way of [His having] associates, greatly!

[17:44]

The seven heavens and the earth and all that is therein proclaim His praise, [they] affirm His transcendence. And there is not a thing, among things created, but proclaims, enwrapped [in], His praise, in other words, [everything] says subhāna'Llāh wa-bi-hamdihi, 'Glory and praise be to God'; but you do not understand their glorification, because it is not [proclaimed] in your language. Lo! He is Forbearing, Forgiving, for He does not hasten [to bring about] your punishment.

[17:45]

And when you recite the Qur'ān, We place between you and those who do not believe in the Hereafter a hidden barrier, that is, one that hides you from them, so that they cannot see you — this was revealed regarding those who wanted to assassinate him (s) [the Prophet].

[17:46]

And We place upon their hearts veils, covers, lest they should understand it, lest they should understand the Qur'ān, in other words, and so [in this way] they do not understand it, and in their ears a deafness, a heaviness, thus they cannot hear it. And when you mention your Lord alone in the Qur'ān, they turn their backs in aversion, to it.

[17:47]

We know best what they listen to, the reason for [which they listen to] it, in order to mock [it], when they listen to you, [to] your recital, and when they are in secret counsel, holding secret talks among themselves, in other words, when they talk, when (idh substitutes for the preceding idh, 'when') the evildoers say, in their secret conversation: 'You are only following a man bewitched, one duped, his mind overcome'.

[17:48]

God, exalted be He, says: Look how they strike similitudes for you, such as [your being] bewitched, a soothsayer or a poet, and they go astray, thereby from [the path of] guidance, and cannot find a way, a path to it!

[17:49]

And they say, in denial of the Resurrection: 'What, when we are bones and fragments, shall we really be raised up in a new creation?'

[17:50]

Say, to them: 'Be stones or iron,

[17:51]

or some creation yet greater in your breasts, [something yet] far less able to accept life, aside from bones and fragments, a spirit will undoubtedly be made to exist in you [to bring you back to life]. They will then say, 'Who shall bring us back?', to life. Say: 'He Who originated you, created you, the first time, when you had not been anything [in existence], because the One Who is able to initiate [creation] is also able to repeat [it], indeed, this [repetition] is easier [than the initiation]. Then they will shake their heads at you, stupefied, and they will say, mockingly: 'When will it be?', that is, the Resurrection. Say: 'Maybe it is near!'

[17:52]

The day He calls you, [the day] He calls out to you from your graves by the tongue of [the archangel] Isrāfīl, you will respond, you will answer His call from your graves, with His praise, by His command — it is also said to mean [that you will respond] 'and praise be to Him' — and you will think that you have remained, in this world, only a little, because of the terror of what you will see [on that day].

[17:53]

And tell My servants, the believers, to speak, to disbelievers, that, word, which is finer. For Satan indeed incites ill feeling, he makes trouble, between them, and Satan is indeed man's manifest enemy, his enmity is evident. The 'finer word' is [to say] this:

[17:54]

Your Lord knows you best. If He will, He will have mercy on you, by way of [granting you] repentance and faith, or, if He will, for you to be chastised, He will chastise you, by having you die in disbelief. And We did not send you to be a guardian over them, and so compel them to [embrace] faith — this was [revealed] before the command to fight [them].

[17:55]

And your Lord knows best all who are in the heavens and the earth, thus endowing them [each one] with what He will, according to the measure of their states. And verily We have preferred some of the prophets above others, endowing each of them with a particular merit: Moses, with being spoken to; Abraham, with Friendship; and Muhammad (s), with the Night Journey; and We gave David the Psalms.

[17:56]

Say, to them: 'Call on those whom you assumed, to be gods, besides Him, such as the angels, Jesus and Ezra ('Uzayr); yet they have no power to rid you of misfortune nor to transfer, it to [persons] other than you.

[17:57]

Those whom they call, gods, [they themselves] seek a means to their Lord, [they seek] nearness, by way of obedience, which of them (ayyuhum substitutes for the [third person indicator] wāw of [the verb] yabtaghūna, 'they seek') in other words, [even] he seeks it [this nearness] the one who, is nearer, to Him, so how [much more] is it [sought] in the case of others?; and they hope for His mercy and fear His chastisement, just like others, so how can you call them gods? Truly your Lord's chastisement is a thing to beware of.

[17:58]

There is not a town — its inhabitants are the ones meant — but We shall destroy it before the Day of Resurrection, through death, or chastise it with terrible chastisement, by killing [its inhabitants] or otherwise. That has been inscribed in the Book, the Preserved Tablet (al-lawh al-mahfūz).

[17:59]

Nothing prevented Us from sending the signs, requested by the people of Mecca, except that the ancients denied them, when We sent such [signs] and so We destroyed them: if We were to send them to these [people of Mecca], they would deny them and would thus deserve destruction. However, We have judged that they be given respite so that the mission of Muhammad (s) be completed. And We gave Thamūd the she-camel as, a sign [that was], apparent, [one that was] clear and evident, but they wronged, they disbelieved, it, and were therefore destroyed. And We do not send signs, miracles, except for deterrence, to servants, so that they might believe.

[17:60]

And, remember, when We said to you, 'Truly your Lord encompasses mankind', in knowledge and power [over them], such that they are within His grasp: so deliver the Message to them and do not fear anyone, because God will protect you from them. And We did not appoint the vision that We showed you, before your very eyes, during the Night Journey, except as a test for people, [for] the people of Mecca — since they denied it and some of them [even] apostatised when he [the Prophet] informed them of it — and [likewise] the tree cursed in the Qur'ān, namely, the [tree called] Zaqqūm [Q.37:62ff] that issues from the very root of the Blazing Fire [of Hell]; We made it a test for them, because they said, 'Fire consumes trees, so how can it cause it [the Zaqqūm tree] to issue forth?'. And We [seek to] deter them, with it, but it, Our deterrence, only increases them in gross insolence.

[17:61]

And, mention, when We said to the angels, 'Prostrate yourselves before Adam', a prostration of salutation, by inclining oneself, and so they [all] prostrated themselves, except Iblīs: he said, 'Shall I prostrate myself before one whom You have created from clay?' (tīnan, is in the accusative because the operator of the oblique [min, 'of'] has been omitted, in other words [it would normally be] min tīnin).

[17:62]

Said he, 'Do You see — in other words, inform me: this one whom You have honoured, [whom] You have preferred, above me?, by commanding that prostration should be made before him, when 'I am better than him. You created me from fire, while him You created from clay' [Q. 7:12]. If (la-in: the lām is for oaths) You defer me to the Day of Resurrection I shall verily eradicate his seed, by leading them astray, [all] save a few', of them, of those whom You have given [divine] protection.

[17:63]

Said He, exalted be He, to him [Iblīs]: 'Begone, deferred to the time of the First Blast [of the Trumpet]. Whoever of them follows you — indeed Hell shall be your requital, [both] yours and theirs, a requital [that is indeed] ample, sufficient and complete.

[17:64]

And tempt, dupe, whomever of them you can with your voice, by your calling them with songs and pipes and with every invitation to [acts of] disobedience; and rally, incite, against them your cavalry and your infantry, namely, those who ride and walk in acts of disobedience, and share with them in wealth, that is illicit, such as usury and extortion, and children, from [acts of] adultery, and make promises to them', to the effect that there will not be any resurrection or requital. And Satan promises them, thereby, nothing but delusion, falsehood.

[17:65]

'Truly as for My servants, the believers, you shall have no warrant', [no] sway or ability. And Your Lord

suffices as a guardian, as a protector for them against you.

[17:66]

Your Lord is He Who drives for you the ships upon the sea that you may seek of His bounty, exalted be He, through [engaging in] commerce. Truly He is ever Merciful towards you, by disposing these [ships] for you.

[17:67]

And when distress, difficulty, befalls you at sea, [such as] fear of drowning, those whom you [are wont to] invoke are no longer present, [those whom] you [are wont to] worship of gods [are no longer present], and so you do not call on them — except Him, exalted be He, for on Him alone you do call, because you are suffering a distress which only He can remove. But when He delivers you, from drowning and brings you, to land, you are rejective, of [God's] Oneness, for man is ever ungrateful, [ever] denying [God's] graces.

[17:68]

Do you feel secure that He will not cause a side of the earth, in other words, the land, to swallow you up, as [He did] with Korah (Qārūn), or unleash upon you a squall of pebbles? that is, hurl a shower of stones upon you, as [He did] with the people of Lot. Then you will not find for yourselves any guardian, any protector from Him.

[17:69]

Or do you feel secure that He will not return you to it, that is, [to] the sea, a second time and unleash upon you a shattering gale, that is, a violent wind that shatters everything in its path, to destroy your ship, and drown you for your ungratefulness? And then you will not find for yourselves any redresser of this against Us, [any] helper or advocate to demand restitution from Us for what We [will] have done to you.

[17:70]

And verily We have honoured, We have preferred, the Children of Adam, [above other creation], by [giving them] knowledge, speech and [their being] a creation of even proportions amongst other things, including their [means of] purification after death, and carried them over land, on animal-back, and sea, in ships, and provided them with good things and We have preferred them above many of those whom We created, such as livestock and wild animals, with a marked preferment (the min [of mimman, 'of those whom'] has the sense of mā, 'of what', or something close to it, and includes the angels, the purpose being to give preference to the [angelic] genus; there is no requirement to give [explicit] preference to the individuals [of this category of being], since they [angels] are superior to mankind, excepting the prophets).

[17:71]

Mention, the day when We shall summon all men with their leader, their prophet, and it will be said, 'O community of so-and-so'; or [it bi-imāmihim means] 'with the record of their deeds', in which case it will be said, 'O one of good [deeds], O one of evil [deeds]!': this is [on] the Day of Resurrection. And whoever, from among them, is given his book in his right hand, these being the fortunate, those possessors of understanding in this world — those will read their book, and they will not be wronged, they will [not] be diminished of their deeds, [so much as] a single date-thread.

[17:72]

And whoever has been in this, that is, [in] this world, blind, to the truth, will be blind in the Hereafter, to the path of salvation and the reciting of the Qur'ān, and [even] further astray from the [right] way, more removed from the road [that leads] to it.

[17:73]

The following was revealed regarding the [tribe of] Thaqīf, for they had asked him [the Prophet] (s) to declare their valley inviolable and implored him [to grant them this request]: And indeed (wa-in, [the particle in is] softened) they were about to, they nearly did, beguile you away from that which We revealed to you, so that you might invent against Us [something] other than that; and then, had you done that, they would have taken you as a friend.

[17:74]

And if We had not made you [stand] firm, upon the Truth, by way of [divine] protection (‘isma), certainly you might have, you nearly, inclined to them a little, because of the extent of their deception and their persistence. This [statement] is explicit about the fact that the Prophet (s) neither inclined nor came close to doing so.

[17:75]

Then, had you inclined, We would have surely made you taste a double, chastisement, in life and a double, chastisement, upon death, in other words, twice the chastisement that any other person would receive in this world and the Hereafter. Then you would not have found for yourself any helper against Us, [anyone] to shield [you] from it.

[17:76]

When the Jews said to him, ‘If you are a prophet, then make your way to Syria, for it is the land of prophets’, the following was revealed: And indeed (wa-in, [the particle in is] softened) they were about to provoke you out of the land, the land of Medina, to expel you from it, but then, had they expelled you, they would not have remained after you, in it, except a little [while], after which they would have been destroyed.

[17:77]

[That is] the way in the case of those whom We have sent from among Our messengers before you, that is to say, [that is] Our way [of dealing] with them [their enemies], destroying those who expel them [Our messengers]. And as regards Our [established] way you will not find any change, any alternative [manner].

[17:78]

Establish prayer from the sun’s decline, that is, from after midday, until the dark of night, [until] its darkness has fallen, in other words, [perform prayers] at noon, in the afternoon, at sunset and at night, and the recital [of the Qur’ān] at dawn, the morning prayer. Verily the dawn recital is ever witnessed, it is witnessed by the angels of the night and the angels of the day.

[17:79]

And for a part of the night, keep vigil, perform prayer, therewith, with the Qur’ān, as a supererogatory [devotion] for you, as an extra obligation for you to the exclusion of your community, or [it means] as extra merit [for you] on top of the [other] obligatory prayers. It may be that your Lord will raise you to, establish you, in the Hereafter, in, a praiseworthy station, one for which the first and last [of mankind] will praise you — and this is the station of intercession [which will take place] during [the passing of] the Final Judgement.

[17:80]

And say: ‘My Lord, make me enter, Medina, with a veritable entrance, an entrance that is satisfying, one in which I do not see what I dislike, and bring me out, of Mecca, with a veritable departure, a departure such that my heart will not [care to] turn back to look at it [yearningly]. And grant me from Yourself a favourable authority’, [grant me] strength with which You render me victorious over Your enemies.

[17:81]

And say, upon your entry into Mecca: 'The Truth, Islam, has come and falsehood has vanished away, disbelief has come to nothing. Truly falsehood is ever bound to vanish', [ever bound] to fade away and disappear. Indeed the Prophet (s) entered it [Mecca] and there were 360 idols [which had been placed] around the [Sacred] House [sc. the Kaʿba]. He [the Prophet] then set about thrusting at them with a stick he was carrying, saying those [words] until they had [all] been toppled, as reported by the two Shaykhs [Bukhārī and Muslim].

[17:82]

And We reveal of (min [here] is explicative) the Qur'ān that which is a cure, from error, and a mercy for believers, thereby; though it only increases the evildoers, the disbelievers, in loss, because of their disbelief in it.

[17:83]

And when We are gracious to man, the disbelieving [man], he is disregardful, of giving thanks, and turns aside, turning his face away in arrogance; but when an ill, such as poverty or hardship, befalls him, he is in despair, despondent of God's mercy.

[17:84]

Say: 'Everyone, [including] us and you, acts according to his [own] character, his [own] manner [of conduct], and your Lord knows best who is better guided as to the way', [as to] the path [he follows], and He will reward him [accordingly].

[17:85]

And they will question you, that is, the Jews, concerning the Spirit, from which the body receives life. Say, to them: 'The Spirit is of the command of my Lord, that is, [it belongs to] His knowledge, about which you know not. And of knowledge you have not been given except a little', relative to His knowledge, exalted be He.

[17:86]

And if (la-in, the lām is for oaths) We willed We could take away what We have revealed to you, in other words, [take away] the Qur'ān, by erasing it from the hearts [of men] and from the written copies. Then you would not find in respect thereof any guardian for yourself against Us;

[17:87]

[it is] only — but We have let it remain — as a mercy from your Lord. Truly His favour to you is ever great, tremendous, for He has revealed to you and granted you the praiseworthy station as well as other [kinds of] merit.

[17:88]

Say: 'Verily, should mankind and jinn come together to produce the like of this Qur'ān, [the like thereof] in terms of clarity and rhetorical excellence, they could not produce the like thereof, even if they backed one another', [even if one was] an assistant [of the other]. This [verse] was revealed as a refutation of their statement: 'If we wish we can speak the like of this' [Q. 8:31].

[17:89]

And verily We have dispensed, explained, for people in this Qur'ān every [kind of] similitude (min kulli mathalin, [this] is an adjectival qualification of an omitted clause, in other words, ['We have dispensed] a similitude from every kind of similitude'), that they might be admonished; but most people, that is, the people of Mecca, insist on disbelieving, on denying the truth.

[17:90]

And they say (wa-qālū is a supplement to abā [illā], 'insist on'), 'We will not believe you until you make gush forth for us from the ground a spring, from which water issues forth;

[17:91]

or until you [come to] have a garden, an orchard, of date-palms and vines, and cause streams to gush forth therein, in the midst of these, abundantly;

[17:92]

or until you cause the heaven to fall upon us, as you assert, in pieces, or bring God and the angels [right] in front [of us], face to face [with us], before [our] very eyes, so that we might see them;

[17:93]

or until you [come to] have a house adorned with gold, or ascend into the heaven, upon a ladder, and [even then] we will not believe your ascension, if you were to ascend into it, until you bring down for us, therefrom, a book, in which is [confirmed] your truthfulness, that we may read'. Say, to them: 'Glory be to my Lord — this is a statement of amazement — Am I anything but a human, a messenger [from God]?', in other words, [I am] like all [other] messengers, for they never brought [any] signs except by God's leave.

[17:94]

And nothing prevented mankind from believing when guidance came to them, but that they said, that is, [except] their saying in denial: 'Has God sent a human as a messenger [from Him]?', instead of sending an angel.

[17:95]

Say, to them: 'Had there been in the earth, instead of humans, angels, walking [and living] secure, We would have sent down to them from the heaven an angel as Messenger', for when a messenger is sent to a people he is [always] of their kind, so that they are able to speak to him and understand from him [his message].

[17:96]

Say: 'God suffices as a witness between me and you, of my sincerity. Truly He is Aware, Seer of His servants', Knower of what they hide and what they manifest.

[17:97]

And he whom God guides is rightly guided, and he whom He sends astray — you will not find for them [any] guardians, to guide them, besides Him. And We shall assemble them on the Day of Resurrection, walking, on their faces, blind, dumb, and deaf; their abode shall be Hell — whenever it abates, [whenever] its flames subside, We shall intensify for them the blaze, the flame and [its] burning.

[17:98]

That is their requital because they disbelieved Our signs and said, in denial of the Resurrection: 'What, when

we are bones and fragments, shall we really be raised in a new creation?'

[17:99]

Have they not seen, realised, that God, [He] Who created the heavens and the earth, with all their immensity, has the power to create the like of them?, that is, [the like of] these human beings, [especially] given their smallness? He has appointed for them a term, until [the time for their] death and resurrection, whereof is no doubt; yet the wrongdoers insist on disbelief, on denial of such [a term].

[17:100]

Say, to them: 'If you possessed the treasuries of my Lord's mercy, [those treasuries] of provision and rain, you would surely withhold [them], [you would] stint, for fear of spending, fearing that they would be depleted if [one] spent [from them] and [that] you would then become impoverished; and man is ever niggardly'.

[17:101]

And verily We gave Moses nine manifest signs, clear [signs], namely, [those of] the hand, the staff, the flood, the locusts, the lice, the frogs, the blood and the obliteration [of their possessions, cf. Q. 10:88], the years [of dearth] and scarcity of fruits [cf. Q. 7:130]. Ask, O Muhammad (s), the Children of Israel, about this (a [rhetorical] question meant as an affirmation for the idolaters of your sincerity; or [it means that] We said to him [Muhammad, s], 'Ask'; a variant reading has the past tense [fa-sā'ala, 'and he asked']), when he came to them, Pharaoh said to him, 'O Moses, I truly think that you are bewitched', duped, your mind deceived.

[17:102]

He [Moses] said, 'Indeed you know that none revealed these, signs, except the Lord of the heavens and the earth, as proofs, lessons; however, you are being stubborn (a variant reading [for 'alimta, 'you know'] has 'alimtu ['I know']); and I truly think that you, O Pharaoh, are doomed', [that you] will be destroyed — or [it, mathbūran, means that Pharaoh has been] turned away from [all deeds that are] good.

[17:103]

And he, Pharaoh, desired to scare them, to expel Moses and his people, from the land, the land of Egypt; so We drowned him and those with him, all together.

[17:104]

And after him We said to the Children of Israel, 'Dwell in the land; but when the promise of the Hereafter, namely, the Hour, comes to pass, We shall bring you [gathered] in mixed company', all together, you and them.

[17:105]

With the truth have We revealed it, that is, the Qur'ān, and with the truth, it comprises, has it been revealed, in the way it has, unaffected by any alterations; and We have not sent you, O Muhammad (s), except as a bearer of good tidings, of Paradise, for those who believe, and as a warner, of the Fire, for those who disbelieve.

[17:106]

And [it is] a Qur'ān (qur'ānan is in the accusative because of the verb governing it [which is the following]) that We have divided, that We have revealed in portions over 20 or 23 years, that you may recite it to mankind at intervals, gradually and with deliberateness so that they [are able to] comprehend it, and We

have revealed it by [successive] revelation, one part after another, according to what is best [for mankind].

[17:107]

Say, to the disbelievers of Mecca, 'Believe in it or do not believe, as a threat to them; indeed those who were given knowledge before it, before its revelation, namely, the believers from among the People of the Scripture, when it is recited to them, fall down in prostration on their faces,

[17:108]

and say, "Glory be to our Lord, exalting Him above [the claim] that [His] promise [of sending a prophet] had not been fulfilled. Indeed (in, softened) Our Lord's promise, of its [the Qur'ān's] revelation and the sending of the Prophet (s), is bound to be fulfilled".

[17:109]

And they fall down on their faces, weeping (yabkūna is a supplement [to yakhirrūna, 'they fall down'] also containing an adjectival qualification [of those falling down]); and it, the Qur'ān, increases them in humility', in humbleness before God.

[17:110]

The Prophet (s) would often say, 'O God, O Compassionate One'. So they said, 'He [Muhammad, s] forbids us to worship more than one god, and yet he calls upon another [god] together with Him [God]'. The following was then revealed: Say, to them: 'Invoke God or invoke the Compassionate One, that is to say, invoke Him by either of these [Names] or call upon Him by saying, 'O God! O Compassionate One!', whichever (ayyan is conditional; mā is extra), in other words, whichever of these two [Names], you invoke, is beautiful — this [predicate, 'beautiful'] is indicated by the following [statement]), to Him, to the One called by these two [Names], belong the Most Beautiful Names', these two [Names] being from among them; and they [the other Names] are [the following] as [mentioned] in hadīth: God, there is no god except Him, the Compassionate, the Merciful, the King, the Holy, the Peace, the Securer, the Controller, the Mighty, the Compeller, the Sublime, the Creator, the Maker [out of nothing], the Fashioner, the [ever] Forgiving, the Almighty, the Bestower, the Provider, the Deliverer, the Knower, the Seizer, the Extender, the Lowerer, the Raiser, the Glorifier, the Abaser, the Hearer, the Seer, the Arbiter, the Just, the Subtle, the Aware, the Forbearing, the Tremendous, the Forgiver, the Thankful, the High, the Great, the Preserver, the Conserver, the Reckoner, the Majestic, the Generous, the Watcher, the Responsive, the Embracing, the Wise, the Loving, the Glorious, the Resurrector, the Witnessing, the Truth, the Guardian, the Strong, the Firm, the Patron, the Praiseworthy, the Numberer, the Initiator, the Restorer, the Life-giver, the Death-maker, the Living, the Eternal Sustainer, the Originator, the Magnificent, the One, the Single, the Everlasting Refuge, the Powerful, the Omnipotent, the Advancer, the Deferrer, the First, the Last, the Outward, the Inward, the Ruler, Exalted, the Benign, the Relenting, the Avenger, the Pardoning, the Gentle, Master of the Kingdom, One of Majesty and Munificence, the Equitable, the Gatherer, the Independent, the Availing, the Restrainer, the Harming, the Benefactor, the Light, the Guiding, the Innovator, the Enduring, the Inheritor, the Reasonable, the Patient, as reported by al-Tirmidhī. God, exalted be He, says: And do not be loud in your prayer, when you recite [the Qur'ān] therein, lest the idolaters hear you and curse you, as well as the Qur'ān and the One Who has revealed it; nor be silent, do [not] murmur, therein, so that your companions might [be able to hear it and] benefit [therefrom]; but seek between that, loudness and silence, a, middle, way.

[17:111]

And say: 'Praise be to God, Who has neither taken a son, nor has He any partner in sovereignty, in divineness, nor has He [taken] any ally, to assist Him, out of, because of [any], weakness', that is to say, He would never become weak and thus need an assistant. And magnify Him with magnifications [worthy of Him], extol Him with a perfect extolling above that He should have taken a son or a partner, and [above] any weakness and [above] all that does not befit Him. The arrangement whereby 'praise' is [invoked] together with this [statement] is meant to indicate that He is the One worthy of all praise, because of the

perfection of His Essence and the fact that He alones possesses those attributes of His. Imam Ahmad [b. Hanbal] relates in his Musnad [by way of a report] from Muʿādh al-Juhanī [who heard it] from the Messenger of God (s), who used to say, 'The "glory" verse [in the Qur'ān] is: Praise be to God, Who has neither taken a son, nor has He any partner in sovereignty … to the end [of the above-mentioned sūra, 17:111]', and God, exalted be He, knows best.
The author of this [commentary] says, 'This [last commentary] constitutes the end of my complement to the commentary on the Noble Qur'ān composed by the inquisitive scholar, the shaykh, Imam Jalāl al-Dīn al-Mahallī al-Shāfiʿī, may God be pleased with him. I have expended every effort in it and reflected throughout it exhaustively, [especially] in those precious things that I have deemed, God willing, to be profitable. I composed it [this commentary] in the same length of time appointed for the one spoken to by God [sc. Moses] and I have made it a means to attaining the Gardens of Bliss. It [this commentary] actually draws on the work which it complements, relying and depending on it for [an understanding of] those allegorical verses. May God have mercy on one who examines it with impartiality, chances upon an error and informs me of it. As I have said:
"I praise God, my Lord, for He guided me in what I have expressed despite my incapacity and weakness; for who [other than God] is there to avert me from error and who is there to accept from me even a single letter".
In fact, it never occurred to me to embark upon such [a task], knowing that I was incapable of delving into such issues. Perhaps God will make it of ample profit [to others] and through it open sealed hearts, blinded eyes and deaf ears. I have the impression that I am before those [sort of readers] who would prefer works of prolixity, refraining from [referring to] this complementary work, rejecting it outright, tending to obvious obstinacy [regarding it], without addressing its intricacies with any understanding: And whoever is blind in this world shall be blind in the Hereafter [Q. 17:72]. May God thereby provide us with a [way of] guidance to the path of truth, with success, an awareness of the subtle intricacies of His words and with an ascertainment. May He thereby also make us with those to whom God has been gracious from among the prophets and the truthful and the martyrs and the righteous — and excellent companions are they! [Q. 4:69]. He [Jalāl al-Dīn al-Suyūṭī] completed the composition of this [work] on Sunday, 10th of Shawwāl, in the year 870 (AH) [1465 AD], having commenced it on the first Wednesday of Ramadān of the same year. He completed the fair copy [of this work] on Wednesday, 6th of Safar in the year 871 (AH) [1466 AD], and God knows best. Shaykh Shams al-Dīn Muhammad b. Abī Bakr al-Khatīb al-Tūkhī said: my friend the erudite shaykh Kamāl al-Dīn al-Mahallī, brother of the above-mentioned shaykh of ours, shaykh Jalāl al-Dīn al-Mahallī, may God have mercy on both of them, that he saw his brother, the above-mentioned shaykh Jalāl al-Dīn, in his dream: before him stood our friend the inquiring erudite scholar shaykh Jalāl al-Dīn al-Suyūṭī, compiler of this complement. He [Mahallī] had this complement in his hand and, perusing it, he was saying to its above-mentioned compiler [Suyūṭī], 'Which of the two is better, my composition or yours?'. He [Suyūṭī] said, 'Mine'. He [Mahallī] then said, 'But look at this …', and he showed him parts of it, politely pointing out to him his objections thereto. Each time he [Mahallī] brought something up, the compiler of this complement [Suyūṭī] would respond to him, while shaykh [Mahallī] would smile and laugh. Our shaykh, the imam, the erudite scholar Jalāl al-Dīn ʿAbd al-Rahmān b. Abī Bakr al-Suyūṭī, compiler of this complement said: What I believe, and what I am absolutely certain of, is that the part composed by shaykh Jalāl al-Dīn al-Mahallī, may God have mercy on him, in his section [of the commentary] is actually better than mine by far. How [could it be otherwise], when most of what I have written here draws on his work and relies on it? I have no doubt about this. As regards what was seen in the above-mentioned dream, then perhaps it is the case that the shaykh meant to point out those few places in which I disagreed with what he had written on account of some little comment [that I had made therein]. But these [instances] are very few and I do not think that they add up to more than ten such instances. Among these is where shaykh [al-Mahallī] comments in sūrat Sād: 'The Spirit is a delicate organism (jism latīf) that gives life to a human being by permeating it'. I followed this [opinion] at first, but then I remembered the restriction [made by God] while [working on the commentary] at sūrat al-Hijr; and so I erased it because of where God says, And they will question you concerning the Spirit. Say, 'The Spirit is of the command of my Lord. And of knowledge you have not been given except a little […]' [to the end of] the verse [Q. 15:85]. For, it is explicit, or almost explicit, in stating that the [true nature of the] Spirit is of God's knowledge [only], exalted be He — we do not know it. Thus, it is better that we should refrain from trying to define it. For this reason also, shaykh Tāj al-Dīn b. al-Subkī says in [his work] Jamʿ al-jawāmiʿ (The compendium of compendiums'): 'As for the spirit, Muhammad (s) never spoke about it and we should [also] therefore refrain [from speaking about it].' Another [instance] is where the shaykh says in [his commentary to] sūrat al-Hajj [Q. 22:17], 'The Sabaeans (al-sābi'ūn) are a

Jewish sect'. I mention this in [my commentary to] sūrat al-Baqara [Q. 2:62], where I added the following [gloss] 'or [they are] a Christian [sect]', in order to point out a variant opinion, generally acknowledged, particularly by our colleagues, the [Shāfi'ī] jurists, and [also acknowledged] by the Minhāj ('The Method […]'), where it is stated that the Samaritans opposed the Jews and the Sabaeans [opposed] the Christians [respectively] over the fundamentals of their religion. In his [Mahallī's] Sharh ('Commentary'), al-Shāfi'ī, may God be pleased with him, is reported to have said that the Sabaeans were a Christian sect. At this moment, I cannot recall a third instance [of Mahallī's objections]. Perhaps these are the sort of examples which the Shaykh, may God have mercy on him, was pointing out [in the dream]. And God knows best what is correct, and to Him is the return and the [final] resort.

Meccan, except for verses 28, and from [verses] 82 to the end of 101, which are Medinese; it consists of 110 or 115 verses, revealed after sūrat al-Ghāshiya.

(Al-Kahf)

[18:1]

Praise — which is the attribution [to a person] of that which is beautiful — is established [as something that], belongs to God [alone], exalted be He. Now, is the intention here to point this out for the purpose of believing in it, or to praise [God] thereby, or both? All are possibilities, the most profitable of which is [to understand] the third [as being the intention behind this statement]; Who has revealed to His servant, Muhammad (s), the Book, the Qur'ān, and has not allowed for it, that is, [He has not allowed that there be] in it, any crookedness, [any] variance or contradiction (the [last] sentence [wa-lam yaj'al lahu 'iwajan] is a circumstantial qualifier referring to al-kitāb, 'the Book');

[18:2]

[a Book] upright, (qayyiman is a second circumstantial qualifier for [added] emphasis) to warn of, to make, by this Book, the disbelievers fear, severe chastisement from Him, from God, and to bring to the believers who perform righteous deeds the good tidings that theirs will be a fair reward,

[18:3]

wherein they will abide forever, and this [reward] is Paradise;

[18:4]

and to warn those, from among the disbelievers, who say, 'God has taken a son'.

[18:5]

They do not have, in this, in this saying, any knowledge, nor did their fathers, before them, who [also] used to say this. Dreadful, grave, is the word that comes out of their mouths (kalimatan, 'word', is for specification and it explains the unidentified [feminine] person [of the verb, kaburat, 'dreadful']; and that which is the object of censure has been omitted, and that is their above-mentioned saying [that God has taken a son]). They speak nothing, thereby, but, an utterance of, lies.

[18:6]

Yet it may be that you will consume, destroy, yourself in their wake — following [your being with] them, that is, after they have left you — if they should not believe in this discourse, [in this] Qur'ān, out of grief, out of rage and anguish on your part, because of your eagerness that they believe (asafan, 'out of grief', is in the accusative because it functions as an object denoting reason).

[18:7]

Truly We have made all that is on the earth, in the way of animals, plants, trees, rivers and so on, as an adornment for it, that We may try them, that We may test mankind observing thereby, which of them is best in conduct, therein, that is, [to see which of them] is the most abstemious of it.

[18:8]

And indeed We shall turn all that is therein into barren shreds, that produce no plants.

[18:9]

Or did you think, did you suppose, that the Companions of the Cave, the cavern in the mountain, and the Inscription, the tablet wherein their names and lineages had been inscribed — the Prophet (s) had been asked about their tale — were, with regard to their tale, a [unique] marvel from among, the entirety [of], Our signs? (ʿajaban, 'a marvel' is the predicate of [the defective verb] kāna [sc. kānū], the preceding [min āyātinā, 'from among Our signs'] being a circumstantial qualifier). In other words, [did you suppose] that they were a marvel exclusively from among all [Our] other signs, or that they were the most marvellous among them? Not so.

[18:10]

Mention, when the youths took refuge in the Cave (fitya, 'youths', is the plural of fatā, and denotes a mature young man) fearing for their faith from their disbelieving people, they said, 'Our Lord! Give us mercy from Yourself and remedy for us our affair through rectitude', [through Your] guidance.

[18:11]

So We smote their ears, that is, We made them sleep, in the Cave for several years, for a [fixed] number of years.

[18:12]

Then We aroused them, We awakened them, that We might know, a knowledge of direct vision, which of the two parties, the two groups in disagreement over the length of their stay [in the cave], was better in calculating (ahsā is [of the pattern] of afʿal, meaning 'more precise']) what they had tarried (li-mā labithū is semantically connected to the following) in [terms of the] length of time (amadan, [in the accusative] denotes purpose).

[18:13]

We relate, recite, to you their story with truth, that is, truthfully. They were indeed youths who believed in their Lord, and We increased them in guidance.

[18:14]

And We strengthened their hearts, to [enable them to] speak the truth, when they stood up, before their king, who had commanded them to prostrate to idols, and said, 'Our Lord is the Lord of the heavens and the earth. We will not call on any god besides Him, that is, other than Him, for then we shall certainly have uttered an outrage, in other words, [we shall have spoken] a statement that contains shatat, meaning one of extreme disbelief, were we, hypothetically, to call on any god other than God.

[18:15]

These (hāʾūlāʾ is the subject [of the sentence]) our people (qawmunā is an explicative supplement [to the subject]) have taken gods besides Him. Why [if what they claim is true] do they not bring some clear warrant, some manifest argument, regarding them? regarding worship of these [idols]. And who does greater wrong — in other words, no one does greater wrong — than he who invents a lie against God?, by

ascribing partners to Him, exalted be He. Some among the youths said to the others:

[18:16]

And when you withdraw from them and from that which they worship except God, then take refuge in the Cave. Your Lord will reveal for you something of His mercy and prepare for you in your affair some comfort' (read mirfaqan or marfiqan), that is to say, something for you to find comfort in, in the way of lunch or supper.

[18:17]

And you might have seen the sun, when it rose, inclining (read tazzāwaru or tazāwaru) away from their Cave towards the right, side of it, and, when it set, go past them on the left, avoid them and pass over them, so that it does not fall on them at all, while they were in a cavern therein, in an ample space inside the Cave where the coolness and the gentle breeze of the winds reached them. That, which is mentioned, was [one] of God's signs, [one of] the proofs of His power. Whomever God guides, he indeed is rightly guided, and whomever He leads astray, you will not find for him a guiding friend.

[18:18]

And you would have supposed them — had you seen them — awake, that is, conscious, because their eyes were open (ayqāz, 'awake', is the plural of yaqiz), though they were asleep (ruqūd is the plural of rāqid). And We caused them to turn over to the right and to the left, lest the earth consume their flesh, and their dog [lay] stretching its forelegs, his paws, on the threshold, at the opening of the cave: whenever they turned over it would turn over just like them, both during sleep and consciousness. If you had observed them you would have turned away from them in flight and you would have been filled (read la-mulli'ta or la-muli'ta) with awe because of them (read ru'ban or ru'uban, 'awe'): [it was] through this awe that God protected them from anyone entering upon them.

[18:19]

And so, just as We did with them that which We have mentioned, it was that We aroused them, We awakened them, that they might question one another, concerning their state and the length of their stay [in the cave]. One of them said, 'How long have you tarried?' They said, 'We have tarried a day, or part of a day': [he said this] because they had entered the cave at sunrise and were awakened at sunset, and so they thought that it was [the time of] sunset on the day of their entry. Then, they said, unsure about this [fact], 'Your Lord knows best how long you have tarried. Now send one of you with this silver coin of yours (read bi-warqikum or bi-wariqikum) to the city — which is said to be the one now called Tarsus (Tarasūs) — and let him see which is the purest food, that is, which of the foods of the city is the purest, and [let him] bring you a supply thereof. Let him be careful and not make anyone aware of you.

[18:20]

For indeed if they should come to know of you, they will [either] stone you, kill you by stoning, or make you return to their creed, and then, if you do return to their creed, you will never prosper'.

[18:21]

And so, just as We aroused them, it was that We disclosed them, [to] their people and the believers, that they, that is, their people, might know that God's promise, of resurrection, is true: by virtue of the fact that One Who has the power to make them sleep for [such] a long period of time, or sustain them in that state without nourishment, also has the power to resurrect the dead; and that, as for the Hour, there is no doubt, no uncertainty, concerning it. Behold (idh adverbially qualifies a'tharnā, 'We disclosed') they were disputing, that is, the believers and the disbelievers, among themselves their affair, the affair of the youths, with regard to building something around them [as a monument]; so they, the disbelievers, said, 'Build over them, that is, around them, a building, to cover them up; their Lord knows them best.' Those who prevailed

regarding their affair, the affair of the youths, namely, the believers, 'We will verily set up over them, around them, a place of worship', for prayers to be performed therein. And this indeed took place at the entrance of the cave.

[18:22]

They will say, that is, [some of] those disputing the number of the youths [of the cave] at the time of the Prophet (s), in other words, some of these will say that they [the youths] were: 'Three; their dog the fourth of them'; and they, some [others] among them, will say, 'Five; their dog the sixth of them' — both of these sayings were those of the Christians of Najrān — guessing at random, in other words, out of supposition, not having been present with them [at the time], and this [statement 'guessing at random'] refers back to both sayings, and is in the accusative because it is an object denoting reason, in other words, [they said this] for the reason that they were [merely] supposing it. And they, that is, the believers, will say, 'Seven; and their dog the eighth of them' (the sentence is [part of] the subject clause, the predicate of which is the adjectival qualification of sab'a, 'seven' [namely, thāminuhum, 'the eighth of them'] with the additional wāw [wa-thāminuhum], which is said to be for emphasis, or an indication that the adjective is [semantically] attached to that which it is qualifying). The qualification of the first two sayings as being 'random', but not the third, is proof that [the latter] is the satisfactory and correct [number]. Say: 'My Lord knows best their number, and none knows them except a few': Ibn 'Abbās said, 'I am [one] of these "few" [described]', and he mentioned that they were seven. So do not contend concerning them except with an outward manner [of contention], [except] with that which has been revealed to you, and do not question concerning them, do not ask for opinions [from], any of them, [from] the People of the Scripture, the Jews. The people of Mecca asked him [the Prophet] about the story of the People of the Cave, and so he said to them, 'I will tell you about it tomorrow', but without adding [the words], 'If God wills' (inshā'a' Llāhu) and so the following was revealed:

[18:23]

And never say regarding something, that is, for the purpose of [doing] something, 'I will indeed do that tomorrow', in other words, [I will do something] at some future [point] in time,

[18:24]

without [adding], 'If God will', in other words, unless [firmly] adhering to the will of God, exalted be He, by saying, 'If God will' (inshā'a'Llāh). And remember your Lord, that is, [remember] His will, making [things] conditional on it, if you forget, to make [things] conditional on it: mentioning it after forgetting [it] is the equal [in validity] to mentioning it at the time of the statement — as al-Hasan [al-Basrī] and others have said — as long as the person is still in the [same] place [in which he made the statement]. And say, 'May be my Lord will guide me to [something] closer [in time] than this, [closer] than the story of the People of the Cave, as an indication of [the truth of] my prophethood, by way of guidance, and God indeed did so.

[18:25]

And they tarried in the Cave three hundred (read [with tanwīn] thalāthami'atin) years (sinīn is an explicative supplement to thalāthami'atin, 'three hundred'): these three hundred years in the case of the People of the Cave were solar years; but for [the number of] lunar ones, the Arabs add nine years thereto, and this is mentioned in His saying: and add nine, that is, nine years; in other words three hundred solar years, while three hundred and nine lunar ones.

[18:26]

Say: 'God is more knowledgeable of how long they tarried, [more knowledgeable] than those contending over this [issue] — and this [fact] has already been mentioned [above, verse 19]. To Him belongs the Unseen of the heavens and the earth, that is, [to Him belongs] the knowledge thereof. How well He sees!, namely, God — this form is for [expressing] amazement [at something]. How well He hears!, likewise [for expressing amazement]. These two [expressions] are being used metaphorically. What is meant is that

nothing can escape God's sight or hearing. They, the inhabitants of the heavens and the earth, have no guardian, someone to assist [them], besides Him, and He makes none to share in His rule', for He is Independent, without need of a partner.

[18:27]

And recite that which has been revealed to you of the Book of your Lord. There is none who can change His words. And you will not find, besides Him, any refuge.

[18:28]

And restrain yourself, detain [yourself], along with those who call upon their Lord at morning and evening, desiring, through their worship, His Countenance, exalted be He, and not any of the transient things of this world — and these are the poor; and do not let your eyes overlook, turn away [from], them — these [the eyes] are being used to refer to the person [addressed] — desiring the glitter of the life of this world. And do not obey him whose heart We have made oblivious to Our remembrance, that is, [to] the Qur'ān — this was 'Uyayna b. Hisn and his companions — and who follows his own whim, by attributing partners [to God], and whose conduct is [mere] prodigality, excess.

[18:29]

And say, to him and to his companions that this Qur'ān is, 'The truth [that comes] from your Lord; so whoever will, let him believe, and whoever will, let him disbelieve' — this is [meant as] a threat to them. Indeed We have prepared for the wrongdoers, that is, the disbelievers, a Fire, and they will be surrounded by its pavilion, [by] that which encloses [the Fire itself]. If they cry out for help, they will be succoured with water like molten copper, like thick [burning] oil, which scalds faces, because of [the intensity of] its heat, if it is brought near them. What an evil drink, that is, and how ill, is the Fire [as], a resting-place! (murtafaqan is a specification derived from the agent of the verb, in other words, vile is the person choosing to rest thereon; and this is in contrast to what He will say next about Paradise: How fair a resting-place [below, verse 31]. For, indeed, what resting-place can there be in the Fire?

[18:30]

Truly those who believe and perform righteous deeds — indeed We do not leave the reward of those of good deeds to go to waste (this [last] sentence is the predicate of the [previous] inna'lladhīna, 'truly those who', and in it an overt identification [of the recipients of the reward] has replaced the [would-be] pronominalisation, in other words, it is 'their reward' [which shall not be left to go to waste], and We will reward them with what it [the reward of good-doers] comprises).

[18:31]

Those, for them there shall be Gardens of Eden, as a [place of] residence, underneath which rivers flow; therein they shall be adorned with bracelets of gold (min asāwir: it is said that min here is either extra or partitive; it [asāwir] is the plural of aswira — similar [in pattern] to ahmira [for himār] — which is the plural of siwār) and they shall wear green garments of fine silk (sundus) and [heavy] silk brocade (istabraq is that [silk] which is coarse: [God says] in the verse of [sūrat] al-Rahmān [Q. 55:54], lined with [heavy] silk brocade); reclining therein on couches (arā'ik is the plural of arīka, which is a bed inside a [curtained] canopy, and is also a tent adorned with garments and curtains for a bride). How excellent a reward, a requital, is Paradise, and how fair a resting-place!

[18:32]

And strike, coin, for them, for the disbelievers together with the believers, a similitude: two men (rajulayn is a substitute [for mathalan, 'a similitude'] and constitutes, together with what follows, an explanation of the similitude), to one of whom, the disbeliever, We had assigned two gardens, orchards, of vines, and We had surrounded them with date-palms and had set between them [a field of] crops, from which he acquired [his]

food supplies.

[18:33]

Each of the two gardens (kiltā, 'each [of the two]' is a singular [noun] that indicates a dual [number]; and [the entire clause] is the subject) yielded (ātat is the predicate thereof) its produce, its fruit, without stinting, diminishing, anything thereof. And We caused a stream to gush forth therein, to run through them.

[18:34]

And he had, together with his two gardens, fruit (read thamar, thumur, or thumr, [all of which constitute] the plural of thamra, [sing.] 'a fruit', similar [in pattern] to shajara [pl.] shajar, khashaba [pl.] khushb, or badana [pl.] budn) and he said to his companion, the believer, as he conversed with him, boasting before him: 'I have more wealth than you and am stronger in respect of men', in respect of clansmen.

[18:35]

And he entered his garden, [taking] with him his companion, accompanying him all around it, showing him its fruits — God does not say [here] his 'two gardens', because what is meant is the beautiful [part of the] garden (rawda); or because [to mention just] one suffices — having wronged himself, through [his] disbelief. He said, 'I do not think that [all] this will ever perish, become non-existent.

[18:36]

Moreover, I do not think that the Hour will ever come; and [even] if I am indeed returned to my Lord, in the Hereafter, according to your claim, I shall surely find better than this as a resort', as a [place of] return.

[18:37]

His companion said to him, as he conversed with him, responding to him: 'Do you disbelieve in Him Who created you of dust — as Adam was created of it — then of a drop of fluid, [of] semen, then fashioned you, made you upright and gave you the form of, a man?

[18:38]

But lo (lākinnā is actually [made up of] lākin anā, 'but I … ', where the hamza vowel has [either] been transferred onto the nūn [of lākin], or omitted [altogether] with the nūn assimilated with the like of it) He [is] (huwa, this is the pronoun of the [subject] matter [to be stated] and is clarified by the sentence that follows it: the meaning [in other words] is '[But, it is that] I say that [He is]') God, my Lord, and I do not ascribe any partner to my Lord.

[18:39]

And if only when you entered your garden, you had said, upon admiring it, 'This is "What God has willed. There is no power except in God". In a hadīth [it is stated that]: 'Whoever is given something good in the way of family or wealth and upon receiving it says, "What God wills [comes to pass]; there is no power except in God" (mā shā'a'Llāh lā quwwata illā bi'Llāh), he will never experience any ill therefrom'. If you see me (anā is a pronoun separating two direct objects) as less than you in wealth and children,

[18:40]

maybe my Lord will give me [something] better than your garden (this is the response to the conditional clause [beginning with lawlā, 'and if only']) and unleash upon it bolts (husbān is the plural of husbāna), that is to say, thunderbolts, from the heaven so that it becomes a bare plain, a [piece of] smooth ground upon which no foot can stand firm;

[18:41]

or [maybe] its water will sink [deep] down (ghawran functions in meaning like ghā'iran, and it constitutes a supplement to yursila, 'He [will] unleash', but not [a supplement] to tusbiha, 'it becomes', because the sinking of water [deep into the earth] does not [necessarily] result from thunderbolts) so that you have no means of acquiring it', no possible way of reaching it.

[18:42]

And his fruit was beset, through the curbing measures mentioned above, [it was beset] together with his garden by destruction and were thus ruined, and so he began to wring his hands, out of regret and anguish, because of what he had spent on it, on the cultivation of his garden, as it lay fallen, [having] collapsed, on its trellises, those supporting the vines, so that [first] these collapsed and then the vine-grapes collapsed [after them], saying, 'O (yā is for exclamation) I wish I had not ascribed any partner to my Lord!'

[18:43]

But there was no (read takun or yakun) party, [no] persons, to help him, besides God, at the moment of its destruction, nor could he help himself, at the moment of its destruction, [all by] himself.

[18:44]

There, that is, [on] the Day of Resurrection, [all] protection (walāya; if read wilāya, then [it means] 'sovereignty') belongs to God, the True (if read as al-haqqu then it is as an adjective qualifying walāya [or wilāya], or [if] read as al-haqqi, then it is an attribute of [God's] Majesty). He is better at rewarding, than the rewarding of any [person] other than Him, if such [a person] were [in a position to] reward; and best in consequence (read 'uquban or 'uqban), [He is best] in terms of the consequence for believers (both [thawāban, 'rewarding', and 'uqban, 'consequence'] are in the accusative for [the purpose of] specification).

[18:45]

And strike, draw, for them, your people, the similitude of the life of this world (mathala'l-hayāti'l-dunyā constitutes the first direct object) as water (ka-mā'in, the second direct object) which We send down out from the heaven, and the vegetation of the earth mingles with it, [the vegetation] multiplies by the sending down of the water; or it is that the water mixes with the vegetation such that it is nourished and flourishes; and it then becomes, the vegetation becomes, chaff, dried up, its [various] parts [broken up] in fragments, scattered, strewn and dispersed, by the winds, which then blow it away. The import is: [the life of] this world is likened to flourishing vegetation which then becomes dry, is broken up and scattered by the winds (a variant reading [for riyāh, 'winds'] has rīh). And God is Omnipotent, Powerful, over all things.

[18:46]

Wealth and children are an adornment of the life of this world, [adornment] with which one arrays oneself therein. But the enduring things, the righteous deeds — and these are: 'Glory be to God' (subhāna'Llāh), 'Praise be to God' (al-hāmdu li'Llāh), 'There is no god but God (lā ilāha illā'Llāh), 'God is Great' (Allāhu akbar); some add [the following] 'There is no power or strength except in God' (lā hawla wa-lā quwwata illā bi'Llāh) — [these] are better with your Lord for reward and better in [respect of] hope, in other words, [they are better] in terms of what a person hopes for and desires from God, exalted be He.

[18:47]

And, mention, the day when the mountains shall be set in motion — they shall be removed from the face of the earth and become '[as] scattered dust' [Q. 56:6] (a variant reading [for tusayyaru'l-jibālu] has nusayyiru'l-jibāla, 'We shall set the mountains in motion') and you will see the earth exposed, manifest [in full view], with no mountain or anything else on top of it. And We shall gather them, believers and disbelievers, such that We will not leave out anyone of them.

[18:48]

And they shall be presented before your Lord in ranks (saffan is a circumstantial qualifier) in other words, ranged so that every community is in a row [on its own], and it shall be said to them: 'Verily you have come to Us just as We created you the first time, that is to say, individually, barefoot, naked and uncircumcised; and it shall be said to the deniers of the Resurrection: rather you claimed that (a [of allan] is an, softened in place of the hardened one, in other words [it is to be understood as] annahu) We would not appoint for you a tryst', for resurrection.

[18:49]

And the Book shall be set in place, the Book of every man — in his right hand, if [he is from] among the believers, and in his left hand, if [he is from] among the disbelievers. And you will see the guilty, the disbelievers, apprehensive, fearful, of what is in it, and they will say, when they observe the evil deeds [recorded] in it: 'O (yā is for exclamation) woe to us!, [O this is] our destruction! (this [form waylatanā] is a verbal noun, but in this form it cannot be [conjugated as] a verb) What is it with this Book that it leaves out neither small nor great, from among our sins, but [instead it] has counted it?', enumerated it and fixed it [in the record] — they are stupefied by it in this respect. And they shall find all that they did present, fixed [in writing] in their [individual] Book. And your Lord does not wrong anyone, He does not punish him [if he is] without guilt, nor does He diminish [anything of] the reward of a believer.

[18:50]

And when (idh is dependent because it is governed by [an implicit] udhkur, 'mention [when]') We said to the angels, 'Prostrate before Adam', a prostration involving a bow, not placing one's forehead down [to the ground], as a greeting to him; and so they prostrated, [all] except Iblīs. He was [one] of the jinn — some say that these [creatures] are a species of angels, in which case the exceptive clause [illā Iblīs, 'except Iblīs'] is a continuous one; but it is also said to be discontinuous, since Iblīs is [considered] the progenitor of [all] the jinn, having offspring who are mentioned alongside him further below; angels, on the other hand, do not have offspring; and he transgressed against his Lord's command, that is to say, he rebelled against obedience to Him by refraining from [performing] the prostration. Will you then take him and his offspring — this address is to Adam and his progeny (the [final pronominal suffix] hā' in both words refers to Iblīs) for your patrons instead of Me, obeying them, when they are an enemy to you?, in other words, [when they are your] enemies (wa-hum lakum 'aduwwun is a circumstantial qualifier). How evil for the evildoers is that substitute!, of Iblīs and his offspring, in obeying them instead of obeying God.

[18:51]

I did not make them a witness, that is, Iblīs and his offspring, to the creation of the heavens and the earth, nor to their own creation, that is to say, I did not make any of them present at the [moment of the] creation of the other. Nor do I take misleaders, devils, as [My] support, as assistants in [the process of] creation, so why do you obey them?

[18:52]

And the day (yawma is in the accusative because it is governed by [the implicit] udhkur, 'mention') when He will say (yaqūl, or [it may be] read as naqūl, 'We will say'), 'Call those partners of Mine, [those] graven images, as you used to claim', let them intercede for you in the way you used to claim; and then they will call them, but they will not respond to their call, they will not answer them, and We shall set between them, between the graven images and those who worship them, a gulf of doom — a valley from among the valleys of Hell, in which they shall all be destroyed (the term [mawbiq] derives from [the verb] wabaqa meaning halaka, 'he was destroyed').

[18:53]

And the criminals will behold the Fire and realise that, are certain that, they are about to fall into it. And they will find no means of avoiding it, of circumventing [it].

[18:54]

And verily We have dispensed, We have explained, for mankind in this Qur'ān [an example] of every kind of similitude (min kulli mathalin is an adjective qualifying an omitted clause, in other words, '[We have dispensed therein] a similitude from every kind of similitude), that they may be admonished. But man is most disputatious, [he is] most contentious in matters of falsehood (jadalan is a specification derived from [al-insān, 'man'] the subject of kāna) in other words, the meaning is that the disputatiousness of man is what can be found in him most.

[18:55]

And nothing prevented people, that is, the disbelievers of Mecca, from believing (an yu'minū is [after al-nāsa, 'people'] constitutes the second direct object clause) when the guidance, the Qur'ān, came to them, and from asking forgiveness of their Lord, without that there should come upon them the precedent of the ancients (sunnatu'l-awwalīn constitutes the subject of the verb) that is to say, Our precedent of dealing with them, which is the destruction decreed for them, or that the chastisement should come upon them before their very eyes, in front of them and for them to see — which was their being killed on the day of Badr (a variant reading [for qibalan] has qubulan, which [in the accusative] is the plural of qabīlin, meaning, 'of various kinds').

[18:56]

And We do not send messengers except as bearers of good tidings, to believers, and as warners, as threateners to disbelievers. But those who disbelieve dispute with falsehood, when they say that, 'Has God sent a human as a messenger [from Him]?' [Q. 17:94] and the like of such [statements], that they may refute thereby, that by way of their disputing they may invalidate, the truth, the Qur'ān. And they have taken My signs, namely, the Qur'ān, and that whereof they have been warned, in the way of the Fire, derisively, in mockery.

[18:57]

And who does greater wrong than he who has been reminded of the signs of his Lord, yet turns away from them and forgets what his hands have sent ahead?, what he has committed in the way of disbelief and acts of disobedience. Indeed on their hearts We have cast veils, coverings, lest they should understand it, that is, lest they should comprehend the Qur'ān, in other words, and so [as a result] they do not comprehend it; and in their ears a deafness, a heaviness, and so they do not hear it; and though you call them to guidance, they will not be guided in that case, that is, given the casting [of veils] mentioned, ever.

[18:58]

And your Lord is the Forgiver, Full of Mercy. Were He to take them to task, in this world, for what they have earned, He would have hastened for them the chastisement, therein; but they have a tryst, which is the Day of Resurrection, from which they will not find any escape, any refuge.

[18:59]

And those towns, that is to say, the inhabitants of those [towns], such as 'Ād and Thamūd, as well as others, We destroyed them when they did evil, [when] they disbelieved, and We appointed for their destruction (a variant reading [for mahlikihim] has muhlakihim) a tryst.

[18:60]

And, mention, when Moses, son of Amram ('Imrān), said to his lad, Joshua son of Nun (Yūsha' bin Nūn),

who used to follow him around, serve him and acquire knowledge from him, 'I will not give up, I will not stop journeying, until I have reached the juncture of the two seas — the point where the Byzantine sea and the Persian sea meet, beyond the east, — though I march on for ages', for a very long time before reaching it, if it be far.

[18:61]

So when they reached a juncture between the two, between the two seas, they forgot their fish — Joshua forgot his luggage [leaving it behind] at the moment of departure, and Moses forgot to remind him — and so it, the fish, made its way into the sea, that is, it formed it — through God's forming it — by burrowing, that is, like [through] a burrow, which is a passage that is long and enclosed; this was [so] because God, exalted be He, held back the flow of the water [preventing it] from [engulfing] the fish and it [the water] withdrew from around it [the fish] and remained thus like a cleft without closing, and what was beneath it [the cleft] stood still.

[18:62]

And when they had made the traverse, of that location, having journeyed until the morning of the following day, he, Moses, said to his lad, 'Bring us our breakfast, (ghadā') that [meal] which is consumed at the beginning of the day. We have certainly encountered on this journey of ours much fatigue', exhaustion, which took its effect [on them] after the traverse.

[18:63]

He said, 'Do you see? — in other words, remember, when we sheltered at the rock, in that location, indeed I forgot the fish — and none but Satan made me forget (al-shaytān, 'Satan', substitutes for the [suffixed pronoun] hā' [of ansānī-hu]) to mention it (an adhkurahu, an inclusive substitution, in other words [it should be understood as] ansānī dhikrahu, 'he [Satan] made me forget the mentioning of it') — and it, the fish, made its way into the sea in an amazing manner' ('ajaban constitutes the second direct object), that is to say, Moses and his lad were amazed by it, because of what has already been explained concerning it.

[18:64]

Said he, Moses, 'That, namely, our losing the fish, is what we have been seeking!', what we have been after, for it is a sign for us of the presence of the one whom we seek. So they turned back, retracing their footsteps, until they reached the rock.

[18:65]

So [there] they found one of Our servants, namely, al-Khidr, to whom We had given mercy from Us — according to one opinion this [mercy] was prophethood; according to another it was authority, and this [latter] is the opinion of the majority of scholars — and We had taught him knowledge from Us ('ilman is the second direct object), in other words, some knowledge of unseen things; al-Bukhārī reports the [following] hadīth: 'Moses was delivering a sermon among the Children of Israel and was asked, "Who is the most knowledgeable of people?", to which he [Moses] said, "Myself". God then reproached him for not having attributed [his] knowledge as [coming] from Him. God then revealed to him the following: "Truly, there is a servant of Mine at the juncture of the two seas; he is more knowledgeable than you". Moses then asked, "My Lord, how do I reach him?" He [God] said, 'Take a fish with you and place it in a basket and [the place] where you lose the fish will be [the place] where he is." He [Moses] took a fish and placed it in a basket and departed together with his lad Joshua son of Nun until they reached the rock. [There] they placed their heads back and fell asleep. The fish began to move about in the basket, until it escaped from it and fell into the sea, and it made its way into the sea in an amazing manner. God then held back the flow of the water [preventing it] from [engulfing] the fish, forming a kind of arch over it. When he awoke, his companion [Joshua] forgot to inform him of [what had happened to] the fish, and so they journeyed on for the remainder of that day and night until on the morning [of the second day] Moses said to his lad, 'Bring us our breakfast', to where he says, and it made its way into the sea in an amazing manner'. He [Bukhārī] said, 'For

the fish, it [the way into the sea] was [by] 'burrowing' (saraban), and for Moses and his lad it [this way] was 'amazing' ('ajaban) …' [and so on] to the end [of Bukhārī's report].

[18:66]

Moses said to him, 'May I follow you for the purpose that you teach me of what you have been taught [in the way] of probity?', namely, [something] of right conduct through which I might be rightly-guided (a variant reading [for rashadan] has rushdan, 'probity'); he asked him this because to increase [one's] knowledge is [something which is] always sought.

[18:67]

Said he, 'Truly you will not be able to bear with me.

[18:68]

And how can you bear with that whereof you have never been informed?': in the above-mentioned hadīth [of Bukhārī] after this verse [there is the following statement]: 'O Moses, I possess knowledge which God has taught me and which you do not have, and [equally] you possess knowledge which God has taught you and which I do not have'. (His saying khubran, 'informed', is a verbal noun meaning that which you have never encompassed, in other words, the truth of which you have never been informed of.)

[18:69]

He said, 'You will find me, God willing, patient, and I will not disobey, in other words, and [you will also find me] non-disobedient [towards], you in any matter', with which you charge me. He [Moses] made this [statement] conditional upon the Will [of God] because he was not confident of himself in what he had committed himself to. Indeed, this is the custom of prophets and saints, namely, that they do not put their trust in themselves for a single moment.

[18:70]

He said, 'If you follow me then do not question me (lā tas'alnī, a variant reading has lā tas'alannī) concerning anything, that you might find objectionable in what I do, according to your [limited] knowledge, and be patient, until I [myself] make mention of it to you', in other words, [until] I mention it to you with [an explication of] the reason for it. Moses accepted his precondition bearing in mind the respect which a student should exercise in the presence of a teacher.

[18:71]

So they set off, making their way on foot along the coast of the sea, until, when they embarked on the ship, which was carrying them, he, al-Khidr, made a hole in it, by destroying a plank or two on the starboard side with an axe after they had sailed into deep waters. Said he, Moses, to him, 'Did you make a hole in it to drown its people? (li-tughriqa ahlahā, 'for you to drown its people'; a variant reading has li-yaghraqa ahluhā, 'so that its people might drown'). You have certainly done a dreadful thing', that is, a grave and reprehensible thing — it is reported that the water did not [actually] penetrate it.

[18:72]

He said, 'Did I not say [that] you would not be able to bear with me?'

[18:73]

He said, 'Do not take me to task on account of that which I forgot, that is, [on account of the fact that] I was not mindful of submitting to you [in the matter] and of refraining from showing disapproval of your actions, and do not exhaust me, [do not] charge me, in this affair of mine with difficulty', [with] hardship

during my companionship of you, in other words, treat me throughout it with forgiveness and indulgence.

[18:74]

So they set off, after leaving the ship, making their way on foot, until, when they met a boy, who had not yet reached puberty, playing with [other] boys, among whom his face was the fairest — and he, al-Khidr, slew him, by slitting his throat with a knife while he lay down, or by tearing his head off with his hand, or by smashing his head against a wall, all of which are [different] opinions (the coordinating fā' [of fa-qatalahu, 'and he slew him'] is used here because [it indicates that] the slaying took place after the encounter; the response to idhā, 'when' is [the following statement, qāla …]) — he, Moses, said, to him: 'Have you slain an innocent soul, that is, a pure one that had not reached the age of [legal] responsibility (a variant reading [for zākiya] has zakiyya), [one slain] not in retaliation for another soul?, in other words, one that has not slain any soul. Verily you have committed an dreadful thing' (read nukran or nukuran), that is to say, an abomination.

[18:75]

He said, 'Did I not say to you that you would never be able to bear with me?' (laka, 'to you', has been added to that [same statement] which was made before because this time there could not be any excuse [for Moses's impatience].

[18:76]

And for this reason, he said, 'If I ask you about anything after this, after this instance, then do not keep me in your company, do not allow me to follow you, for truly you [will] have found from me (read ladunnī or ladunī), on my part, [sufficient enough] excuse', for you to part company with me.

[18:77]

So they set off, until, when they came to the folk of a [certain] town, namely, Antioch (Antākya), they asked its folk for food, they asked them for food by way of hospitality, but they refused to extend them any hospitality. They then found in it a wall, one hundred cubits high, about to collapse, that is, it was close to falling down because of its tilt; so he, al-Khidr, straightened it, with his [own] hands. He, Moses, said, to him, 'Had you wished, you could have taken (a variant reading [for la-ttakhadhta] has la-takhidhta) a wage for it', some [sort of] payment, since they did not extend us any hospitality despite our need for food.

[18:78]

Said he, al-Khidr, to him, 'This is the parting, that is, the moment for parting, between me and you (baynī wa-baynika, here [the preposition] bayna has been annexed to a non-multiple [noun], but this is allowed [grammatically] because it is then repeated with [its other noun together with] the coordinating wāw). I will inform you, before I part company with you, the interpretation of that over which you were not able to maintain patience.

[18:79]

As for the ship, it belonged to poor people, ten [in number], who earned a living on the sea, with it, leasing it [to others], as a way of gaining [a living]; and I wanted to make it defective, for behind them, whenever they returned — or [meaning] before them now — was a king, a disbeliever, seizing every ship, that was usable, by force (ghasban, is in the accusative as a verbal noun containing an explanation of the nature of such 'seizure').

[18:80]

And as for the boy, his parents were believers and We feared lest he should overwhelm them with insolence and disbelief — for he is as [described] by the hadīth of Muslim, 'He was [incorrigibly] disposed to disbelief,

and had he lived [longer] this [disposition of his] would have oppressed them, because of their love for him, they would have followed him in such [a path of disbelief]'.

[18:81]

So We desired that their Lord should give them in exchange (read yubaddilahumā or yubdilahumā) one better than him in purity, that is, in righteousness and God-fearing, and closer, than him, to mercy (read ruhman or ruhuman, in other words [it is to be understood as] rahmatan, 'by way of mercy') namely, [closer to] dutifulness towards his parents. Thus God, exalted be He, gave them in exchange a girl, who [afterwards] married a prophet and gave birth to a prophet through whom God guided an entire community.

[18:82]

And as for the wall, it belonged to two orphan boys [who lived] in the city, and beneath it there was a treasure, a buried trove of gold and silver, belonging to them. Their father had been a righteous man, and so because of his righteousness they were protected both in [terms of] their souls and their possessions, and your Lord desired that they should come of age, that is, [He desired for them] the attainment of maturity, and extract their treasure as a mercy from your Lord (rahmatan min rabbik is a direct object denoting reason, operated by [the verb] arāda, 'He desired'). And I did not do it, namely, what has been mentioned of [his] making a hole in the ship, the slaying of the boy and the repair of the wall, of my own accord, that is, [out of] my own choosing; nay, it was because of a command in the form of an inspiration from God. This is the interpretation of that over which you could not maintain patience' (one may say istāʿa or istatāʿa to mean 'he had the capacity for [something]'; in this instance and the previous one both forms [of the verb] have been used. Moreover, there is a variety of expression in the use of fa-aradtu, 'I desired', fa-aradnā, 'We desired', and fa-arāda rabbuk, 'Your Lord desired').

[18:83]

And they, the Jews, question you concerning Dhū'l-Qarnayn, whose name was Alexander; he was not a prophet. Say: 'I shall recite, relate, to you a mention, an account, of him', of his affair.

[18:84]

Indeed We empowered him throughout the land, by facilitating [for him] the journeying therein, and We gave him to everything, of which one might have need, a way, a route to lead him to that which he sought.

[18:85]

And he followed a way, he took a route towards the west,

[18:86]

until, when he reached the setting of the sun, the place where it sets, he found it setting in a muddy spring ('ayn hami'a: [a spring] containing ham'a, which is black clay): its setting in a spring is [described as seen] from the perspective of the eye, for otherwise it is far larger [in size] than this world; and he found by it, that is, [by] the spring, a folk, of disbelievers. We said, 'O Dhū'l-Qarnayn — by [means of] inspiration — either chastise, the folk, by slaying [them], or treat them kindly', by [merely] taking them captive.

[18:87]

He said, 'As for him who does wrong, by way of [practising] idolatry, we shall chastise him, We shall slay him. Then he shall be returned to his Lord and He shall chastise him with an awful chastisement (read nukran or nukuran), that is, a severe [one], in the Fire.

[18:88]

But as for him who believes and acts righteously, he shall have the fairest reward, namely, Paradise (the annexation construction [jazā'u l-husnā, 'the fairest reward'] is explicative; a variant reading has jazā'an al-husnā, '[he shall have] as a requital that which is fairest'; al-Farrā' said that this accusative [reading of jazā'an] is [intended] as an explanation [of the nature of the requital] by way of attribution [to 'that which is fairest']; and we shall speak to him mildly in our command', that is to say, we shall command him with what he will find easy [to bear].

[18:89]

Then he followed a way, towards the east,

[18:90]

until, when he reached the rising of the sun, the place where it rises, he found it rising on a folk, namely, Negroes (zanj), for whom We had not provided against it, that is, [against] the sun, any [form of] cover, in the way of clothing or roofing, as their land could not support any structures; they had underground tunnels into which they would disappear at the rising of the sun and out of which they would emerge when it was at its highest point [in the sky].

[18:91]

So [it was], in other words, the situation was as We have stated; and We encompassed whatever pertained to him, that is, what Dhū'l-Qarnayn possessed in the way of machinery, men and otherwise, in knowledge.

[18:92]

Then he followed a way,

[18:93]

until, when he reached between the two barriers (read al-saddayn or al-suddayn here and [likewise] further below [at verse 94, saddan or suddan]) — [these were] two mountains [lying] in the remote regions beyond the land of the Turks; Alexander sealed the breach between the two, as will be described [below] — he found on this side of them, that is, in front of them, a folk that could scarcely comprehend speech, in other words, they could only understand it after much agonising (a variant reading [for yafqahūna, 'comprehend'] has yufqihūna, 'be understood').

[18:94]

They said, 'O Dhū'l-Qarnayn, truly Gog and Magog (read Ya'jūj wa-Ma'jūj or Yājūj wa-Mājūj: these two are non-Arabic names of two tribes and are therefore indeclinable) are causing corruption in the land, plundering and oppressing [us] when they come forth to attack us. So shall we pay you a tribute, some [form of] payment (a variant reading [for kharjan] is kharājan), on condition that you build between us and them a barrier?, an obstruction, so that they will not be able to reach us.

[18:95]

He said, 'That, wealth and so on, wherewith my Lord has empowered me (makkannī, a variant reading has makkananī) is better, than the tribute that you offer me, and so I have no need for it. I shall build for you the barrier without [demanding] a fee; so help me with strength, in that which I [will] demand from you, and I will build between you and them a rampart, a fortified barricade.

[18:96]

Bring me ingots of iron!', namely, pieces thereof, as large as the [blocks of] stone to be used in the construction; he used these [ingots] in his construction, placing between them firewood and coal. Until,

when he had levelled up [the gap] between the two flanks (read al-sudufayn, or al-sadafayn or al-sudfayn, meaning, the two flanks of the two mountains) he set up bellows and [lit a] fire around this [construction] — he said, 'Blow!', and they blew, until, when he had made it, namely, the iron, a fire, that is, like a fire, he said, 'Bring me molten copper to pour over it' (the two verbs [ātūnī, 'bring me', and ufrigh, 'pour'] are in contention over this [direct object, qitran, 'molten copper']; it [this direct object] has been omitted before the first [verb] because it is being governed by the second [verb]). Thus he poured the molten copper over the hot iron so that it penetrated between the [individual] ingots, making a [solid] single whole.

[18:97]

And so they, Gog and Magog, were not able to scale it, to climb up its length, because of its [great] height and smoothness, nor could they pierce it, because of its firmness and thickness.

[18:98]

Said he, Dhū'l-Qarnayn, 'This, namely, the barrier, the ability to make it, is a mercy from my Lord, a grace [from Him], because it prevents them from coming forth. But when the promise of my Lord comes to pass, [the promise] of their coming forth, which will be near [the time of] the Resurrection, He will level it, pulverised and flattened, for my Lord's promise, of their coming forth and [of] other things, is [always] true', it will be. God, exalted be He says:

[18:99]

And on that day, the day of their coming forth, We shall let some of them surge against others, mixing with one another, on account of their multitude, and the Trumpet, namely, the Horn signalling the Resurrection, shall be blown and We shall gather them, namely, creatures, in one place, on the Day of Resurrection, a [single] gathering.

[18:100]

And on that day We shall present, We shall bring close, Hell to the disbelievers, plain to view,

[18:101]

those [disbelievers] whose eyes (alladhīna kānat a'yunuhum substitutes for al-kāfirīna, 'the disbelievers') were masked from My remembrance, namely, the Qur'ān, such that they were blind, unable to be guided thereby, and who could not [bear to] hear, that is to say, they were unable to listen to what the Prophet used to recite to them, out of spite for him, and so they did not believe therein.

[18:102]

Do the disbelievers reckon that they can take My servants, namely, My angels, [as well as] Jesus and Ezra, as patrons, as lords, beside Me? (awliyā'a, 'as patrons', constitutes the second [direct] object of [the verb] yattakhidhū, 'that they can take'; the second direct object of [the verb] hasiba, 'reckon', has been omitted). The meaning is: do they suppose that the mentioned 'taking [as patrons]' will not incur My wrath and that I will not punish them for this? No! Truly We have prepared Hell for the disbelievers, these [the ones mentioned above] and others, as [a place of] hospitality, in other words, it has been prepared for them just as a house is prepared for a guest.

[18:103]

Say: 'Shall We inform you who will be the greatest losers in [regard to] their works? (al-akhsarīna a'mālan, a specification that happens to correspond to that which is specifically meant); and these [losers] are described in His words [as being]:

[18:104]

Those whose effort goes astray in the life of this world, [those] whose deeds are invalid, while they reckon, they think, that they are doing good work, [good] deeds for which they will be rewarded.

[18:105]

Those are they who disbelieve in the signs of their Lord, in the proofs of His Oneness, [proofs] such as the Qur'ān and otherwise, and the encounter with Him', that is, and [who disbelieve] in resurrection, reckoning, reward and punishment. So their works have failed, they are invalid, and on the Day of Resurrection We shall not assign any weight to them, in other words, We shall not accord them any value.

[18:106]

That, namely, the matter which I [God] have mentioned concerning the failure of their deeds and so on (dhālika, 'that', constitutes the subject) is their requital — Hell — because they disbelieved and took My signs and My messengers in mockery, that is to say, [taking] both of them as something to be derided.

[18:107]

Truly those who believe and perform righteous deeds — theirs will be, according to God's prescience, the gardens of Firdaws, which are at the centre of Paradise and [at] its highest part (the annexation thereto [of firdaws to jannāt, 'gardens'] is explicative) as [a place of] hospitality, as an abode;

[18:108]

wherein they will abide, with no desire, demand, to be removed from them, to be transferred to some other [gardens].

[18:109]

Say: 'If the sea, in other words, [if] its waters, were ink (midād is what one writes with) for the Words of my Lord, [Words] that testify to His laws and His marvels, such that these [Words] are written with it, the sea would be spent, in recording them, before the Words of my Lord were spent (read as tanfada or yanfada) even though We brought the like of it, namely, [the like of] the sea, as replenishment', in order to add it to the other [sea], it would [also] be spent, while they [God's Words] would not be exhausted (madadan, 'as replenishment', in the accusative because it is a specification).

[18:110]

Say: 'I am only a human being, a son of Adam, like you; it has been revealed to me that your God is only One God (annamā, the anna assimilated with the mā retains [its function of referring to] the verbal noun), in other words, the Oneness of the Divine is [what is being] revealed to me. So whoever hopes to encounter his Lord, through the Resurrection and the Requital, let him do righteous work and not associate with the worship of his Lord, that is to say, [let him not commit idolatry] in [performing] it by feigning [faith] before, anyone'.
Meccan, except for verses 58 and 71, which are Medinese; it consists of 98, or 99, verses and was revealed after [sūrat] Fātir.

(Maryam)

[19:1]

Kāf hā yā 'ayn sād: God knows best what He means by these [letters].

[19:2]

This is, a mention of your Lord's mercy to His servant ('abdahu, a direct object of rahma, 'mercy') Zachariah (an explication of it [the direct object]),

[19:3]

when (idh is semantically connected to rahma, 'mercy') he called out to his Lord a call, entailing a supplication, in secret, in the middle of the night, because this [time of the night] invites a faster response [to one's supplication].

[19:4]

He said, 'My Lord, truly the bones, all [the bones], within me have become feeble, weak, and my head is alight with grey hair (shayban, a specification derived from the subject of the verb in other words, hoariness has spread throughout his hairs just as a spark of fire spreads through firewood) and I wish to supplicate to you, and I have never been in my supplications to You, my Lord, unsuccessful, that is, [I have never been] disappointed, in the past, so do not disappoint me in what follows.

[19:5]

And truly I fear my kinsfolk, namely, those who will succeed me [as closest after me] in kinship, such as [my] paternal cousins, after me, that is, after my death, [I fear] for the religion, lest they forsake it, as You have witnessed in the case of the Children of Israel, in the way that they changed [their] religion, and my wife is barren, she does not conceive. So grant me from Yourself a successor, a son,

[19:6]

who may inherit from me (read yarithnī in apocopated form as a response to the imperative statement [fa-hab lī, 'grant me'], or read yarithunī as an adjectival qualification of waliyyan, 'a successor') and inherit (also read in both ways [mentioned]), from the House of Jacob, my forefather, [inherit] knowledge and prophethood, and make him, my Lord, acceptable', that is, pleasing to you.

[19:7]

God, exalted be He, in responding to his request for a son that will be the incarnation of His mercy, says: 'O Zachariah! Indeed We give you good tidings of a boy, who will inherit in the way that you have requested — whose name is John. Never before have We made anyone his namesake', that is, [never has there been] anyone with the name 'John'.

[19:8]

He said, 'My Lord, how shall I have a son when my wife is barren and I have reached infirm old age?' ('itiyyan, [derives] from [the verb] 'atā, 'it became withered') in other words, [he had reached] extreme old age, 120 years; and his wife had reached the age of 98 ('atiya in terms of its root derives from 'utuwwun, but the tā' is vowelled as -ti-, to soften it, the first wāw [vowel] is changed into a yā' to be in harmony with the –ti- vowelling, while the second [wāw letter] is changed into a yā' so that the [previous] yā' can be assimilated with it).

[19:9]

He said, 'It, the matter [in question], of creating a boy from both of you, shall be so! Your Lord says, "It is easy for Me, namely, to restore your sexual potency and tear open your wife's womb [in preparation] for conception, for I certainly created you before when you were nothing"', [you were nothing] before your created form became manifest. As God wished to manifest this great power, He inspired him [the form of] the question, in order for him to receive the response that will indicate it [this power]. And when his soul yearned for the prompt arrival of that whereof he had been given good tidings:

[19:10]

He said, 'Lord, appoint for me some sign', namely, some indication of my wife's becoming pregnant. Said He, 'Your sign, for this, is that you shall not speak to people, that is, that you [should] refrain from speaking to them, but not [from speaking] the remembrance of God, exalted be He, for three nights, that is, together with the days thereof, as [stated] in [sūrat] Āl 'Imrān, 'for three days' [Q. 3:41], while [you are] in sound health' (sawiyyan, a circumstantial qualifier referring to the subject of the verb tukallima, 'you shall [not] speak') in other words, despite there being no defect [in you].

[19:11]

So he emerged before his people from the sanctuary, that is, from the temple — they had been waiting for him to open it in order to perform [their] prayers therein after his command, as was the custom — and signalled, indicated, to them, 'Make glorifications, perform prayers, at morning and evening', at the beginning of the day and [at] its end, as per usual. He then realised, upon his being prevented from speaking to them, that she was pregnant with John.

[19:12]

And two years after his birth, God, exalted be He, said to him: 'O John! Hold on to the Scripture, namely, the Torah, firmly', earnestly. And We gave him judgement, prophethood, while still a child, a three-year old;

[19:13]

and compassion, a mercy for mankind, from Us, from Our presence, and purity, a charity for them, and he was God-fearing — it is related that he never committed a sin, nor contemplated [committing] one;

[19:14]

and dutiful to his parents, that is, virtuous towards them. And he was not arrogant or rebellious, disobedient to his Lord.

[19:15]

'And peace, from Us, be upon him, the day he was born, and the day he dies, and the day he shall be raised alive!', that is, [on] those fearful days in which he sees what he will never have seen before — in these he will be given security [from fear].

[19:16]

And mention in the Book, [in] the Qur'ān, Mary, that is, [mention] her tale, when she withdrew from her family to an easterly place, that is, [when] she secluded herself in a place on the east side of [her] home.

[19:17]

Thus she veiled herself from them, she draped herself in a veil to conceal herself while she washed her hair [from lice], or [washed] her clothes, or cleansed herself from her menses; whereupon We sent to her Our Spirit, Gabriel, and he assumed before her, after she donned her clothes, the likeness of a well-proportioned human, perfect in physical form.

[19:18]

She said, 'Lo! I seek refuge in the Compassionate One from you! If you fear God', and leave me alone on account of my invocation of refuge in God.

[19:19]

He said, ‘I am only a messenger of your Lord, that I may give you a boy [who shall be] pure’, in [his] prophethood.

[19:20]

She said, ‘How shall I have a boy when no human being has [ever] touched me, by way of conjugality, neither have I been unchaste?’, [neither have I been] a fornicator.

[19:21]

He said, ‘It, the matter in question, of creating a boy from you without a father, shall be so! Your Lord has said: “It is easy for Me, in other words, by Gabriel’s breathing into you, by My command, so that you become pregnant with him — since what has been mentioned is meant as a reason, the following [statement] is added as a supplement thereto: and so that We may make him a sign for mankind, of Our power, and a mercy from Us, to whoever believes in him. And it, the creation of him, is a thing [already] decreed”’, according to My knowledge. So Gabriel breathed into the opening of her shirt, whereupon she sensed the formed foetus in her womb.

[19:22]

Thus she conceived him and then withdrew, retreated, with him to a distant place, far from her family.

[19:23]

And the birth pangs, the pains of childbirth, brought her to the trunk of the palm-tree, that she may support herself against it, and then she gave birth: the conception, formation [of the foetus] and delivery [all] took place within one hour. She said, ‘O (yā is [used] to call attention [to something]) would that I had died before this, affair, and become a forgotten thing, beyond recall!’, a thing abandoned which no one knows or mentions.

[19:24]

Then he called her from below her, namely, Gabriel — for he was lower than her, ‘Do not grieve. Your Lord has made below you a rivulet, a river of water, which had dried up.

[19:25]

And shake the trunk of the palm-tree towards you, [a palm-tree] which had withered (the bi- [in bi-jidh‘i’l-nakhlati, ‘the trunk of the palm-tree] is extra) — there will drop (tusāqit, originally this is tatasāqat, but the second tā’ is changed into a sīn and is assimilated with the [second] sīn; a variant reading omits it [the second tā’] altogether) on you dates (rutaban, a specification) fresh and ripe (janiyyan, an adjectival qualification of it [of rutaban, ‘dates’]).

[19:26]

So eat, of the dates, and drink, from the rivulet, and [let] your eye be comforted, by the child (‘aynan, ‘[your] eye’, a specification derived from the subject of the verb, in other words [what is meant is] li-taqarra ‘aynuki bihi, ‘that your eye may be comforted by him’) that is, let it [your eye] be at peace and not covet any other than him; and if (immā: the nūn of the conditional particle in is here assimilated with the extra mā) you [happen to] see (tarayinna: the third consonantal root [the yā’] and the second [the hamza] have been omitted, with the [fatha] vowel therein transferred to the [first consonant] the letter rā’, and a kasra vowel applied to the yā’ of the [feminine] person, because of two unvowelled consonants coming together) any human being, and should he ask you about your child, then say, “I have vowed to the Compassionate One a fast, that is to say, an abstention from speaking of his affair and from [speaking to] any other humans — which is indicated by [the following statement]), so I will not speak to any human today”’, that is, after

[saying] this.

[19:27]

Then, carrying him, she brought him to her folk (tahmiluhu, 'carrying him', a circumstantial qualifier), and they saw him, and they said, 'O Mary, truly you have done a curious thing!, an astounding [thing], for you have begotten a son without [his having] a father.

[19:28]

O sister of Aaron — he was a righteous man, in other words [what is meant is], O you who are like him in [terms of] chastity — your father was not a wicked man, that is, a fornicator, nor was your mother unchaste', that is, a fornicatress: so how is it that you have this child?

[19:29]

Thereat she pointed, them, to him, intimating [to them that they], 'talk to him'. They said, 'How can we talk to one who is, who happens to be, in the cradle, [still] a little child?'

[19:30]

He said, 'Lo! I am God's servant. He has given me the Scripture, namely, the Gospel, and made me a prophet.

[19:31]

And He has made me blessed wherever I may be, that is, [He has made me] of great benefit to mankind — [this is] a foretelling of what had been preordained for him — and He has enjoined upon me prayer and alms-giving, He has commanded me to [do] both of these, as long as I remain alive;

[19:32]

and [He has made me] dutiful towards my mother (barran, in the accusative because of the implicit [verb] ja'alanī, 'He has made me'). And He has not made me arrogant, haughty, wretched, disobedient to his Lord.

[19:33]

And peace, from God, be upon me the day I was born, and the day I die, and the day I shall be raised alive!' — the same is being said about him as [was said above] regarding the lord John. God, exalted be He, says:

[19:34]

That is Jesus, son of Mary, a statement of truth (read qawlu'l-haqqi, as the predicate of an implied subject, in other words, 'the statement of the son of Mary [is a statement of truth]'; or read qawla'l-haqqi, because of [it being the object of] an implied [verb] qultu, 'I say', meaning, '[I say] a statement of truth') concerning which they are in doubt (yamtarūna, derives from [the infinitive] al-mirya) — they are the Christians, who say, 'Indeed Jesus is the son of God'; [but] they lie.

[19:35]

It is not [befitting] for God to take to Himself a son. Glory be to Him — in affirmation of His being transcendent above [doing] such a thing. When He decrees a thing, that is, [when] He will for it to happen, He only says to it, 'Be!', and it is (read fa-yakūnu because of an implied [pronoun] huwa [sc. fa-huwa yakūnu]; or read fa-yakūna because of an implied an [sc. an yakūna]). An example of this is His creating Jesus without [his having had] a father.

[19:36]

And indeed God is my Lord and your Lord. So worship Him (read [the introductory particle] as anna, with an implicit [preceding] udhkur, 'mention'; or read [it] as inna, with an implicit [preceding] qul, 'say', [a reading] indicated by [the fact that God says elsewhere] 'I only said to them that which You commanded me: "Worship God, my Lord and your Lord" ' [Q. 5:117]). This, that has been mentioned, is a straight path, a route leading to Paradise.

[19:37]

But the factions differed among themselves, that is to say, the Christians, [they differed] regarding Jesus: was he the son of God? A god alongside Him? Or [was he] the third of three [gods]? So woe — [meaning] severe punishment [will be meted out] — to those who disbelieve, [those who disbelieve] in the way mentioned and in other ways, at the scene of an awful Day, that is to say, [woe to them] when they are present at the Day of Resurrection and [witnessing] its terrors.

[19:38]

How hearing they are and seeing, they are (these two constructions [are used to] express 'amazement', meaning, 'how well they [will] hear and how well they [will] see') on the Day when they come to Us, in the Hereafter. Yet the evildoers (an example of a proper noun ['evildoers'] replacing a third person pronominalisation) today, that is, in this world, are in manifest error, that is, [error] that is evident therein, having been deaf [unable] to listen to the truth and blind [unable] to see it. In other words, [the meaning is]: O you, the one being addressed, marvel at how [well] they will [be able to] hear and see in the Hereafter after they had been deaf and blind in this world.

[19:39]

And warn them, threaten, O Muhammad (s), the disbelievers of Mecca, of the Day of Regret, namely, the Day of Resurrection, on which the sinner will regret not having been virtuous in [the life of] this world, when the matter will be decided, for them thereupon, that they be chastised, while they, in this world, are [yet] heedless, of it, and do not believe, in it [the Day of Resurrection].

[19:40]

Indeed We (innā nahnu, [a repetition of the first person] for emphasis), shall inherit the earth and all who are on it, of rational beings and others, by destroying them, and to Us they shall be returned, thereon [on the Day of Resurrection] for requital.

[19:41]

And mention, to them, in the Book Abraham, that is, [mention] his tale. Indeed he was a truthful one ([the intensive form siddīq] means 'extremely truthful'), a prophet (the following [statement] substitutes for the [preceding] predicate).

[19:42]

When he said to his father, Āzar, 'O my father! (the [final] tā' here [of abati] has replaced the [possessive] yā' of [genitive] annexation [sc. of yā abī]; the two, however, are never used together) — he [Abraham's father] used to worship idols. Why do you worship that which neither hears nor sees, and is of no avail to you, suffices you [not], in any way? whether in [terms of] benefit or harm.

[19:43]

O my father! Indeed there has come to me of knowledge that which has not come to you. So follow me that I may guide you to a path, a route, that is right, [that is] straight.

[19:44]

O my father! Do not worship Satan, by obeying him through [your] worship of idols. Truly Satan is disobedient ([the intensive form'asiyyan] means 'one given to disobedience') to the Compassionate One.

[19:45]

O my father! I do fear lest a chastisement from the Compassionate One should befall you, if you do not repent, and then you become an ally of Satan, an assistant and a comrade [of his] in the Fire.

[19:46]

He said, 'Are you renouncing my gods, O Abraham?, so that you are denouncing them [in this way]? If you do not desist, from criticising them, I shall surely assail you, with stones, or with evil words, so beware of me; and stay away from me for a long time'.

[19:47]

He said, 'Peace be to you, from me — in other words, I shall not cause you any harm. I shall ask forgiveness of my Lord for you. Truly He is ever gracious to me (hafiyyan, from hafiyyun, meaning bārrun, 'kind') answering my prayers. And indeed he [Abraham] fulfilled his above-mentioned promise [as described] in [sūrat] al-Shu'arā', And forgive my father [Q. 26:86]; but this was before it became clear to him that he [Abraham's father] was an enemy of God, as mentioned in [sūrat] Barā'a [Q. 9:114].

[19:48]

And I shall shun you and that which you call upon, [that which] you worship, besides God. I will supplicate, I will worship, my Lord — hopefully in calling upon, in worshipping, my Lord I shall not be wretched', as you have become wretched by your worship of idols.

[19:49]

And so after he had shunned them and that which they worshipped besides God, by having set off to the Holy Land, We gave him, two sons for him to find solace in, Isaac and Jacob, and each, of the two, We made a prophet.

[19:50]

And We gave them, all three [of them], out of Our mercy, wealth and offspring, and We assigned for them a worthy repute [one] that is lofty, sublime, namely, [We assigned] fair praise [of them] among all the members of the [Abrahamic] religions.

[19:51]

And mention in the Book Moses. Indeed he was devoted [to God] (read either as mukhlisan, to mean 'one sincerely devoted to worship [of God]'; or read mukhlasan, [to mean 'he was delivered'] as in God had delivered him from defilement) and he was a messenger, a prophet.

[19:52]

And We called him — with the words, 'O Moses! Verily I am God' [Q. 27:9] — from the right side of the Mount (al-Tūr, is [actually] the name of a mountain) that is, [from the side] to the right of Moses as he was approaching [the Mount] from Midian; and We brought him near in communion, as God, exalted be He, made him hear His speech.

[19:53]

And We gave him out of Our mercy, Our grace, his brother Aaron (Hārūn, either a substitution [for akhāhu, 'his brother'], or an explicative supplement [thereof]), [likewise] a prophet (nabiyyan, a circumstantial qualifier, constituting the import of the 'gift' [to Moses], which was in response to his [Moses's] request that He [God] send forth his brother with him; he [Aaron] was older in years than him).

[19:54]

And mention in the Book Ishmael. Indeed he was true to his promise — he never promised anything which he did not fulfil; he [once] waited for three days for someone whom he had promised [to meet]; or [it is said that he waited] an entire year until that person [finally] returned to the place in which he [Ishamel] was [supposed to have met the former]; and he was a messenger, to [the tribe of] Jurhum, a prophet [likewise].

[19:55]

He used to enjoin upon his kinsfolk, that is, his people, prayer and the [payment of] alms, and he was pleasing to his Lord (mardiyyan, 'pleasing', is actually marduwwun, but both wāw letters have been changed to two yā' letters, while the kasra vowel [has also been changed to] a damma vowel).

[19:56]

And mention in the Book Idrīs, who was Noah's great-grandfather. Indeed he was a truthful one, a prophet.

[19:57]

And We raised him to a high station — he is alive in the fourth, or sixth, or seventh heaven, or [he is] in Paradise into which he was admitted after he was made to experience death and brought back to life, and he has not exited therefrom.

[19:58]

Those (ūlā'ika is the subject) to whom God has been gracious (alladhīna an'ama'Llāhu 'alayhim is an adjectival qualification of it [of the subject]) from among the prophets (mina'l-nabīyyīna, an explication of it [of the subject] functioning like an adjectival qualification in terms of import. That which follows it [mina'l-nabīyyīna, 'from among the prophets'] up to [where] the conditional sentence begins, constitutes an adjectival qualification of al-nabīyyīna, 'the prophets'; and so His saying …) of the seed of Adam, namely, Idrīs, and of those whom We carried with Noah, in the Ark, namely, Abraham — [who is the] son of his [Noah's] son Shem (Sām) — and of the seed of Abraham, namely, Ishmael, Isaac and Jacob, and, of the seed of, Israel — who is Jacob — namely, Moses, Aaron, Zachariah, John and Jesus, and from among those whom We guided and chose, that is to say, from among their number (the predicate of ūlā'ika, 'those', is [the following, idhā tutlā …]) when the signs of the Compassionate One were recited to them, they would fall down prostrating and weeping (these [sujjadan and bukīyyan] constitute the plural [forms] of sājid, 'prostrate', and bākin, 'weeping' [respectively]) in other words [what is meant is]: be [you] like them (bukiyyun is originally [formed from] bakūyyin, but the wāw is changed into a yā' and the damma vowel into a kasra).

[19:59]

But there succeeded after them a posterity who neglected the prayer, by abandoning [performance of] it, [a posterity] such as the Jews and the Christians, and followed [their] lusts, in the way of acts of disobedience. So they shall [soon] encounter Ghayy — a valley in Hell — that is, they shall fall into it;

[19:60]

whereas those who repent and believe and act righteously — such shall enter Paradise and shall not be

wronged, they shall [not] be diminished, in any way, in their reward;

[19:61]

[they shall enter] Gardens of Eden, as [a place of] residence (jannāti ʿAdnin, substitutes for al-janna, ʿParadise') which the Compassionate One has promised to His servants [a promise] in the Unseen (bi'l-ghaybi, a circumstantial qualifier, in other words [a promise made while] they do not see it). Indeed His promise, that is to say, that which He promises, is ever fulfilled, meaning that it always arrives (the original [form of ma'tiyyan] is ma'tūyun); or [what is meant by] His promise here is Paradise, to which those deserving of it shall arrive.

[19:62]

Therein they shall not hear anything that is trifling, of talk, but, they shall hear, only [a greeting of] ʿPeace!', from the angels to them, or from some among them to others. And therein they will have their provision morning and evening, in other words, according to the [equivalent] measure of these two in the [life of this] world, since there is no day or night in Paradise, only everlasting light and illumination.

[19:63]

That is the Paradise which We shall give as inheritance, [which] We shall grant and [in which] We shall lodge, those of Our servants who are God-fearing, through [their] obedience of Him.

[19:64]

When the Revelation did not come for a number of days, the Prophet (s) said to Gabriel, ʿWhat prevents you from visiting us more often than you do?' and so the following was revealed: And We do not descend except by the commandment of your Lord. To Him belongs all that is before us, namely, ahead of us, of the affairs of the Hereafter, and all that is behind us, of the affairs of this world, and all that is between those [two], namely, all that takes place from this [point in] time until the coming of the Hour, in other words, to Him belongs knowledge of all of those things. And your Lord is never forgetful, meaning that He is never neglectful of you [even] when the Revelation is postponed from [being sent to] you.

[19:65]

He is, the Lord, the Owner, of the heavens and the earth and all that is between them. So worship Him and be steadfast in His worship, in other words, [continue to] perform it patiently. Do you know [of] anyone who could be His namesake? , [anyone] named with that [same title]? No!

[19:66]

And man, the denier of the Resurrection — namely, Ubayy b. Khalaf or al-Walīd b. al-Mughīra, concerning whom the verse was revealed — says, ʿWhen (read a-idha, either pronouncing the second hamza, or not, but inserting an alif between the two [hamzas] in both [readings]) I am dead, shall I then be brought forth alive?', from the grave, as Muhammad (s) says? (the interrogative [here] statement is meant as a denial, in other words [he means to say] I shall not be brought forth alive after death; mā [of mā mittu, ʿI am dead'] is extra, for emphasis, likewise [extra is] the lām [of la-sawfa, ʿshall I then']). He [God] then responds to him with the following saying [of His], exalted be He:

[19:67]

Does not man then remember (yadhdhakaru, is actually yatadhakkaru, but the tā' has been changed to a dhāl and assimilated with the [other] dhāl; a variant reading leaves it as yadhkuru) that We created him before, when he was nothing?, and thus infer from the first act [of creation] the [possibility of] resurrection.

[19:68]

For by your Lord, We will surely gather them, namely, the deniers of the Resurrection, and the devils, that is to say, We shall gather every one of them with his devil [bound together] in a chain; then We shall bring them around Hell, [around] the outside of it, crouching, on their knees ([jithiyyan is] the plural of jāthin, and is originally [formed as] jathawuwwin or jathawiyyun [deriving] from [the verb] jathā, [imperfect tense] yajthu or yajthī, two [variant] forms).

[19:69]

Then We shall pluck out from every party, every sect, whichever of them was most hardened in disdain, in insolence, of the Compassionate One.

[19:70]

Then indeed We shall know best those most deserving of it, most worthy of [being in] Hell, the most hardened of them and others [like them], for the burning, for the admission [into it] and the scorching [therein], and We shall start with them ([siliyyan is] originally [formed as] salawiyyun, from [the verb] saliya or salaya).

[19:71]

There is not one of you but shall come to it, that is, [but] shall enter Hell. That is an inevitability [already] decreed by your Lord, [something which] He made inevitable and [which] He decreed; He will not waive it.

[19:72]

Then We will deliver (read nunajjī or nunjī) those who were wary, of [committing] idolatry or disbelief, [We will deliver them] from it, and leave those who did wrong, by way of idolatry and disbelief, crouching therein, on their knees.

[19:73]

And when Our manifest, evident (bayyinātin, 'manifest', is a circumstantial qualifier) signs, in the Qur'ān, are recited to them, namely, [to] the believers and the disbelievers, those who disbelieve say to those who believe, 'Which of the two parties — us or you — is better in station, in lodging and abode (read as maqāman, it is [derived] from [the first form] qāma, 'he stood'; read as muqāman, it is [derived] from the [fourth form] aqāma, 'he took up residence') and more excellent in assembly?' (nadiyyan, meaning the place in which a folk assemble and converse). They [the disbelievers] mean 'we [are the better of the two parties]', and so we will fare better than you. God, exalted be He, says:

[19:74]

And how many — in other words, many — a generation, that is, a community from among the communities of the past, have We destroyed before them, who were superior in [their possession of] gear, in wealth and chattel, and in appearance, [superior] as a sight (ri'yan derives from [the infinitive] al-ru'ya). Thus in the same way that We destroyed those [ones] because of their disbelief, We will destroy these [ones also].

[19:75]

Say: 'As for him who is in error (man kāna fī'l-dalālati, a conditional clause, the response to which is [fa'l-yamdud, 'He shall prolong' and what follows it]) the Compassionate One shall defer (fa'l-yamdud, functions in the sense of a predicate) him, from chastisement by [granting him] some respite, in this world, drawing him on [to his eventual chastisement] gradually, until, when they catch sight of that which they were promised, whether it be chastisement [in this world], by being killed or taken captive, or the Hour, the Resurrection that comprises Hell, they will enter it. Then they will surely know who is worse in [respect of] position and weaker in [respect of the number of] hosts', in [respect of the number of] supporters,

themselves or the believers? Their hosts will be the devils, while the hosts of the believers against them will be the angels.

[19:76]

And God increases in guidance those who found [right] guidance, through faith, [increasing them] by way of the signs He reveals to them; and the enduring things, the righteous deeds — namely, obedience [the reward of] which endures for that person — are better in your Lord's sight in [terms of] reward, and better in [terms of the] return, that is, as something which will be repaid and returned to him [the believer], in contrast to the deeds of the disbelievers. The [use of the qualification] khayr, 'better', here is meant to counter [the use of the same in] their statement, 'Which of the two parties is better in station?' [above, Q. 19:73].

[19:77]

Have you seen him who disbelieves in Our signs, namely, al-'Ās b. Wā'il, and says, to Khabbāb b. al-Aratt — who had said to him, 'You will be resurrected after death!', and who had requested from him repayment of money — 'I shall assuredly be given, on the supposition that there is [such a thing as] resurrection, wealth and children?', and so I will repay you [then]. God, exalted be He, says:

[19:78]

Has he come to learn [something] of the Unseen, that is, has he been given [some] knowledge of it and [of the fact] that he will be given what he has mentioned (here the interrogative hamza [of a-ittala'a, 'has he come to learn?'] suffices in place of the conjunctive hamza, which has therefore been omitted) or has he made a covenant with the Compassionate One?, to [the effect that he] be given what he claims?

[19:79]

Nay, he shall not be given [any of] that, but We will assuredly write down, We shall command that it be written down, that which he says and prolong for him the chastisement endlessly, We shall give him because of that [claim] an extra chastisement, in addition to the chastisement for his disbelief;

[19:80]

and We shall take over from him that which he talks about, of wealth and children, and he shall come to Us, on the Day of Resurrection, alone, with neither wealth nor children.

[19:81]

And they, namely, the disbelievers of Mecca, have taken besides God, graven images [as], [other] gods, for them to worship, that they may be for them a [source of] might, [that they may be] intercessors before God, so that they will not be chastised.

[19:82]

Nay, that is to say, there is none to prevent their being chastised, but they, namely, the [idol] gods, shall reject their worship, that is, they will deny it — as [is stated] in another verse: It was not us that they used to worship [Q. 28:63]) — and they shall be [pitted] against them as opponents, enemies, supporting one another [against them].

[19:83]

Have you not regarded that We unleash the devils against, We have set them upon, the disbelievers to urge them, to incite them to [commit] acts of disobedience, impetuously?

[19:84]

So do not make haste against them, to demand [that they receive] chastisement. Indeed We are only counting for them, the days and the nights, or [their] every breath, carefully, until the time [arrives] for their chastisement.

[19:85]

Mention, the day on which We shall gather those who fear God, by their [adherence to] faith, to the Compassionate One, [honoured] on mounts (wafdan, the [accusative] plural of wāfid, meaning 'mounted');

[19:86]

and drive the guilty, [guilty] on account of their disbelief, into Hell, a thirsty herd (wirdan, the [accusative] plural of wārid, meaning 'one who is thirsty and on foot).

[19:87]

They, namely, mankind, will not have the power to intercede, save him who has made a covenant with the Compassionate One, [the covenant being] the profession of lā ilāha illā'Llāh wa-lā hawla wa-lā quwwata illā bi'Llāh, 'there is no god but God, and there is no power or strength except in God'.

[19:88]

And they say, that is, the Jews and the Christians and those who claim that the angels are God's daughters, 'The Compassionate One has taken a son'. [But] God, exalted be He, says to them:

[19:89]

Truly you have uttered something hideous, that is, a great abomination.

[19:90]

The heavens are almost (read takādu, or yakādu) rent (read takādu tatafattarna), by being torn apart (a variant reading has yanfatirna), because of it and the earth [is almost] split asunder, and the mountains [almost] fall down crashing, collapsing on top of them, because of [the fact]:

[19:91]

that they have ascribed a son to the Compassionate One. God, exalted be He, says:

[19:92]

when it is not meet for [the Majesty of] the Compassionate One to take a son, that is to say, such a thing does not befit Him.

[19:93]

There is none in the heavens and the earth but he comes to the Compassionate One as a servant, servile, submissive, on the Day of Resurrection, including [individuals such as] Ezra and Jesus.

[19:94]

Verily He knows their number and has counted them precisely, and therefore [the knowledge of] their total number does not elude Him, not even [the knowledge] of one of them.

[19:95]

And each one of them will come to Him on the Day of Resurrection, [each one] alone, without wealth or any helper to protect him.

[19:96]

Truly those who believe and perform righteous deeds — for them the Compassionate One shall appoint love, between them, so that they have mutual love and affection, and God, exalted be He, will love them.

[19:97]

Indeed We have made it easy, namely, the Qur'ān, in your tongue, only that you may bear good tidings therewith to the God-fearing, those who will be prosperous because of their faith, and warn, threaten, therewith a folk [who are] contumacious (luddan, the [accusative] plural of aladd), in other words, [extremely] disputatious, [using] false arguments — and they are the disbelievers of Mecca.

[19:98]

And how many — in other words, many — a generation, namely, [how many] a community from among the communities of the past, We have destroyed before them, for their denial of [Our] messengers. Can you see, [can] you find, [so much as] one of them, or hear from them [so much as] the faintest sound? No, indeed! So, just as We destroyed those [folk], We shall destroy these [Meccans].
Meccan, except for verses 130 and 131, which are Medinese; it consists of 135, 140 or 142 verses, revealed after [sūrat] Maryam.

(Tâ-Hâ)

[20:1]

Tā hā: God knows best what He means by these [letters].

[20:2]

We have not revealed the Qur'ān to you, O Muhammad (s), that you should be miserable, that you should toil because of what you used to do after it was revealed [to you], in the way of long vigils performing night prayers; in other words, so unburden your soul;

[20:3]

but, We have revealed it, only to remind, therewith, him who fears, God;

[20:4]

a revelation (tanzīlan, a substitution, standing in place of the [conjugated] verb [derived] therefrom which renders it [tanzīlan] accusative) from Him Who created the earth and the high heavens ('ulā, the plural of 'ulyā, similar [in pattern] to kubrā, kubar, 'large');

[20:5]

He is, the Compassionate One presided upon the Throne (al-'arsh, in the [classical Arabic] language denotes a king's seat) a presiding befitting of Him;

[20:6]

to Him belongs whatever is in the heavens and whatever is in the earth and whatever is between them, of

creatures, and whatever is beneath the soil (al-tharā, is moist earth) meaning [whatever is beneath] the seven earths, since these lie beneath it.

[20:7]

And should you be loud in your speech, in remembrance [of God] or supplication, then God has no need for this to be [spoken] loud, then indeed He knows the secret and [that which is] yet more hidden, than that [secret], namely, that which the soul whispers [to itself] and that which occurs to the mind but which you do not speak of [to anyone], so do not strain yourself to be loud [in your speech].

[20:8]

God — there is no god save Him. To Him belong the Most Beautiful Names, the ninety nine [Names], cited in the hadīth (al-husnā is the feminine form of al-ahsan, 'the best').

[20:9]

Has the story of Moses — indeed, it has — come to you?

[20:10]

When he caught sight of a fire and said to his family, namely, to his wife, 'Wait, here! — this was when he was leaving Midian, heading for Egypt — Indeed I see a fire [in the distance]. Perhaps I [can] bring you a brand from it, [bring you] a burning wick or a torch, or find at the fire some guidance', that is, someone to guide me by showing me the [proper] route — for he had lost it in the darkness of the night. He [Moses] said, 'perhaps' (la'alla) because he could not be certain of fulfilling his promise.

[20:11]

And when he reached it — it was a boxthorn — he was called [by name], 'O Moses!

[20:12]

Indeed (read as innī, if one understands nūdiya, 'he was called', as meaning qīla, 'it was said'; or read it as annī, because of an implied [prefixed] bā') I am (anā, reiterates the [first person indicator] yā' [of innī] used by the [direct] speaker) your Lord. So take off your sandals, for lo! you are in the holy, [meaning] either the pure, or the blessed, valley of Tuwā ([this is] either a substitution, or an explicative supplement; read [Tuwan] with nunation or [Tuwā] without: it is [considered] declinable on account of it being a location; but [alternatively considered] indeclinable, if taken as considered a feminine proper noun denoting a place name).

[20:13]

And I [Myself] have chosen you, from among [all of] your people, so listen to what is being revealed, to you from Me.

[20:14]

Verily I am God — there is no god except Me. So worship Me and establish prayer for to make remembrance of Me, in it.

[20:15]

The Hour is assuredly coming. [But] I will to keep it hidden, from mankind — and its nearness [in time] will manifest itself to them through its signs — so that every soul may be requited, thereupon, for what it strives for, of good or evil.

[20:16]

So do not let him bar you, distract you, from it, that is, from believing in it, who believes not in it but follows his own whim, in denying [the truth of] it, lest you perish, that is, lest you be ruined if you are barred from [remembering] it.

[20:17]

And what is that, that happens to be, in your right hand, O Moses?' (the interrogative is meant as an affirmative, [but it is expressed as an interrogative] in order that the miracle [to be manifested] in it be [shown as] consequent upon it).

[20:18]

He said, 'It is my staff. I lean, I support myself, upon it, when I leap [across something] or walk, and I beat down [leaves], I strike the leaves on trees, with it, so that they fall, for my sheep, which then consume them; and I have uses for it (ma'ārib, 'uses', is the plural of ma'ruba, with the rā' taking any [one] of the three vowels [sc. ma'ruba, ma'raba or ma'riba] meaning 'needs') in other ways, such as [using it] to carry food supplies and waterskins, as well as to drive away [undesirable] animals. He [Moses] gives an extensive response to indicate his [many] needs for it.

[20:19]

He said, 'Cast it down, O Moses!'

[20:20]

And he cast it down, and lo! it was a serpent, a giant snake, moving swiftly, moving about on its belly swiftly with the speed of a small snake — which is called al-jānn and which is [also] used to refer to this [serpent] in another verse [Q. 27:10; Q. 28:31].

[20:21]

He said, 'Take [hold of] it and do not fear, it. We will restore it to its former state (sīratahā, in the accusative because the genitive-operating preposition has been removed). And so he placed his hand in its mouth and it became a staff once again; and it became clear that the place into which he put his hand was the place where it [the staff] is held, between its two prongs. Moses was shown this [miracle] lest he be terrified when it turns into a snake in the presence of Pharaoh.

[20:22]

And thrust your hand, the right one, meaning, the palm, into your flank — that is, your left side, below the arm into the armpit, and [then] take it out — it will emerge white, in contrast to the skin-colour that it was, without any fault, that is, [without any sign of] leprosy, radiating like the rays of the sun, blinding to the eyes [of onlookers]. [That is] yet another sign (āyatan ukhrā: this together with baydā'a, 'white', constitute two circumstantial qualifiers referring to the subject of [the verb] takhruj, 'it will emerge').

[20:23]

That We may show you, thereby, when you do this [as described above] in order to manifest it, of Our greatest signs, the sign that is the greatest proof of [the truth of] your Mission [from God]: and should he want it to be restored to its former state, he would thrust it into his armpit, as has been mentioned, and [then] bring it out.

[20:24]

Go, as a messenger [from God], to Pharaoh, and [to] those with him. He has indeed transgressed', he has exceeded the [usual] limits in his disbelief by claiming to be a god.

[20:25]

He said, 'My Lord, expand my breast for me, expand it so that it may accommodate the [weight of the Divine] Message.

[20:26]

And make easy, facilitate, for me my affair, that I may deliver it.

[20:27]

And undo the knot upon my tongue — the result of his having been burnt by a live coal which he had placed [accidentally] in his mouth as a child;

[20:28]

so that they may understand what I [shall] say, when I am delivering the Message.

[20:29]

And appoint for me a minister, an assistant for that [task], from my family,

[20:30]

Aaron (Hārūna, constitutes the second object), my brother (akhī, an explicative supplement).

[20:31]

Confirm through him my strength, my courage;

[20:32]

and let him share in my affair, namely, in [the delivery of] the Message (both verbs [ushdud, 'confirm', and ashrikhu, 'let him share'] are in the imperative and in the apocopated imperfect tense, constituting the response to the request [of Moses]).

[20:33]

So that we may glorify You, [by making] glorifications, over and over again,

[20:34]

and remember You, [by making] remembrance, over and over again.

[20:35]

Indeed You are ever Seeing of us', ever Knowing, having been gracious [to us] by way of [appointing us to deliver] the Message.

[20:36]

He said, 'You have been granted your request, O Moses!, as a favour [from Us] to you.

[20:37]

And certainly, We have done you a favour [already] another time,

[20:38]

when (idh, for explanation [of that favour]) We revealed to your mother, either in [her] sleep or by way of inspiration — when she gave birth to you and feared that Pharaoh would have you slain for being one of the newborn [of the Children of Israel] — that which was revealed, regarding your affair (this [mā yūhā, 'that which was revealed'] is substituted by [what follows, an iqdhifīhi …]),

[20:39]

"Cast him, place him, in the ark, then cast him, [while] in the ark, into the river, [into] the flow of the Nile, and then the river shall throw him up onto the shore, that is, its bank (the imperative here [fa'l-yulqihi, 'let it throw him'] functions as a predicate); [there] an enemy of Mine and an enemy of his, namely, Pharaoh, shall take him". And, after he took you, I cast upon you love from Me, that you may be loved by people; and indeed Pharaoh, and all who saw you, loved you; and that you might be reared under My eyes, be nurtured under My guardianship and My protection of you.

[20:40]

When (idh, for explanation) your sister, Maryam, walked up, to obtain news of you, for they had brought wet nurses [for you] but you would not take to the breast of any of them, and she then said, "Shall I show you someone who will take care of him?". Her offer was accepted and so she brought [them] his mother and he took to her breasts. Thus We restored you to your mother that her eyes might rejoice, in seeing you again, and not grieve, at that point [anymore]. Then you slew a soul, namely, the Copt in Egypt — and you became distressed for having slain him because of [how] Pharaoh [would react]; whereupon We delivered you from [great] distress, and We tried you with various ordeals, We tested you by landing you in some other [ordeal] and [again] delivered you from it. Then you stayed for several years, ten [years], among the people of Midian, after you had reached it having left Egypt, [staying] with the prophet Shu'ayb and marrying his daughter. Then you came [hither] as ordained, in My knowledge, with the Message [that you will deliver] — and this was when you were forty years old, O Moses!

[20:41]

And I chose you for Myself, to deliver the Message.

[20:42]

Go, you and your brother, to the people, with My, nine, signs, and do not flag, be remiss, in remembrance of Me, by uttering glorifications and otherwise.

[20:43]

Go the two of you to Pharaoh. Truly he has transgressed [the bounds], in claiming to be the Lord.

[20:44]

And speak to him gentle words, for him to renounce such [claims], that perhaps he may be mindful, be admonished, or fear', God and so repent — the 'hope' [for Pharaoh's repentance] is [expressed] from their perspective, for God knows that he was not going to repent.

[20:45]

The two [of them] said, ‘Our Lord, We truly fear that he may forestall us, that is, by hastening to punish us, or become tyrannical’, against us, that is, be high-handed [with us].

[20:46]

He said, ‘Do not fear, for I shall be with the two of you, by [providing you with] My assistance, hearing, what he says, and seeing, what he does.

[20:47]

So go to him and say, “Truly we are two messengers of your Lord, so let the Children of Israel go with us, to Syria, and do not [continue to] chastise them, in other words, release them from your exploitation of them in those oppressive works of yours, such as digging, construction and the lifting of heavy objects. We have verily brought you a sign, a definitive argument, from your Lord, as proof of our truthfulness in [delivering] the Message; and may peace be upon him who follows [right] guidance, that is to say, may he be secure from [God’s] chastisement.

[20:48]

Indeed it has been revealed to us that the chastisement shall befall him who denies, [the truth of] what we have brought, and turns away” ’, [and who] rejects it. And so they came to him and said [to him] all of what has been mentioned.

[20:49]

He said, ‘So who is your Lord, O Moses?’ — he [Pharaoh] restricted this [question] to him [Moses], because [between him and Aaron] he is the principal [bearer of God’s Message] and also because of his [Pharaoh’s] having pampered him while he was being reared [as a child].

[20:50]

He said, ‘Our Lord is He Who gave to everything, in creation, its [peculiar] nature, through which it is distinguished from another [thing], and then guided [it]’, the animal among them to its source of food, drink and procreation and in other ways.

[20:51]

He, Pharaoh, said, ‘So what of, the status [of], the generations, the communities, of old?’, such as the people of Noah, Hūd, Lot and Sālih, with regard to their having worshipped graven images.

[20:52]

Said he, Moses, ‘The knowledge thereof, that is, the knowledge of their [otherworldly] status, is, preserved, with my Lord, in a Book, namely, the Preserved Tablet (al-lawh al-mahfūz), and He shall requite them in accordance with it on the Day of Resurrection. My Lord does not err, He is [never] absent from anything, nor does He, my Lord, forget, anything.

[20:53]

He is, the One Who made for you, as well as [for] all creatures, the earth a cradle, a bed, and threaded, facilitated, for you therein ways, roads, and sent down from the heaven water, rain. God, exalted be He, says, as a complement to Moses’s description of Him and as an address to the people of Mecca: and therewith We brought forth various kinds, species, of plants (shattā, ‘various’, adjectivally qualifies azwājan, ‘kinds’), in other words, [plants] of different colours, flavours and [different] in other ways (shattā is the plural of shatīt, similar [in pattern] to marīd, [plural] mardā, as [may be used] in [a phrase like] shatta al-amr, ‘the affair has become divided’).

[20:54]

Eat, thereof, and pasture your cattle, therein (anʿām, 'cattle', is the plural of naʿam, which are camels, cows and sheep; one says raʿatu'l-anʿāmu, 'the cattle grazed' or raʿaytuhā, 'I grazed them'; the imperative here is meant as a permissive and a reminder of [God's] grace, the sentence being a circumstantial qualifier referring to the subject of [the verb] akhrajnā, 'We brought forth', in other words [what is meant is], '[We brought forth the plants] permitting you to eat thereof and to graze [your] cattle [thereon]'). In that, which is mentioned here, there are indeed signs, indeed lessons, for people of sense, possessors of intellect (al-nuhā, the plural of nuhya, similar [in pattern] to ghurfa, [plural] ghuraf. The intellect is called by this [term, nuhya] because it shows a person the sense to refrain from committing vile deeds).

[20:55]

From it, that is, from the earth, We created you, by creating your father Adam from it, and into it We shall restore you, [when you are] interred after death, and from it We shall bring you forth, at the Resurrection, a second time', in the same way that We brought you forth [from it] when We initiated your creation.

[20:56]

And verily We showed him, that is, We made Pharaoh see, all Our signs, [all] nine, but he denied, them, and claimed that they were [the result of] sorcery, and refused, to affirm the Oneness [of God], exalted be He.

[20:57]

He said, 'Have you come to us so that you may expel us from our land, Egypt, and so that kingship over it may be yours, by your sorcery, O Moses?

[20:58]

Yet We [too] shall produce for you a sorcery like it, [one] which will counter it. So fix a tryst between us and you, for that [purpose], [a tryst] which neither we nor you shall fail to keep, [at] a place (makānan is in the accusative because the genitive-operator preposition [fī, 'at'] has been removed) of equal distance (read siwān or suwān), in other words, in the middle, equidistant for a person coming from either side.

[20:59]

Said he, Moses, 'Your tryst shall be the Day of Adornment — a festive day of theirs on which they adorn themselves and [the public] assemble — and let the people assemble, [let] the inhabitants of Egypt gather, at forenoon', the time for this [tryst], to observe what will transpire.

[20:60]

Then Pharaoh withdrew, retreated, and summoned up his guile, that is to say, those [human] elements of his guile from among the sorcerers, and then came, with them to the tryst.

[20:61]

Moses said to them — and there were 72 of them, each with a rope and a staff in his hand — 'Woe to you!, meaning, may God make you liable to woe. Do not invent a lie against God, by ascribing partners to Him, lest He annihilate you (read fa-yushitakum or fa-yashatakum) by some chastisement, from Him. For verily he who invents lies, against God, fails', [he] is the loser.

[20:62]

So they disputed their matter among themselves, regarding Moses and his brother, and kept secret their

private counsel, that is, their conversation regarding the two,

[20:63]

They said, to each other, 'These two men (hādhān, this [form] concords with the forms used by those [grammarians] who use the alif [ending] for all three cases of the dual person; Abū 'Amr has [the variant reading] hādhayn) are indeed sorcerers who intend to expel you from your land by their sorcery, and do away with your excellent traditions (muthlā, the feminine form of amthal, meaning 'the noblest') in other words, [they will do away with the loyalty of] the noblemen among you, because these [latter] will prefer the two of them [Moses and Aaron] on account of their triumph.

[20:64]

So summon up your guile, in the way of sorcery (read fa'jma'ū, from [the first form] jama'a, meaning 'he gathered', or read fa-ajmi'ū, from [the fourth form] ajma'a, meaning 'he resolved [to do something]') and come in battle-line (saffan, a circumstantial qualifier, meaning 'standing in rows'). For truly he who is uppermost, [he who] triumphs, this day shall be the victor!'

[20:65]

They said, 'O Moses, you choose: either cast, your staff first, or we shall be the first to cast', their staff.

[20:66]

He said, 'Nay, you cast!', and so they cast, and lo! their ropes and their staffs ('isiyyihim: derives from 'isūwwun, but the two wāw [letters] have been changed into two yā' [letters], with the kasra vowelling applied to both the 'ayn and the sād) appeared to him by [the effect of] their sorcery as though they were, snakes, gliding swiftly, on their bellies.

[20:67]

And Moses sensed fear within himself, that is to say, he feared that if [the effect of] their sorcery was of the same kind as his miracle, he would become suspect in people's minds and they would not believe in him.

[20:68]

We said, to him, 'Do not be afraid! Indeed you shall have the upper hand, over them by triumphing.

[20:69]

And cast that which is in your right hand — and this was his staff. It shall swallow up that which they have produced. For what they have produced is only a sorcerer's trick, that is to say, a kind thereof, and the sorcerer does not succeed wherever he may go', in his sorcery. So Moses cast his staff and it swallowed up all of that which they [had] produced.

[20:70]

Thereat the sorcerers cast [their heads] down prostrating, they fell down prostrating to God, exalted be He: They said, 'We [now] believe in the Lord of Aaron and Moses'.

[20:71]

Said he, Pharaoh, 'Do you profess belief (read a-āmantum pronouncing both hamzas, or with the second changed to an alif) in him before I, myself, give you permission? He is indeed your chief, your teacher, who taught you sorcery. I shall assuredly cut off your hands and feet on opposite sides (min khilāfin, a circumstantial qualifier meaning 'alternate [hands and feet]', in other words, the right hands and the left

feet) and I shall assuredly crucify you on the trunks of palm trees. And you shall then know which of us — meaning himself and the Lord of Moses — is harsher in [inflicting] chastisement, and [which of us is] more lasting', more enduring in [sustaining] opposition to him [Moses].

[20:72]

They said, 'We will not choose you over what has come to us of clear signs, proving the truthfulness of Moses, and [over] Him Who originated us, created us (wa'lladhī fatarana, either an oath, or a supplement to [the preceding] mā, 'what'). Decree what you will decree, that is, do what you say. What you decree is only [relevant] in the life of this world (al-hayāta'l-dunyā, is in the accusative because the scope [of his decree] is being indicated, in other words '[you can only decree] in it'); yet you will be requited for it in the Hereafter.

[20:73]

Indeed We profess belief in our Lord, that He may forgive us our sins, in the way of ascribing partners [to God] and otherwise, and the sorcery to which you forced us, to learn and to perform in order to oppose Moses. And God is better, than you in rewarding if he is obeyed, and more enduring', than you in chastisement if he is disobeyed.

[20:74]

God, exalted be He, says: Truly whoever comes to his Lord a criminal, a disbeliever, like Pharaoh, for him there shall be Hell wherein he shall neither die, and thus find rest, nor live, a life of any benefit to him.

[20:75]

And whoever comes to Him a believer, having performed righteous deeds — the obligatory and supererogatory deeds, for such shall be the highest degrees (al-'ulā, the plural of 'ulyā, the feminine form of a'lā) —

[20:76]

the Gardens of Eden, that is to say, as a [place of] residence (this [jannātu 'Adnin, 'Gardens of Eden'] is an explication thereof [of al-darajātu'l-'ulā, 'the highest degrees']) underneath which rivers flow, abiding therein, and that is the reward of him who keeps pure, of sins.

[20:77]

And verily We revealed to Moses, [saying], 'Lead My servants on a journey by night (read as an asri, 'that: lead on a journey by night', from [fourth form] asrā, 'he travelled by night'; or read as an'isri, from [first form] sarā, 'he travelled by night', both being alternative forms), in other words, travel with them by night from the land of Egypt, and strike for them, make for them, by striking your staff, a dry path in the sea. So he fulfilled what he had been commanded, and God made the ground dry so that they were able to pass through it. Do not fear to be overtaken, that is, [fearing] that Pharaoh might catch you, and do not be afraid', of drowning.

[20:78]

Then Pharaoh pursued them with his hosts, with him [Pharaoh] alongside them, and there engulfed them what did engulf them of the sea, and it drowned them.

[20:79]

And Pharaoh led his people astray, by calling them to worship him, and he did not guide them, nay he led them to destruction, in contrast to what he said [to them], and I guide you only to the path of rectitude [Q. 40:29].

[20:80]

O Children of Israel, truly We delivered you from your enemy, Pharaoh, by drowning him, and We made a tryst with you on the right side of the [Tūr] Mount, in order to give Moses the Torah, that it may be implemented it [by you], and We sent down to you manna and quails, namely, turunjabīn [citrus fruit] and the quail. The ones being addressed in the vocative [by 'O Children of Israel'] are those Jews living at the time of the Prophet (s), and they are addressed with reference to the graces which God bestowed on their forefathers at the time of the prophet Moses as a preface to what God [now] says to them:

[20:81]

'Eat of the good things We have provided you, that is to say, of that which has been bestowed on you as a grace [from God], but do not transgress regarding it, by being ungrateful for the grace thereof, lest My wrath descend on you ([if read] fa-yahilla, it means '[lest] it [My wrath] become incumbent [upon you]'; or [if read] fa-yuhilla, it means '[lest] it descend [on you]'). And he on whom My wrath descends (read yahlil, 'becomes incumbent', or yahlul, 'descends') certainly perishes, falls into the Fire.

[20:82]

And indeed I am Forgiving toward him who repents, from ascribing partners [to God], and believes, affirms God's Oneness, and acts righteously, is sincere in [performing] the obligatory and the supererogatory [deeds], and then follows guidance', by adhering to what has been mentioned up to his death.

[20:83]

'And what has hurried you [to depart] from your people, in order to come to the appointed time to receive the Torah, O Moses?'

[20:84]

He said, 'They are close, behind me, coming, upon my track, and I hastened to You, my Lord, that You may be pleased', with me, in other words, to please you [even] more — before [giving] the response, he gives an excuse, according to what he supposed [was the situation with his people],

[20:85]

But those he supposed [to be following him] had remained behind, for He, exalted be He, said, 'Indeed We tried your people after you, that is, after your departure from them, and the Samaritan led them astray', so they took to worshipping the [golden] calf.

[20:86]

Thereupon Moses returned to his people, angry, with them, and sad, extremely grieved. He said, 'O my people, did not your Lord promise you a fair promise?, that is, a true [promise] that He will give you the Torah? Did the period, the length of my absence from you, seem too long for you, or did you desire that wrath should become incumbent against you from your Lord, by your worship of the [golden] calf, and so you broke your tryst with me?', and failed to follow after me?

[20:87]

They said, 'We did not break our tryst with you of our own accord (read the mīm with any of the three vowellings, meaning 'by our own power' or 'of our own will'), but we were laden with (read hamalnā, 'we carried', or hummilnā, 'we were made to carry') the burdens, the weight, of the people's ornaments, of the trinkets of Pharaoh's folk — which the Children of Israel had borrowed from them on the pretext of [using them for] a wedding, but which had remained with them — and we cast them, we threw them into the fire

at the command of the Samaritan, and so, just as We cast, did the Samaritan cast, what he had on him of their trinkets together with the dust that he took from the track left by the hoof of Gabriel's steed, as follows:

[20:88]

Then he produced for them a calf, which he fashioned from the [melted] trinkets — a [mere] body, of flesh and blood, with a low, in other words, [it made] a sound that was audible; it was transformed into such [a state] because of the dust [from Gabriel's steed] the effect of which is [to create] life in whatever thing it is placed. After he had fashioned it, he placed it [the dust] in its mouth. And they, namely, the Samaritan and his followers, said, 'This is your God and the God of Moses: so he, Moses, forgot', his Lord here and set off in search of him. God, exalted be He, says:

[20:89]

Did they not see that ([in allā] an has been softened in place of the hardened form, with its subject omitted, in other words [it should be] annahu) it, the Calf, did not reciprocate their words, that is, that it did not give them any response in return, nor did it have any power over hurt for them, that is, [any power] to prevent it, or any benefit?, that is, [any power] to procure it [for them], in other words, how can such [a thing] be taken as a god?

[20:90]

And Aaron had certainly said to them beforehand, that is, before the return of Moses, 'O my people, you are only being tested thereby! But truly your Lord is the Compassionate One, so follow me, in worship of Him, and obey my command', therein.

[20:91]

They said, 'We will not cease to cling to it, persisting in worship of it, until Moses returns to us'.

[20:92]

He, Moses, said, upon his return, 'O Aaron, what held you back when you saw them going astray, by worshipping it,

[20:93]

that ([allā] read an [instead], the lā being extra) you did not follow me? Did you then disobey my command?', by remaining among those who worship [something] other than God, exalted be He?

[20:94]

He, Aaron, said, 'O son of my mother (read ya'bna'ummi or ya'bna'umma, meaning ummī, 'my mother') the mention of her is more effective in provoking the affection of his heart — do not clutch my beard, which he had seized with his left hand, or my head!, for he had seized his hair with his right hand in anger. Indeed I feared that, if I followed you, for inevitably a group of those who did not worship the calf would have followed me, you would have said, "You have caused division among the Children of Israel — and have been furious with me — and you did not wait for my word"', concerning what my opinion would have been in this matter.

[20:95]

He said, 'And what have you to say, what was the motive for [doing] what you did, O Samaritan?'

[20:96]

He said, 'I perceived what they did not perceive (read [either as third person plural] yabsurū or [as second person plural] tabsurū '[what] you [did not] perceive'), in other words, I realised what they did not realise, so I seized a handful, of dust, from the track of, [from] the hoof of the steed of, the messenger, Gabriel, and threw it [in], I cast it onto the figure of the calf that had been fashioned. Thus my soul prompted, [thus] it adorned for, me' and it was cast into me [the idea] that I seize a handful of the dust from that mentioned [hoof] and cast it onto what possessed no spirit, so that it might [thus] acquire a spirit. I had seen that your people had asked that you make for them a god, and so my soul suggested to me [the idea] that this calf should be their god.

[20:97]

Said he, Moses to him, 'Begone! It shall be yours [as your lot] throughout life, that is, for the duration of your life, to say, to whomever you may see, "Do not touch [me]!", that is, do not come near me — he used to wander about [aimlessly] throughout the land, and whenever he touched a person, or a person touched him, both would succumb to a fever. And indeed there will be a tryst for you, for you to be chastised, which you will not fail to keep (read lan tukhlifahu, meaning '[a tryst] which you shall not miss'; or lan tukhlafahu, 'for which you will not be forgotten', meaning: 'nay you will be sent forth to [keep] it'). Now look at your god to whom you remained clinging! (zalta is actually zalilta, but the first lām has been omitted in order to soften it), that is to say, [you remained] by his [your god's] side, worshipping him. We will surely burn it, in fire, and then scatter [the ashes of] it into the waters, we will disperse it into the winds of the sea; and, after having slaughtered it, Moses did [exactly] that which he has mentioned.

[20:98]

Indeed your God is the One God, than whom there is no other god. He embraces all things in [His] knowledge' ('ilman, a specification derived from the subject of the verb, in other words, it means 'His knowledge embraces all things').

[20:99]

Thus, just as We have related to you O Muhammad (s) this story, We relate to you some stories, [some] accounts, of what is past, of communities, and We have given you from Ourselves a Reminder, a Qur'ān.

[20:100]

Whoever turns away from it, and does not believe in it, he shall indeed, on the Day of Resurrection, bear a burden, a heavy load of sin;

[20:101]

therein, that is, in the chastisement for [such] sin, abiding. And evil for them on the Day of Resurrection is that burden! (himlan, a specification qualifying the person of [the verb] sā'a, 'evil'; the subject of derision, the implied wizruhum, 'their sin', has been omitted; the lām [of lahum] is explicative and substitutes for yawma'l-qiyāma, 'the Day of Resurrection).

[20:102]

The day the Trumpet is blown, the Horn, the Second Blast, and We shall assemble the criminals, the disbelievers, on that day bruised, in the eye along with their faces blackened.

[20:103]

They will whisper to one another, speaking secretly amongst themselves: 'You have tarried, in this world, only ten nights', with the [full ten] days.

[20:104]

We know very well what they will say, regarding this matter — that is, it is not as they say — when the justest, the most upright, of them in the way, in this, will say, 'You have tarried only a day': they will deem their stay in this world as having been very brief, on account of the terrors they will witness in the Hereafter.

[20:105]

They will question you concerning the mountains, how will they be on the Day of Resurrection? Say, to them: 'My Lord will scatter them as ashes, by pulverising them into moving sand and dispersing them with the wind;

[20:106]

then He will leave them a level hollow, a flattened [level] surface,

[20:107]

wherein you will see neither crookedness, [neither] slope, nor any curving', [nor] any rise.

[20:108]

On that day, that is, on the day the mountains are scattered as ashes, they will follow, that is, mankind [will follow], after rising from their graves, the Summoner, to the Gathering, by [the call of] his voice — this [Summoner] will be [the archangel] Isrāfīl, and he will say: 'Forward to the parade before God!' — there will be no deviation therein, that is, in the manner in which they follow [him], in other words, they cannot but follow [him]. Voices will be hushed, will become silent, before the Compassionate One, so that you hear nothing but a faint shuffle, the light tread of feet walking towards the Gathering, similar to the sound of the hoofs of camels as they pass.

[20:109]

On that day intercession will not profit, anyone, except [intercession] from him whom the Compassionate One permits, that he intercede for such [a person], and whose word He approves, that is to say, because such [an intercessor] will say, 'there is no god but God' (lā ilāha illā'Llāh).

[20:110]

He knows what is before them, of the affairs of the Hereafter, and behind them, of the affairs of this world, and they do not comprehend such [things] in knowledge: they have no knowledge of such [things].

[20:111]

And faces shall be humbled, they shall be submissive, before the Living, the Eternal Sustainer, namely, God; and he will certainly have failed, he will have lost, [he] who carries [the burden of] evildoing, that is, [of] idolatry.

[20:112]

But whoever does righteous deeds, acts of obedience, being a believer, shall fear neither wrong, by having his evil deeds increased, nor injustice, by having his good deeds diminished.

[20:113]

Thus (kadhālika, a supplement to [the previous] kadhālika naqussu, 'thus We relate' [Q. 20:99]), just as We have revealed what has been mentioned, We have revealed it, that is, the Qur'ān, as an Arabic Qur'ān, and

We have distributed, We have repeated, in it [statements] of threats, so that they may fear, associating others with God, or it, the Qur’ān, may arouse in them a remembrance, of the destruction of those communities before, and may thus be admonished.

[20:114]

So exalted be God, the King, the Truth, above what the idolaters say. And do not hasten with the Qur’ān, that is, to recite it, before its revelation is completed for you, [before] Gabriel is through delivering it, and say, ‘My Lord, increase me in knowledge’, that is, [knowledge] of the Qur’ān: thus every time something of it was revealed to him his knowledge increased because of it.

[20:115]

And We made a covenant with Adam, We enjoined him not to eat of the tree, before, that is, before he ate of it, but he forgot, he disregarded Our covenant, and We did not find in him any constancy, any resoluteness or patience in [abiding by] what We forbade him from.

[20:116]

And, mention, when We said to the angels, ‘Prostrate before Adam’; so they prostrated, except Iblīs, who was the father of the jinn — he used to keep company with the angels and worship God alongside them: he refused, to prostrate before Adam, he said: ‘I am better than him’ [Q. 7:12].

[20:117]

Then We said, ‘Adam, indeed this is an enemy of yours and of your wife, Eve (read Hawwā’). So do not let him cause you both to be expelled from the Garden, so that you then toil, [so that you then] become fatigued by [the toil of] tillage, sowing, harvesting, milling, baking and otherwise — the statement is restricted to [the mention of] his [Adam’s] ‘toil’ because it is the man who has to strive [to provide] for his wife.

[20:118]

It is indeed [assured] for you that you will neither be hungry therein nor go naked,

[20:119]

And it is indeed [assured] for you (read wa-annaka or wa-innaka, as a supplement to the subject of inna [sc. laka, that is, ‘you’] and its clause) neither to be thirsty therein, nor to suffer the sun’: you will not be exposed to any heat of a midday sun, for there is no sun in Paradise.

[20:120]

Then Satan whispered to him saying, ‘O Adam, shall I guide you to the Tree of Immortality, which gives everlasting life to the one who eats thereof, and a kingdom that does not waste away?’, that does not perish while he remains immortal.

[20:121]

So both of them, Adam and Eve, ate of it, and their shameful parts were exposed to them, that is, the front [private part] of each became visible to the other, as well as the other’s behind — both of these [parts] are called saw’a, ‘shame’, because its exposure ‘shames’ (yasū’u) that person); and they began to piece together, they took to sticking, onto themselves leaves of the Garden, to cover themselves up therewith. And Adam disobeyed his Lord and so he erred, by [his] eating from the tree.

[20:122]

Thereafter his Lord chose him, He brought him close [to Him], and relented to him, He accepted his repentance, and guided him, that is, He guided him to seek repentance regularly.

[20:123]

He said, 'Go down both of you, that is, Adam and Eve, including all of your progeny, from it, from the Garden, all together, some of you, some of the progeny, being enemies of others, because of some wronging others. Yet if (the nūn of the conditional particle in has been assimilated with the mā, which is extra) there should come to you guidance from Me, then whoever follows My guidance, the Qur'ān, shall not go astray, in this world, neither shall he be miserable, in the Hereafter.

[20:124]

But whoever disregards My remembrance, [disregards] the Qur'ān and does not believe in it, his shall be a straitened life (read dankan with nunation, a verbal noun meaning 'straitened [circumstances]'). This [statement] has been interpreted in one hadīth to mean the punishment of the grave for the disbeliever. And on the Day of Resurrection We shall bring him to the assembly, namely, the one who disregards the Qur'ān, blind', blind in eyesight.

[20:125]

He shall say, 'My Lord, why have you brought be to the assembly blind, though I used to see?', in the world and at the raising from the grave?

[20:126]

He will say, 'So it, the affair, is. Our signs came to you, but you forgot them, you neglected them and did not believe in them; and so, just as you forgot Our signs, today you will be forgotten', abandoned in the Fire.

[20:127]

And so, just as We requite him who disregards the Qur'ān, We requite him who is prodigal, [him who] associates others with God, and believes not in the signs of his Lord. And the chastisement of the Hereafter is more terrible, than the chastisement of the life of this world and the punishment of the grave, and more enduring, longer lasting.

[20:128]

Is it not a guidance, has it not become clear, to them, to the disbelievers of Mecca, how many (kam, is predicative and the object of [the following] ahlaknā) We destroyed, in other words, Our frequent destruction, before them of generations, that is, of past communities, for denying messengers, amid [the ruins of] whose dwelling-places they walk? (yamshūna is a circumstantial qualifier referring to the person of the pronoun lahum, 'to them') during their journeys to Syria and other places, that they might thus be admonished? (what has been mentioned [by grammarians] regarding the derivation of [the verb] ihlāk to be that verb that does not contain a particle referring to [the object of] the action of the verb, as a way of preserving the [original] sense [of the statement], is acceptable). Surely in that there are signs, lessons, for people of sense, for possessors of intellect.

[20:129]

And but for a decree that had already preceded from your Lord, that their chastisement be deferred to the Hereafter, it, destruction, would have been an inevitability, [their destruction] would have been necessary in this world, and a specified term, fixed for them (ajalun musamman, a supplement to the pronoun concealed in kāna, 'it would have been', the separation [of both subjects] by the predicate of both serves as an

emphasis).

[20:130]

So be patient with what they say — this is abrogated by the 'fighting' verse [cf. Q. 2:190ff] — and make glorifications, pray, by praising your Lord (bi-hamdi rabbika is a circumstantial qualifier, in other words, 'ensconced in such [praise]') before the rising of the sun, the morning prayer, and before its setting — the afternoon prayer — and in the watches of the night, [during] the hours thereof, and make glorifications, perform the sunset and the evening prayer, and at either side of the day (wa-atrāfa'l-nahāri, a supplement to the syntactical locus of the accusative clause wa-min ānā'i, 'and in the watches'), in other words, perform the noon prayer, because the time for it begins at the point where the sun starts to go down, which is the [end] side of the first half [of the day] and the [start] side of the second half [of the day]; that perhaps you may be pleased, with the reward that you will be given.

[20:131]

And do not extend your glance toward what We have given to some pairs, [certain] categories, among them to enjoy, [as] the flower of the life of this world, its adornment and delight, that We may try them thereby, [to see] if they transgress [the bounds]. And your Lord's provision, in Paradise, is better, than what they have been given in this world, and more enduring, longer lasting.

[20:132]

And bid your family to prayer, and be steadfast in [the maintenance of] it. We do not ask of you, We [do not] charge you with [the procurement of], any provision, [either] for yourself or for anyone else. We [it is Who] provide you, and the [best] sequel, Paradise, will be in favour of God-fearing, for such people.

[20:133]

And they, the idolaters, say, 'Why does he, Muhammad (s), not bring us a sign from his Lord?', of the sort which they request. Has there not come to them (read ta'tihim or ya'tihim) the clear proof, the statements, of what is in the former scriptures?, the tales contained in the Qur'ān relating to past communities and [the details of] their destruction for denying the messengers?

[20:134]

Had We destroyed them with a chastisement before him, before [the coming of] Muhammad (s) the Messenger, they would have said, on the Day of Resurrection: 'Our Lord, if only You had sent us a messenger, so that we might have followed those signs of Yours, given to the messengers [to convey], before we were [thus] abased, at the Resurrection, and disgraced?', in Hell.

[20:135]

Say, to them: 'Each, [one] of us and you, is waiting, to [see] what this affair will lead to. So wait! For you shall indeed know, at the Resurrection, who are the followers of the even path, the straight way, and who is [rightly] guided', away from error, us or you.
Meccan: consisting of 112 verses, revealed after sūrat Ibrāhīm.

(Al-Anbiyâ')

[21:1]

Nigh has drawn for mankind, the people of Mecca, the deniers of the Resurrection, their reckoning, [on] the Day of Resurrection, yet they are heedless, of it, disregardful, of the preparation [required] for it by way of [embracing] faith.

[21:2]

There does not come to them any new reminder from their Lord, [revealed] gradually, in other words, [new] words of the Qur'ān, but they listen to it as they play, [as they] engage in mockery,

[21:3]

with their hearts preoccupied, heedless of its meanings. And they are secret in [their] conference, [their] speech, [they] the evildoers (alladhīna zalamū, a substitution for the [third person plural indicator] wāw of wa-asarrū'l-najwā, 'and they are secret in conference') 'Is this, namely, Muhammad (s), other than a [mortal] human being like yourselves?, and so what he produces is [mere] sorcery. Will you then take [to] sorcery, [will] you [succumb and] follow it, even though you are able to see?', [even though] you know that it is sorcery?

[21:4]

He said, to them, 'My Lord knows the words, that are [spoken], in the heavens and the earth, and He is the Hearer, of what they keep secret, the Knower', of it.

[21:5]

Nay (bal, in the three instances [below] effects a transition from one subject to another) but they say, regarding those parts of the Qur'ān he [the Prophet] has brought [to them] are: 'A muddle of nightmares, a confusion [of things] he has seen in [his] sleep. Nay, he has fabricated it, he has invented it; nay, he is a poet, and what he has brought is [merely] poetry! So let him bring us a sign, such as was sent to the ancients', like the she-camel [Sālih], the staff and the [glowing] hand [of Moses]. God, exalted be He, says:

[21:6]

No town before them ever believed — meaning [none of] its inhabitants — of those that We destroyed, for the denial of the signs brought to them. Would they then believe? No.

[21:7]

And We sent none before you other than men to whom We revealed (read nūhī or yūhā, '[to whom] it is revealed') and [We sent] not any angels. Ask the People of the Remembrance, those with knowledge of the Torah and the Gospel, if you do not know, this; for they will know it. Since you are more likely to believe them than the believers are to believing Muhammad (s).

[21:8]

And We did not make them, namely, the messengers, bodies that did not eat food, nay, they eat it; and they were not immortal, in this world.

[21:9]

Then We fulfilled to them the promise, to deliver them. So We delivered them and whomever We would, [of] those who believed in them, and We destroyed the prodigal, those who denied them.

[21:10]

Now We have sent down [as revelation] to you, O clan of Quraysh, a Book in which there is the remembrance that is yours, for it is in your language. Will you not understand?, and so believe in it?

[21:11]

And how many did We destroy of towns — meaning its inhabitants — that had been wrongdoing, disbelieving, and brought forth another people after it!

[21:12]

And when they felt Our might, [when] the inhabitants of the town sensed destruction [to be near], behold, they ran away from it, they flee hastily [therefrom].

[21:13]

But the angels said to them scornfully: 'Do not run [away]! Return to the opulence, the comforts, which you were given to enjoy and your dwelling-places, that perhaps you might be asked', for something of your worldly possessions as usual.

[21:14]

They said, 'O (yā is for calling attention [to something]) woe to us!, [this is] our destruction! We have indeed been doing wrong', through [our] disbelief.

[21:15]

So that, saying, remained their cry, which they would make and repeat, until We made them as reaped [crops], as crops harvested with sickles when they were killed with the sword, stilled, dead, like the stillness of fire when it is extinguished.

[21:16]

And We did not create the heaven and the earth and all that is between them, playing, being frivolous, but to indicate Our power and to benefit Our servants.

[21:17]

Had We desired to find some diversion, that which provides diversion, in the way of a partner or a child, We would have found it with Ourselves, from among the beautiful-eyed houris or angels, were We to do [so]. But We did not do so, thus We never desired it.

[21:18]

Nay, but We hurl, We cast, the truth, faith, against falsehood, disbelief, and it obliterates it, and behold, it vanishes, disappears (damaghahu, 'it obliterates it', actually means 'it struck the brain with a blow', [a blow] which is fatal). And for you, O disbelievers of Mecca, there shall be woe, severe chastisement, for what you ascribe, to God, of mate or child.

[21:19]

And to Him, exalted be He, belongs whoever is in the heavens and the earth, as possessions, and those who are near Him, namely, the angels (wa-man 'indahu, the subject, the predicate of which [is the following clause]) do not disdain to worship Him, nor do they weary.

[21:20]

They glorify [Him] night and day, and they do not falter, in it, for it comes to them as [naturally as] breathing comes to us, [something] which we can never be distracted from.

[21:21]

Or (am, functions with the meaning of bal, 'nay', to effect a transition [in subject-matter]; the hamza is for [rhetorical] denial) have they chosen gods, that are, from the earth, such as stones, gold or silver, who, that is, gods [who], resurrect? who bring the dead back to life? No! Indeed only one who brings the dead back to life can be God.

[21:22]

Had there been in [either of] them, that is, [in] the heavens and the earth, gods other than God, that is, other than Him, the two would have surely deteriorated, they [the heavens and the earth] would have deviated from their observed order, because counteractive forces would exist among such [gods], as is usually the case, when there is more than one ruler, that there is counteraction and a lack of consensus regarding something. So glory be to God — an exaltation — the Lord, the Creator, of the Throne, al-kursī, above what they ascribe, the disbelievers, to God, of His having a partner and otherwise.

[21:23]

He shall not be questioned about what He does, but they shall be questioned, about their actions.

[21:24]

Or have they chosen besides Him, exalted be He, other than Him, gods? (herein is an interrogative meant as a rebuke). Say: 'Bring your proof, for this — but such a thing is impossible. This is the Remembrance of those with me, namely, my community, and that [Remembrance] is the Qur'ān, and the Remembrance of those before me, of communities, namely, the Torah and the Gospel and other Books of God, not a single one of which contains the statement that with God there exists another god, in the way that they claim — exalted be He above such a thing. Nay, but most of them do not know the truth, the affirmation of God's Oneness, and so they are disregardful', of that discernment that leads to [knowledge of] it.

[21:25]

And We did not send any Messenger before you but We revealed to him (read nūḥī or yūḥā, '[but] it was revealed to him') that, 'There is no god except Me, so worship Me', that is, affirm My Oneness.

[21:26]

And they say, 'The Compassionate One has taken a son', from the angels. Glory be to Him! Nay, but they are [merely] servants who are honoured, in His presence; for [the very] servitude [of all creatures to Him] is inconsistent with [the attribution of any of them as] progeny [of His].

[21:27]

They do not [venture to] speak before Him — they only speak after He has spoken, and they act according to His command, that is, following [His issuing of] it.

[21:28]

He knows what is before them and what is behind them, that is, what they have done and what they will do, and they do not intercede except for him with whom He is satisfied, that he be interceded for, and they, for awe of Him, exalted be He, are apprehensive, fearful.

[21:29]

And should any of them say, 'I am a god besides Him', that is, [besides] God, in other words, [a god] other than Him — and this is Iblīs, who summoned [others] to worship his soul and commanded that it be obeyed — such a one We will requite with Hell. Thus, in the same way that We requite him, We requite wrong-doers, idolaters.

[21:30]

Have they not ([one may] read a-wa-lam or a-lam) realised, [have they not] come to know, those who disbelieve, that the heavens and the earth were closed together and then We parted them, We made seven heavens and seven earths — or [it is meant] that the heaven was parted and began to rain, when it did not use to do so, and that the earth was parted and began to produce plants, when it did not use to do so; and We made, of water, [the water] that falls from the heaven and that springs from the earth, every living thing?, in the way of plants and otherwise: in other words, water is the cause of such [things] having life. Will they not then believe?, by affirming My Oneness?

[21:31]

And We set in the earth firm mountains lest it should shake with them, and We set in them, [in] the firm mountains, ravines, as roads (subulan substitutes [for fijājan, 'ravines', which are wide through-routes]), that perhaps they may be guided, to their destinations during travel.

[21:32]

And We made the heaven a roof, for the earth, [functioning] like the roof of a house, preserved, from collapsing; and yet of the signs thereof, namely, [the signs of this heaven such as] the sun, the moon and the stars, they are disregardful, failing to reflect on them and thus realise that the Creator of such [things] can have no partner.

[21:33]

And He it is Who created the night and the day, and the sun and the moon, each (kullun, the nunation of this [particle] stands in place of the second noun [of the genitive construction] that would have been al-shams, 'the sun', or al-qamar, 'the moon', or their subsidiaries, namely, al-nujūm, 'the stars') in an orbit, a circular [one] like a mill in the sky, swimming, moving with speed, like a swimmer in water. In order to effect the analogy with the latter, the plural person [of the verb employed] for rational beings is used.

[21:34]

When the disbelievers said that Muhammad (s) would die, the following was revealed: And We did not assign to any human being before you immortality, permanence [of life] in this world. What, if you [are fated to] die, will they be immortal?, in it? No! (The last sentence constitutes the [syntactical] locus of the interrogative of denial).

[21:35]

Every soul shall taste death, in this world, and We will try you, We will test you, with ill and good, such as poverty and wealth, sickness and health, as an ordeal (fitnatan, an object denoting reason, in other words, for the purpose of seeing whether you will be patient and give thanks or not). And then unto Us you shall be brought back, that We may requite you.

[21:36]

And whenever the disbelievers see you, they only take you in derision, that is, as one to be derided, saying: 'Is this the one who mentions your gods?', that is, [the one who] derides them? And yet when it comes to the mention of the Compassionate One, to them, they (hum, [repeated] for emphasis) are disbelieving, of it, saying, 'We do not know of any such [individual]'.

[21:37]

The following was revealed regarding their demand that chastisement be hastened: Man was created of

haste, that is to say, because he is so hasty in his affairs, it is as if he had been created out of it. Assuredly I shall show you My signs, My promises of chastisement, so do not demand that I hasten, in [sending] it. And so He [God] made them suffer death at [the battle of] Badr.

[21:38]

And they say, 'When will this promise, of resurrection, be [fulfilled], if you are truthful?', about it.

[21:39]

[God] exalted be He, says: If those who disbelieved only knew of the time when they shall not [be able to] ward off, repel, the Fire from their faces, nor from their backs, nor shall they be helped, [nor] shall they be protected from it at the Resurrection (the response to the [conditional particle] law, 'if only', is [something along the lines of] 'they would not have said that').

[21:40]

Nay, but it, the Resurrection, shall come upon them suddenly, dumbfounding them, confusing them, and they shall not be able to ward it off, nor shall they be granted any respite, [nor shall they] be given any [extra] time to make a repentance or offer an excuse.

[21:41]

And verily messengers before you were derided — herein is a statement to comfort the Prophet (s) — but those who mocked them were encircled by, it was sent down [against them], that which they used to deride, namely, chastisement — likewise it shall befall those who have derided you.

[21:42]

Say, to them: 'Who can guard you, preserve you, by night and day from the Compassionate One?', from His chastisement, if it should befall you? In other words, no one can do such a thing. Those being addressed [here] do not fear God's chastisement because they deny [the truth of] it. Nay, but of the Remembrance of their Lord, that is, the Qur'ān, they are disregardful, failing to reflect on it.

[21:43]

Or is it that they have (am, 'or', functions with the sense of a hamza used to indicate denial, that is, [read it as] a-lahum, 'do they have') gods to defend them, against that which might cause them harm, besides Us? In other words, do they have anyone other than Us to defend them against such [things]? No! They, namely, the gods, cannot help themselves, and so they will not [be able to] help them; nor shall they, the disbelievers, be protected from Us, from Our chastisement (one may say sahibaka'Llāhu, to mean 'May God preserve and protect you').

[21:44]

Nay, but We provided [comforts] for these and their fathers, in the way of the graces which We bestowed on them, until life lasted long for them, so that they were deluded by such [longevity]. Do they not see how We visit the land, [how] We target their land, diminishing it at its edges?, by granting the Prophet victory [through conquest]. Are they the ones who will prevail? No, it is rather the Prophet and his Companions [who will do so].

[21:45]

Say, to them: 'I warn you only by the Revelation', [that comes] from God, and not by my own prompting. But the deaf do not hear the call when (idhā, read pronouncing both hamzas fully, or omitting the second [hamza] between it and the yā') they are warned. They are like those who are deaf, when they fail to act in

accordance with the warnings they hear.

[21:46]

And if a whiff, a slight instance, of your Lord’s chastisement were to touch them, they would indeed say, ‘O (yā, used for drawing attention [to something]) woe for us!, [O this is] our destruction! Truly we were doing evil’, in ascribing partners to God and denying [the Mission of] Muhammad (s).

[21:47]

And We shall set up the just balances, the equitable ones, for the Day of Resurrection, that is, on it, and no soul shall be wronged in any way, neither by deducting a good deed [from its record], nor by adding [to it] an evil one; and even if it, the action, be the weight of a [single] mustard seed, We shall produce it, with its full weight, and We suffice as reckoners, to count all things.

[21:48]

And verily We gave Moses and Aaron the Criterion, the Torah that discriminates between truth and falsehood, and [between] what is lawful and unlawful, and an illumination, by it, and remembrance, an admonition therein, for those who are wary of God,

[21:49]

those who fear their Lord in concealment, from people, that is, when they are in seclusion from them, and who, on account of the Hour, that is, [on account of] its terrors, are apprehensive, fearful.

[21:50]

And this, namely, the Qur’ān, is a blessed Remembrance which We have revealed. Will you then deny it? (the interrogative here is intended as a rebuke).

[21:51]

And verily We had given Abraham his rectitude before, that is, his [right] guidance before he came of age — and We were Aware of him, in that he was deserving of such [guidance],

[21:52]

when he said to his father and his people, ‘What are these images, [these] idols, to which you [constantly] cleave?’, that is, which you are constantly worshipping.

[21:53]

They said, ‘We found our fathers worshipping them’, and so we followed their example.

[21:54]

He said, to them, ‘Truly you and your fathers, by worshipping them, have been in manifest error’.

[21:55]

They said, ‘Do you bring us the truth, in that which you are saying, or are you being frivolous?’, in this regard.

[21:56]

He said, 'Nay, but your Lord, the [only] One worthy of being worshipped, is the Lord, the Owner, of the heavens and the earth, [the One] Who originated them, [Who] created them without any precedent, and to that, which I have said, I am a witness.

[21:57]

And, by God, I shall devise [a stratagem] against your idols after you have gone away, with your backs turned'.

[21:58]

And so, after they had set off to a gathering of theirs on one of their festival days, he reduced them to fragments (read judhādhan or jidhādhan, meaning 'pieces'), [smashing them] with a hatchet, [all] except the principal one among them, around whose neck he hung the hatchet, that they might return to it, that is, to the principal one, and see what he had done to the others.

[21:59]

They said, upon returning and seeing what had been done, 'Who has done this to our gods? Truly he is an evildoer', in this regard.

[21:60]

They said, one to the other: 'We heard a young man making [ill] mention of them, deriding them — he is called Abraham'.

[21:61]

They said, 'Then bring him before the people's eyes, that is, openly, that they may testify', against him as being the perpetrator.

[21:62]

They said, to him, after he had been brought [before them]: 'So, is it you (read a-anta, [either] pronouncing fully the two hamzas; or substituting an alif for the second one, or not pronouncing it [the second one], and inserting an alif between the one not pronounced and the other one, or without [this insertion]) who has done this to our gods, O Abraham?'

[21:63]

He said, concealing his deed: 'Rather it was this principal one among them did it. So question them, about the perpetrator of this, if they can speak!' (here the response to the conditional statement precedes [the conditional clause]; in the preceding clause there is an intimation for them that an idol, acknowledged as being incapable of action, cannot be a god).

[21:64]

So they turned [thinking] to themselves, in reflection, and they said, to themselves: 'Truly it is you who are the evildoers', for worshipping that which cannot speak.

[21:65]

Then they were turned, by God, on their heads, that is to say, they were made to return to their disbelief and said, 'By God, you are certainly aware that these [idols] cannot speak', in other words, how can you thus command us to question them?

[21:66]

He said, 'Do you then worship, besides God, that is, in His place, that which cannot benefit you in any way, with regard to [granting you] provision and otherwise, nor harm you?, in any way if you were not to worship it?

[21:67]

Fie (read uffin or uffan, with the sense of a verbal noun, meaning 'a putrid thing or a vile thing [be]') on you and what you worship besides God, that is, other than Him. Do you not comprehend?', that these idols are not worthy of being worshipped and are not fit for such [a purpose] — only God, exalted be He, is worthy of it.

[21:68]

They said, 'Burn him, that is, [burn] Abraham, and stand by your gods, by having him burnt, if you are to do anything', in the way of standing by them. Thus they gathered lots of firewood and lit a fire throughout it. They then tied up Abraham, placed him in a ballista and had him hurled into the fire. God, exalted be He, says:

[21:69]

We said, 'O fire! Be coolness and safety for Abraham!', and so it only consumed the bonds [with which he had been tied]. Its heat departed, but its luminosity remained. And by His words wa-salāman, 'and safety', Abraham was safe from (salima) death because of its coolness.

[21:70]

And they sought to outwit him, namely, by having him burnt, but We made them the greater losers, in what they sought.

[21:71]

And We delivered him, as well as Lot — son of his [Abraham's] brother Hārān — from Iraq, [and brought them] to the land which We have blessed for all peoples, [blessed it] with an abundance of rivers and trees, and this is Syria. Abraham settled in Palestine, and Lot in the Sinful City (al-mu'tafika, cf. Q. 53:53); and between the two is [the distance of] a day's journey.

[21:72]

And We gave him, namely, Abraham — for he had asked for a child, as mentioned in [sūrat] al-Ṣāffāt [Q. 37:100] — Isaac, and Jacob as a gift, that is, as [something] in addition to what was requested; or it means 'a grandson'; and each of them, that is, himself and the two born of him, We made righteous, [We made them] prophets.

[21:73]

And We made them leaders (read a-immatan pronouncing both hamzas, or substituting the second one with a yā'), whose example of good [conduct] is followed, guiding, people, by Our command, to Our religion, and We inspired in them the performance of good deeds and the maintenance of prayers and the payment of alms, that is, [We inspired] that these [good deeds] be performed, [prayers] be maintained, and [alms] be payed by them and by their followers (the [final] hā' of iqāma has been omitted to soften [the reading]), and they used to worship Us.

[21:74]

And to Lot We gave judgement, the ability to judge decisively between opposing parties, and knowledge; and We delivered him from the town which had been committing, that is, whose inhabitants had been committing, deeds of, vileness, by way of homosexual intercourse, hazelnut-hurling and bird-games and other things. Truly they were a folk of evil [people] (saw' is the verbal noun of sā'ahu, 'he harmed him', the opposite of sarrahu, 'he delighted him'), immoral.

[21:75]

And We admitted him into Our mercy, by Our saving him from his people. He was indeed one of the righteous.

[21:76]

And, mention, Noah (what follows [Nūhan] substitutes for it) when he called, when he supplicated [to God] against his people — with the words My Lord, do not leave [upon the earth any inhabitant from among the disbelievers] … to the end [of the verse, Q. 71:26], before, that is, before [the time of] Abraham and Lot. And We responded to him, and delivered him and his people, who were in the Ark with him, from the great agony, namely, [from] drowning and his people's denial of him.

[21:77]

And We helped him, We defended him, against the people who denied Our signs, the ones indicating his Mission, lest they cause him any harm. They were indeed an evil people, so We drowned them all.

[21:78]

And, mention, David and Solomon, that is, [mention] their story (Dāwūda wa-Sulaymāna is substituted by [the following, idh yahkumāni …]) when they gave judgement concerning the tillage, a field of crops or a vineyard, when the sheep of a [certain] people strayed into it, that is, [when these sheep] grazed there at night, but without a shepherd, because they had escaped; and We were witnesses to their judgement (li-hukmihim shāhidīna: here the plural person is being used in the case of a dual). David decreed: to the owner of the tillage belong the head of the sheep. Solomon decreed: he shall benefit from [the use of] their milk, offspring and wool until such time as the tillage is restored to its original state at the hands of the owner [of the sheep], after which he [the owner of the tillage] should return them [the sheep] to him [their owner].

[21:79]

And We gave understanding of this, that is, the judgement, to Solomon. [It is said that] both of their decisions were [the result of] independent judgement [exercised by both], and that David consulted Solomon; but it is also said [that their decisions were] by way of inspiration [from God] — the second [decision] abrogated the first. And to each, of the twain, We gave judgement, prophethood, and knowledge, in matters of religion. And We disposed the mountains to glorify [God] with David, and the birds also, were disposed to glorify [God] with him, for he [David] had commanded such [glorification on their part], so that whenever there was a lapse [on his part], he would [be reminded to] apply himself to the task [of glorifying God] promptly. And We were [certainly] doers, of this disposing of them to glorify [God] along with him, even if it should amaze you, that they should [be able to] respond to the lord David.

[21:80]

And We taught him the art of making garments, namely, coats of mail — [which are called labūs] because they are worn (tulbas). He was the first [human being] to make them; hitherto there were [only] plates [of armour] — for you, as well as all mankind, to protect you (read nuhsinakum, [the subject being] 'God'; or yuhsinakum, [the subject being] 'David'; or tuhsinakum, [the subject being] 'garments') against your [mutual] violence, your wars against your enemies. Will you then, O people of Mecca, be thankful?, for My favours, by believing in the Messenger — in other words, be thankful to Me by [doing] this.

[21:81]

And, We disposed, for Solomon the wind to blow strongly — in another verse it is [described as being] rukhā'an, 'to blow softly' [Q. 38:36]; in other words, [it is either] blowing violently or gently [respectively], according to what he [Solomon] wanted — making its way, at his command, to the land which We have blessed, namely, Syria; and We have knowledge of all things, among them the fact that God, exalted be He, knew that what He gave to Solomon would prompt him to be subservient to his Lord, and so God did this in accordance with His knowledge.

[21:82]

And, We disposed, of the devils some that dived for him, plunging into the sea and bringing out of it jewels for Solomon, and performed tasks other than that, that is, other than diving, such as building and otherwise. And We were watchful over them, lest they should spoil what they had made, for whenever they completed a task before nightfall, they would [invariably] spoil it, unless they were occupied with some other [task].

[21:83]

And, mention, Job (Ayyūba, is substituted by [the following, idh nādā rabbahu …]) when he called out to his Lord — after he had been afflicted with the loss of all of his possessions and children, the laceration of his body, his being shunned by all except his wife, for a period of thirteen, seventeen, or eighteen years, as well as [the affliction of enduring] a straitened means of livelihood — 'Indeed (read annī because of the implicit yā' [of the first person pronoun]) harm, adversity, has befallen me, and You are the Most Merciful of the merciful'.

[21:84]

So We responded to him, in his call, and removed the harm that had befallen him, and We gave him [back] his family, his male and female children, by bringing them back to life — of each sex there were three or seven along with them [other children] the like of them, from his wife, for she was made younger. He had also possessed a threshing floor for wheat and another for barley, so God sent two clouds and one of them poured forth gold onto the wheat threshing floor and the other poured forth silver onto the barley threshing floor, until they overflowed; as a mercy (rahmatan, a direct object denoting reason) from Us (min 'indinā, an adjectival phrase) and a reminder to worshippers, that they be patient and thus be rewarded [by God].

[21:85]

And, mention, Ishmael and Idrīs and Dhū'l-Kifl — all were of the patient, in [maintaining] obedience to God and staying away from acts of disobedience to Him.

[21:86]

And We admitted them into Our mercy, through [granting them] prophethood. Indeed they were among the worthy, of it. Dhū'l-Kifl was so called because he undertook (takaffala) to fast every day and stay up every night in prayer, and to pass judgement between people without succumbing to anger, and fulfilled this [undertaking]. It is also said, however, that he was not a prophet.

[21:87]

And, mention, Dhū'l-Nūn, the one of the whale, namely, Jonah son of Amittai (Yūnus bin Mattā) when he went off enraged ([Dhā'l-Nūn] is substituted by [the clause idh dhahaba mughādiban]) by his people, that is, furious with them because of what he had suffered at their hands — even though he had not been granted permission [by God to go off as he did] — thinking that We had no power over him, that is, that We could [not] compel him to [submit to] Our decree in the way that We did by imprisoning him inside the stomach of the whale; or that We could [not] make circumstances difficult for him. Then he cried out in the darknesses,

[through] the darkness of the night, the darkness of the sea and the darkness of the whale’s stomach, that: ‘There is no god except You! Glory be to You! I have indeed been one of the wrongdoers’, for leaving my people without [Your] permission.

[21:88]

So We responded to him and delivered him from the distress, by [means of] those words, and thus, in the same way that We delivered him, We deliver the believers, from their anguish when they call out to Us seeking succour.

[21:89]

And, mention, Zachariah (Zakariyyā, is substituted by [the following, idh nādā rabbahu …]) when he cried out to his Lord, saying: ‘My Lord, do not leave me without an heir, without a son to inherit from me, and You are the best of inheritors’, the One that endures after all of your creation has perished.

[21:90]

So We responded to him, in his call, and gave him John, as a son, and We restored [fertility to] his wife for him, and so she bore a child, having been barren. Truly they, those prophets that have been mentioned, would hasten to, [they would] hurry [to perform], good works, [namely] acts of obedience, and supplicate Us out of desire, for Our mercy, and in awe, of Our chastisement, and they were submissive before Us, humble in their worship.

[21:91]

And, mention Mary, the one who guarded her virginity, [the one who] preserved it from being taken, so We breathed into her of Our spirit, namely, Gabriel, when he breathed into the opening of her garment and she conceived Jesus. And We made her and her son a sign for all the worlds, that is, [for] mankind, jinn and angels, because she bore him without [having] a male [partner].

[21:92]

‘Truly this, creed of Islam, is your community, your religion, O you who are being addressed — in other words, you must adhere to it as, one community, [this being] a necessary state [of affairs], and I am your Lord, so worship Me’, affirm My Oneness.

[21:93]

But they, that is to say, some of those being addressed, fragmented their affair among themselves, that is, they became divided in the matter of their religion, and at variance over it — these are the [different] sects of the Jews and the Christians. God, exalted be He, says: All shall return to Us, and We will requite each according to his deeds.

[21:94]

And whoever performs righteous deeds, being a believer — no rejection, that is, no denial, will there be of his endeavour, and We will indeed write it down for him, by commanding the guardian angels to record it and then We requite him for it.

[21:95]

It is forbidden for any town, meaning [it is forbidden for] its people, which We have destroyed that they should (lā yarjiʿūna: the lā is extra) return, that is, their return to this world is prohibited.

[21:96]

Until (hattā, [a particle] expressing the end of the prohibition of their return) when Gog and Magog (read Ya'jūju wa-Ma'jūju or Yājūju wa-Mājūju, [these are] non-Arabic names of two tribes; there is an implicit genitive annexation before this clause, namely, the [gates of the] sadd, 'the barrier', [built] against them) are let loose (read futihat or futtihat) — and this will happen near the [time of the] Resurrection — and they slide down, they hasten, from every slope, [every] highland.

[21:97]

And the true promise, that is, the Day of Resurrection, draws near and behold, when, the gaze of the disbelievers will be fixed, on that Day, because of its severity, saying: 'O (yā is for exclamation) woe to us!, [this is] our destruction! Verily, in the [life of the] world, we were oblivious to this, Day. Nay, but we were doing wrong', to our souls by our denial of the messengers.

[21:98]

'Truly you, O people of Mecca, and what you worship besides God, that is, other than Him, in the way of graven images, shall be fuel for Hell, [you shall be] its fodder; and you shall come to it', [you shall] enter it.

[21:99]

Had these, graven images, been gods, as you claim, they would never have come to it, [they would never have] entered it, and they will all, both the worshippers and the worshipped, abide therein.

[21:100]

For them, for the worshippers, there will be groaning therein and they will not hear in it, anything, because of the ferocity with which it boils. When ['Abd Allāh] Ibn al-Ziba'rī said, 'Ezra, Jesus and the angels were worshipped: they must also be in the Fire then, according to what has just been stated', the following was revealed:

[21:101]

Indeed those to whom [the promise of] the best reward, the [best] status, went beforehand from Us, and among such are those who have just been mentioned: they will be kept away from it.

[21:102]

They will not hear the faintest sound from it and they will abide in what their souls desired, of bliss.

[21:103]

The Supreme Terror — which is that a servant be ordered off to the Fire, shall not grieve them, and the angels shall receive them, upon their exiting from their graves, saying to them: 'This is your day, the one which you were promised', during the [life of the] world.

[21:104]

The day (yawma is in the accusative because of an implied preceding udhkur, 'mention') when We shall roll up the heaven as the Scribe, [al-sijill being] the name of an angel, rolls up the written scroll, that is, the scroll of the son of Adam when he dies (the lām [of li'l-kitāb] is extra; alternatively, [one may read the verse so that] al-sijill is 'the scroll', and al-kitāb means al-maktūb 'what is written', in which case the lām [of li'l-kitāb] has the sense of [the particle] 'alā, 'over'; a variant reading [for li'l-kitāb] has the plural, li'l-kutub, 'the books'). As We began the first creation, from non-existence, We shall repeat it, after making it non-existent (the kāf [of ka-mā, 'as'] is semantically connected to nu'īdu, 'We shall repeat [it]', and its [suffixed] pronoun [-hu, 'it'] refers back to awwala, 'the first'; the mā relates to the verbal noun) — a promise binding on Us

(wa‘dan is in the accusative because [it is the direct object] of an implied preceding wa‘adnā, ‘We promised’, and [the clause] constitutes a confirmation of the import of the preceding [verse, 103]). Truly We shall do [that], which We have promised.

[21:105]

Certainly We wrote in the Scripture, (al-zabūr) means ‘the Book’, that is, the revealed Books of God, after the Remembrance, meaning the Mother of the Book (umm al-kitāb), which is [kept] with God: ‘Indeed the land, the land of Paradise, shall be inherited by My righteous servants’ — [this promise] applies to all righteous ones.

[21:106]

Indeed there is in this, Qur’ān, a proclamation, sufficient means for [securing] entry into Paradise, for a people who are devout, acting in accordance with [what is stipulated in] it.

[21:107]

We did not send you, O Muhammad (s), except as a mercy, that is, to [give] mercy, to all the worlds, [the worlds of] mankind and jinn through you.

[21:108]

Say: ‘All that is being revealed to me is that your God is One God, that is, the only thing that is being revealed to me with respect to the Divine is His Oneness. So will you submit?’, [will you] accede to [affirming] the Oneness of the Divine that is being revealed to me? (the interrogative is meant as an imperative).

[21:109]

But if they turn away, from this, say: ‘I have proclaimed to you, I have notified you of [my declaration of] war [on you], all alike (‘alā sawā’ is a circumstantial qualifier referring to both the subject of the verb and the object) that is to say, you are [all] equal in having knowledge of this: I shall not proceed independently without [having first informed] you, in order for you to make preparations, although I do not know whether near or far is that which you have been promised’, with respect to chastisement, or to the [Day of] Resurrection that comprises this [chastisement]; only God knows it.

[21:110]

Indeed He, exalted be He, knows whatever is spoken aloud, and what you and others do, and He knows what you conceal, both you and others, of secrets.

[21:111]

I do not know; perhaps that, which I have notified you of, but whose time is not known, may be a trial, a test, for you, to see how you will act, and an enjoyment for a while, that is, until your terms of life are concluded (this [second] clause [wa-matā‘un, ‘and an enjoyment’] counters the former, which is the object of the optative expressed by [the particle] la‘alla, ‘perhaps’; the second [clause] cannot be an optative).

[21:112]

Say (qul, a variant reading has qāla, ‘He said’): ‘My Lord! Judge, between me and my deniers, with truth, by [assigning] chastisement for them or victory [for me] over them. And so they were chastised at [the battles of] Badr, Uhud, Hunayn, al-Ahzāb and al-Khandaq and he [the Prophet] was given victory over them. And our Lord is the Compassionate One, Whose help is to be sought against what you allege’, when you invent lies against God, saying that ‘[God] has taken a son’ [cf. Q. 2:116]; and against me, when you say, ‘[he is] a

sorcerer' [cf. Q. 38:4], or against the Qur'ān, when you say, '[it is] poetry' [cf. Q. 52:30].
Medinese, except for verses 52, 53, 54 and 55, which were [revealed] between Mecca and Medina; it consists of 78 verses, revealed after [sūrat] al-Nūr.

(Al-Hajj)

[22:1]

O mankind, that is, the inhabitants of Mecca and others: fear your Lord, that is, of His punishment, by being obedient to Him. Surely the earthquake of the Hour [of Doom], that is, the violent quaking of the earth after which the sun will rise from the west, [something] which will be near [the time of] the Hour, is a tremendous thing, in the way it will distress people — this itself being a sort of punishment.

[22:2]

On the day when you behold it, every, actually, nursing female, on account of this [tremendous day], will neglect her suckling, that is, she will forget it; and every pregnant female will deliver her burden, and you will see mankind [as though] drunk, because of the severity of [their] fear, yet they will not be drunk, because of any drink; but God's chastisement is severe, and so they will be terrified of it.

[22:3]

The following was revealed regarding al-Nadr b. al-Hārith and his companions: And among mankind are those who dispute about God without any knowledge — they would say, 'The angels are God's daughters, and the Qur'ān [a collection of] the fables of the ancients'. In addition, they would deny resurrection and the bringing back to life of those who had become dust — and [those who] follow, in their manner of disputing, every rebellious devil,

[22:4]

about whom it has been decreed, in other words, it has been decreed with regards to a devil, that whoever takes him for a friend, that is, [whoever] follows him, he will make him go astray and will lead him, summon him, to the chastisement of the Blaze, namely, to the Fire.

[22:5]

O mankind, in other words, [O] people of Mecca, if you are in doubt about the Resurrection, then lo! [consider that] We have created you, that is, [We have created] your origin — Adam — from dust then, We created his progeny, from a drop, a sperm-drop, then from a clot, congealed blood, then from a [little] lump of flesh (mudgha), a piece of flesh, the size of what one would [be able to] chew (mā yumdagh), partly formed, shaped, complete in form, and partly unformed, that is, uncomplete in form, that We may make clear to you, the perfect nature of Our power, that you might [then] infer from this initial act of creation, the [reality of its future] restoration. And We establish (nuqirru, marks a new [grammatically independent] sentence) in the wombs whatever We will for a specified time, that is, until the time for it to come out, then We bring you forth, from the bellies of your mothers, as infants, and then, We extend your life, that you may come of age (ashuddakum), that is to say, [your] prime and strength, which is [that age] between thirty and forty years. And there are some of you who are taken away, by death, before coming of age, and there are some of you who are relegated to the most abject time of life, its most despicable [state] of decrepitude and senility, so that after [having had] some knowledge, he no longer knows anything — 'Ikrima said, 'Whoever recites the Qur'ān, such a state will not befall him'. And you see the earth torpid, barren, yet when We send down water upon it, it stirs, it moves, and swells, it rises and grows, and grows [plants of] (anbatat min, min is extra) every delightful, fair, kind, species.

[22:6]

That, which is mentioned, from the commencement of man's creation to the end of [the description of] the

earth being revived, is because God, He is the Truth, the Constant, the Permanent, and because He revives the dead and has power over all things;

[22:7]

and because the Hour will come, whereof there is no doubt, uncertainty; and because God will resurrect those who are in the graves.

[22:8]

The following was revealed regarding Abū Jahl: And among mankind there are some who dispute about God without [any] knowledge or guidance, [being] with him, or an enlightening Scripture, one containing light, [being] with him,

[22:9]

turning aside (thāniya 'itfihi, a circumstantial qualifier, meaning 'turning his neck aside in disdain of belief; al-ītf means 'a side', and can be either the left or the right) to go astray (read li-yadilla; or li-yudilla, 'to lead [others] astray') from the way of God, that is, [from] His religion. For him there will be ignominy, chastisement, in this world — thus he [Abū Jahl] was slain on the day of Badr — and on the Day of Resurrection We shall make him taste the chastisement of the burning, that is, [the chastisement of] being burnt in the Fire, and it shall be said to him:

[22:10]

'That is [the chastisement] for what your hands have sent ahead, in other words, what you have offered [in the way of deeds] — He refers to him with reference to the two [hands] as opposed to other [parts], because most actions are effected through them — and because God is not unjust to His servants', chastising them without [their having committed] any sin.

[22:11]

And among mankind there are those who worship God on a knife-edge: that is, with uncertainty in his worship — such [a person] has been likened the [knife-] edge of a mountain in his precariousness — if good [fortune] befalls him, [so that he enjoys] health and security with respect to his own self and his property, he is reassured by it; but if an ordeal befalls him, a trial or ill-health with regard to himself or his property, he makes a turnabout, that is, he reverts to disbelief, losing both this world, when what he had hoped for in it has eluded him, and the Hereafter, by [his] disbelief. That is the manifest loss.

[22:12]

He calls on, he worships, besides God, in the way of idols, that which could not hurt him, should he refrain from worshipping it, and that which could not profit him, if were to worship it. Such, a call, is extreme error, from the truth.

[22:13]

He calls on him (the lām [of la-man] is extra) whose harm, when worshipped, is likelier than his benefit, even if he were to have any benefit, as he imagines [him to have]. Truly an evil patron, is he, that is, [an evil] helper, and an evil friend, [an evil] companion is he. After the mention of 'the doubter' and [his being in manifest] 'loss' [above, verse 11] there follows [the mention of] the believers and [their] reward, as follows:

[22:14]

Truly God shall admit those who believe and perform righteous deeds, in the way of obligatory and supererogatory acts [of worship], into gardens underneath which rivers flow. Indeed God does whatever He

desires, in the way of showing beneficence to those who obey Him and degrading those who disobey Him.

[22:15]

Whoever supposes that God will not help him, namely, Muhammad (s) His Prophet, in this world and the Hereafter, let him extend a rope to the ceiling, [to] the roof of his house, fixing it there and [tying it] to his neck, and let him hang himself, that is, let him choke to death because of it, by severing his soul from [any existence on] the earth, as [reported] in the [various] Sahīh compilations. Then let him see whether his strategy, against the Prophet being helped, dispels that which enrages him, about it. In other words, let him choke to death with rage because of it, for it is inevitable.

[22:16]

So, just as We revealed the previous verse, We revealed it, that is, the remainder of the Qur'ān, as clear signs, manifest [signs] (bayyināt, 'clear signs', is a circumstantial qualifier) and indeed God guides whomever He desires, that he be guided (wa-anna'Llāha yahdī man yurīdu, a supplement to the [suffixed pronoun] hā', 'it', of anzalnāhu, 'We revealed it').

[22:17]

Truly those who believe, and those of Jewry, namely, the Jews, and the Sabaeans, a sect from among them, and the Christians, and the Magians and the polytheists — God will indeed judge between them on the Day of Resurrection, by admitting the believers into Paradise, and all others into the Fire. Assuredly God, over all things, [the things] which they do, is Witness, Knowing them a knowledge of direct vision ('ilm mushāhada).

[22:18]

Have you not seen, [have you not] realised, that to God prostrate whoever is in the heavens and whoever is in the earth, together with the sun and the moon, and the stars and the mountains, and the trees and the animals, that is, how they are submissive to Him in what He wills of them, as well as many of mankind?, namely, the believers, [who prostrate to Him] in addition to their submissiveness [to Him] when prostrating in prayer. And for many the chastisement has become due, and these are the disbelievers, for they refuse to prostrate, [an action] which is contingent on belief. And he whom God abases, [he whom] He makes unprosperous, there is none to give him honour, [none] to make him fortunate. Indeed God does whatever He will, in the way of abasing or giving honour.

[22:19]

These twain are two contenders, that is, the believers constitute one contending party, and the five [categories of] disbelievers constitute the other contending party (the term [khasm, 'contender'] may be used to refer to one or many) who contend concerning their Lord, that is to say, concerning His religion. As for those who disbelieve, garments of fire will be cut out for them, [garments] which they will wear — meaning that the Fire will encompass them — and boiling water will be poured over their heads, [hamīm is] water that has reached an extreme temperature,

[22:20]

whereby will be melted that which is in their bellies, of fats and otherwise, and, whereby will be grilled, their skins.

[22:21]

And there will be hooked rods of iron for them, for their heads to be beaten with.

[22:22]

Whenever they desire to exit from it, that is, [from] the Fire, on account of [their] anguish, they are made to return into it, they are driven back into it with the hooked rods, and, it shall be said to them: 'Taste the chastisement of the burning!', namely, the one that has reached ultimate [degree of] combustion.

[22:23]

And He [God] says of the believers: Indeed God shall admit those who believe and perform righteous deeds into gardens underneath which rivers flow; adorned therein with bracelets of gold and pearl (read wa-lu'lu'in, genitive, to mean [bracelets] made of both [elements], so that the pearls are set in gold; or read wa-lu'lu'an, accusative, as a supplement to the [syntactical] locus of min asāwira, 'bracelets'); and their raiment therein will be silk, namely, the one forbidden for men to wear in this world.

[22:24]

And they shall be guided, in this world, to wholesome words, namely, 'There is no god except God', and they shall be guided to the path of the Praised, that is, to the praiseworthy way of God and His religion.

[22:25]

Truly those who disbelieve, and who bar from the way of God, [from] obedience to Him, and, from, the Sacred Mosque, which We have assigned, as a [holy] rite and a place of devotion, for mankind, equally for the dweller, the one who resides, therein and the visitor, the passer-by; and whoever seeks [to commit] sacrilege therein (the bā' [of bi-ilhādin, 'sacrilege'] is extra) by doing wrong, in other words, for such a reason, committing what is forbidden, even if he should curse the [Mosque's] attendant, We shall make him taste a painful chastisement, that is, some such [chastisement] (from this [last clause] one may derive the predicate of [the introductory particle] inna, 'truly', and it is this: 'We shall make them taste a painful chastisement'.

[22:26]

And, mention, when We settled, [when] We pointed out, for Abraham the site of the House, that he may build it — for it [the House] had been raised [to heaven] at the time of the Flood — and We commanded him, [saying]: 'Do not ascribe any partner to Me and purify My House, of graven images, for those who circumambulate it and those who are resident, staying therein, and those who bow and prostrate ([al-rukka' and al-sujūd] are the plural forms of rāki' and sājid [respectively]), those praying.

[22:27]

And announce, call out, among the people the [season for] Pilgrimage. Thus he cried out from [the top of] the mountain of Abū Qubays, 'O people, your Lord has built a House and has made pilgrimage to it an obligation upon you, so respond to [the call of] your Lord', turning his face to the right and to the left, to the east and to the west; and every one of those for whom the performance of the pilgrimage had been preordained [by God] from among the loins of men and the wombs of women, responded to him [thus]: 'At Your service, our Lord, [we are] at Your service' (labbayka'Llāhumma labbayk). The response to the command [clause] is [the following]: and they shall come to you on foot, walking (rijāl, plural of rājil, similar [in pattern] to qā'im, 'standing', and [its plural] qiyām) and, riding, on every lean camel, that is, [on] every emaciated camel (dāmir, [this term] may be used to refer to both male and female [camels]). They shall come, that is, the lean camels (by grammatical agreement with the [feminine verb] form) from every deep ravine, [from every] distant route,

[22:28]

that they may witness, that they may be present before, things that are of benefit to them, in this world, such as commerce, or [of benefit] in the Hereafter, or in both — all [of which are [valid alternative] opinions — and mention God's Name on appointed days, namely, the ten days of Dhū'l-Hijja, or the Day of 'Arafa, or from the Day of Immolation up to the last days of tashrīq — all of which are [valid alternative] opinions —

over the livestock which He has provided them, such as the camels, cows and sheep immolated on the Day of the ʿĪd, and any subsequent offerings or sacrifices. "So eat thereof, if it be recommended, and feed the wretched poor", that is, the one in dire poverty.

[22:29]

Then let them do away with their self-neglect, that is to say, [let them] remove any dirt or unkemptness, such as [any] long fingernails, and let them fulfil (read wa'l-yūfū or wa'l-yuwaffū) their vows, in the way of offerings and sacrifices, and perform the circumambulation, the circumambulation following the egress [from ʿArafa], of the Ancient House', that is, the Old one, because it was the first House founded for mankind.

[22:30]

[That is] that (dhālika, the predicate of an implied subject, in other words: 'the matter' or 'the affair' is 'that which has been mentioned'). And whoever venerates the sacraments of God, namely, those things whose violation is forbidden, that, veneration of them, shall be better for him with his Lord, in the Hereafter. And cattle are lawful for you, to consume, after [their] slaughter, except for that which has been recited to you, as being unlawful, in [the verse]: Forbidden to you is carrion … [Q. 5:3]. The exceptive clause [above] is a discontinuous one; but it could also be [taken as] continuous, so that the prohibition is of that which has died and so on. So avoid the abomination of idols (mina'l-awthān: min here is explicative [as opposed to partitive], in other words, '[avoid abomination], namely, idols'), and avoid false speech, that is to say, ascribing partners to God in your [uttering of the] talbiya, or [avoid] bearing false witness;

[22:31]

being hanīfs to God, [being] of those who have submitted [to God], inclining away from every religion except His religion, not ascribing partners to Him (this [clause] emphasises the preceding one, both [clauses] being circumstantial qualifiers referring to the [third person plural indicator] wāw [of ijtanibū, 'avoid']). For whoever ascribes partners to God, it is as though he had fallen from the heaven and been snatched away by [vulture] birds, that is, [as though] they had seized him swiftly, or [as though] the wind had blown him, dropped him, into a far-off place, so that there is no hope of his being saved.

[22:32]

That (dhālika, an implied subject, al-amru, 'the matter [is]', is taken to precede this [predicate]). And whoever venerates the sacraments of God, then that, in other words, then that veneration of them — namely, [of] the beasts of sacrifice offered in the Sanctuary, after the best of them have been selected and fattened — derives from the piety of the hearts, of those individuals. These [sacraments] are called shaʿā'ir because they are marked out [ishʿār] with something to indicate that they are offerings, such as having a hump pierced with a piece of metal.

[22:33]

You may benefit from them, such as riding on them and carrying your loads on them in a way that does not harm them, until a specified time, the time for its immolation. Thereafter its lawful sacrifice, that is, the site where its immolation becomes due, is by the Ancient House, meaning, the entire [Meccan] Sanctuary.

[22:34]

And for every community, that is, [for every] believing group that came before you, We have appointed a [holy] rite (read mansakan as the verbal noun ['ritual'], or mansikan as a noun denoting the site [for a rite]) in other words, [for every community We have appointed] a sacrificial slaughter or the site for such [a ritual], that they might mention God's Name over the livestock that He has provided them, at the point of slaughtering them. For your God is One God, so submit, yield, to Him. And give good tidings to the humbly obedient,

[22:35]

who, when God is mentioned, their hearts tremble, fear, and who endure [patiently] whatever may befall them, of ordeals, and who observe prayer, at its appointed times, and who, from that which We have provided them, expend, [from it] give voluntary alms.

[22:36]

And [as for] the sacrificial camels (al-budn, plural of badana, which are 'camels') — We have appointed them for you as one of God's sacraments, the [ritual] ceremonies of His religion. There is good for you in them, benefit for you in this world, as already mentioned, and a reward in the Hereafter. So mention God's Name over them, at the point of immolating them, when they are lined up, standing on three legs, with the left foreleg hobbled. Then, when their flanks have collapsed, fallen to the ground after immolation — which is the time when one may eat of them — eat of them, if you wish, and feed the [self-contained] beggar (al-qāniʿ, [a beggar] who is content with what he is given, neither asking nor approaching [people]) and the suppliant (al-muʿtarr, [a beggar] who asks [for charity] or approaches [people for that purpose]). So, that is, similar to such a disposal, We have disposed them for you, that it may be immolated or ridden — for otherwise it would not have been possible — that perhaps you might be thankful, for My graces to you.

[22:37]

Neither their flesh nor their blood shall reach God, that is, neither of these shall be raised up to Him; rather it is your piety that shall reach Him, that is, it is your righteous action, performed purely for Him, together with [your] faith, that shall be raised up to Him. Thus has He disposed them for you, that you may magnify God for His guiding you, for His pointing out to you the [ritual] ceremonies of His religion and the rites of His pilgrimage. And give good tidings to the virtuous, namely, those who affirm the Oneness [of God].

[22:38]

Indeed God protects those who believe, against the [ruinous] misguidance of idolaters. Indeed God does not love the treacherous, with regard to what is entrusted to him, the ungrateful, for His grace — these are the idolaters —in other words, He will punish them.

[22:39]

Permission is granted to those who fight, namely, to the believers, to fight back — this was the first verse to be revealed regarding the struggle [in the way of God] (jihād), because they have been wronged, as a result of the wrong done to them by the disbelievers. And God is truly able to help them;

[22:40]

they are, those who were expelled from their homes without right, for their expulsion; they were expelled, only because they said, that is, because of their saying: 'Our Lord is God', alone: such a saying is 'right', and so then to be expelled for [saying] it is to be expelled without right. Were it not for God's causing some people (baʿdahum, 'some', substitutes for al-nāsa, 'people') to drive back others, destruction would have befallen (read la-huddimat to emphasise a great number [of destructions]; or read la-hudimat) the monasteries, (sawāmiʿ) is for monks, and churches, (kanāʾis) are for Christians, and synagogues, (salawāt) is the Hebrew term for Jewish houses of worship (kanāʾis), and mosques, (masājid) are for Muslims, in which, that is, in which mentioned places, God's Name is mentioned greatly, and with such destruction acts of worship cease. Assuredly God will help those who help Him, that is, [who] help His religion. God is truly Strong, overpowering His creation, Mighty, Invincible in terms of His dominion and power;

[22:41]

those who, if We empower them in the land, by granting them victory over their enemies, maintain the prayer, and pay the alms, and enjoin decency and forbid indecency (this [last] is the response to the

conditional clause, which together with the response constitute a relative clause of the relative noun ['those who']; hum, 'they [are]', may be taken as the implied subject before this). And with God rests the outcome of all matters, in other words, to Him these [matters] return in the Hereafter.

[22:42]

And if they deny you — these [words] to the end [of the statement] are meant to comfort the Prophet (s) — the people of Noah denied before them (kadhdhabat, in the feminine person on the basis of the [overall] import), and 'Ād, the people of Hūd, and Thamūd, the people of Sālih,

[22:43]

as well as the people of Abraham, and the people of Lot,

[22:44]

and the inhabitants of Midian, the people of Shu'ayb, and Moses was also denied: he was denied by the [native] Egyptians (al-qibt), and not by his people, the Children of Israel. In other words, [all of] those [people] denied their messengers, so take them [these messengers] as a good example [of constancy]. And I granted the disbelievers respite, I postponed [dealing with] them by deferring their requital, then I seized them, with chastisement, and how [terrible] was My abhorrence! (nakīr), that is to say, My rebuke (inkār) of them for their denial, by My destroying them (the interrogative is meant as an affirmative, in other words,: it [My chastisement] was well-placed).

[22:45]

How many a town I have destroyed (ahlaktuhā, a variant reading has ahlaknāhā, 'We have destroyed'), while it was doing wrong, that is, while its inhabitants were [doing wrong] by being disbelievers, but now it lies fallen down, collapsed, on its roofs and, how many, a neglected well, abandoned because of the death of its owners, and a lofty palace, stands empty because of the death of its residents.

[22:46]

Have they, namely, the disbelievers of Mecca, not travelled in the land so that they may have hearts with which to comprehend, what befell deniers before them, or ears with which to hear?, the stories of how they were destroyed and their dwelling-places were ruined, and so take heed? Indeed it is not the eyes that turn blind, but it is the hearts that turn blind within the breasts (allatī fī'l-sudūr, for emphasis).

[22:47]

And they ask you to hasten the chastisement, even though God would never break His promise, of sending down the chastisement [upon them] — and so He sent it down on the day of Badr. And truly a day with your Lord, of the days of the Hereafter, on account of the [severity of the] chastisement, is like a thousand years of your counting (read ta'uddūna, or ya'uddūna, 'their counting'), in this world.

[22:48]

To how many a town did I give respite while it was doing wrong; [but] then I seized it, meaning, [I seized] its inhabitants, and with Me lies the journey's end, the [final] return.

[22:49]

Say: 'O mankind, that is, [O] people of Mecca, I am only a manifest warner to you', one whose warning is plain; but also I am a giver of good tidings to the believers.

[22:50]

And so those who believe and perform righteous deeds — for them there shall be forgiveness, of their sins, and a glorious provision, namely, Paradise.

[22:51]

But those who strive against Our signs, namely, the Qur'ān, in order to invalidate them, seeking to incapacitate (mu'ajjizīna) those who follow the Prophet ([this meaning of mu'ajjizīna] being derived from their assumption that these [followers] are incapable individuals) and impeding them from [practising their] faith; or [mu'ajjizīna means] supposing Us to be incapable against them (a variant reading [of mu'ajjizīna] has mu'ājizīna, meaning, 'contending with Us') that is to say, they suppose that they will [be able to] elude Us by denying resurrection and requital — those, they shall be the inhabitants of hell-fire.

[22:52]

And We did not send before you any messenger (rasūl) — this is a prophet who has been commanded to deliver a Message — or prophet (nabī) — one who has not been commanded to deliver anything — but that when he recited [the scripture] Satan cast into his recitation, what is not from the Qur'ān, but which those to whom he [the prophet] had been sent would find pleasing. The Prophet (s) had, during an assembly of the [men of] Quraysh, after reciting the [following verses from] sūrat al-Najm, Have you considered Lāt and 'Uzzā? And Manāt, the third one? [53:19-20] added, as a result of Satan casting them onto his tongue without his [the Prophet's] being aware of it, [the following words]: 'those are the high-flying cranes (al-gharānīq al-'ulā) and indeed their intercession is to be hoped for', and so they [the men of Quraysh] were thereby delighted. Gabriel, however, later informed him [the Prophet] of this that Satan had cast onto his tongue and he was grieved by it; but was [subsequently] comforted with this following verse that he might be reassured [of God's pleasure]: thereat God abrogates, nullifies, whatever Satan had cast, then God confirms His revelations. And God is Knower, of Satan's casting of that which has been mentioned, Wise, in His enabling him [Satan] to do such things, for He does whatever He will.

[22:53]

That He may make what Satan has cast a trial, a test, for those in whose hearts is a sickness, dissension and hypocrisy, and those whose hearts are hardened, namely, the idolaters, [hardened] against acceptance of the truth. For truly the evildoers, the disbelievers, are [steeped] in extreme defiance, [in] a protracted feud with the Prophet (s) and the believers, for his tongue uttered mention of their gods in a way that pleased them, and yet this was later nullified.

[22:54]

And that those who have been given knowledge, [of] God's Oneness and the Qur'ān, may know that it, the Qur'ān, is the truth from your Lord, so that they may believe therein, and their hearts may find reassurance in it. And assuredly God guides those who believe to a straight path, [a straight] route, namely, the religion of Islam.

[22:55]

And those who disbelieve will not cease to be in doubt of it, that is, the Qur'ān — because of what Satan had cast onto the tongue of the Prophet (s) and what had thereafter been nullified — until the Hour comes upon them unawares, that is, the Hour of their death or [of] resurrection, [comes upon them] suddenly, or there come upon them the chastisement of a day of desolation ('aqīm), namely, the day of Badr, which held nothing of good for disbelievers, much like a sterile wind (rīh 'aqīm) that bears no good; or it means, the Day of Resurrection, [referred to as 'desolate'] because thereafter there will be no more night.

[22:56]

Sovereignty on that day, namely, on the Day of Resurrection, will be God's, alone (the [sense of God's]

‘consolidation’ [of sovereignty on that Day] suggested by the clause renders the adverbial qualifier [yawma’idhin, ‘on that day’] into [accusative] dependent status). He will judge between them, between believers and disbelievers in the way that He explains next: Then those who believed and performed righteous deeds will be in Gardens of Bliss, as a bounty from God,

[22:57]

while those who disbelieved and denied Our signs, for them will be a humiliating chastisement, a severe [one], because of their disbelief.

[22:58]

And those who emigrated in the way of God, that is, in obedience to Him, from [emigrating from] Mecca to Medina, and then were slain, or died, God shall provide them with a good provision, namely, the provision of Paradise. Truly God is the best of providers, the most excellent of givers.

[22:59]

Assuredly He will admit them into a place (read mudkhalan or madkhalan, [respectively] signifying the means of entry, or the place [entered]) that is pleasing to them, and that is Paradise. And truly God is Knowing, of their intentions, Forbearing, in refraining from punishing them.

[22:60]

That, which We have related to you, [is so]. And whoever retaliates, [whoever] from among the believers requites, with the like of what he was made to suffer, at the hands of the idolaters wrongfully: that is whoever fights against them if they fight against him during the sacred month, and then is [again] made to suffer aggression, by them, that is to say, he is [again] wronged, by being expelled from his house, God will surely help him. Indeed God is Pardoning, to believers, Forgiving, them their engaging in combat during the sacred month.

[22:61]

That, help, is because God makes the night pass into the day and makes the day pass into the night, that is to say, He makes each enter into the other by increasing the one [and decreasing the other], which is a sign of His power, exalted be He, [the same power] that produces [His] help, and because God is Hearer, of the supplications of believers, Seer, of them, giving them faith and responding to their supplications.

[22:62]

That, help, also, is because God, He is the Truth, the Established [Truth], and what they call on (yad‘ūna; also read tad‘ūna, ‘you call on’), [what] they worship, besides Him, namely, idols, that is the False, the transient, and because God, He is the High, the One [supreme] above all things in His power, the Great, besides Whom all things are insignificant.

[22:63]

Have you not seen, realised, that God sends down water, rain, from the heaven whereupon the earth turns green, with plants — and this [too] is a sign of His power. Indeed God is Subtle, in dealing with His servants, when He brings forth plants through water, Aware, of what is in their hearts when the rain is delayed.

[22:64]

To Him belongs all that is in the heavens and all that is in the earth, in terms of ownership. Surely God, He is Independent, of His servants, Praiseworthy, to His friends.

[22:65]

Have you not seen, realised, that God has disposed for you all that is in the earth, of beasts, and [that] the ships run upon the sea, for transport and to carry loads, by His command, by His leave, and He holds back the heaven lest it should fall on the earth, save [when it may do so] by His leave, and you are destroyed. Surely God is, with mankind, Gentle, Merciful, in disposing [things for them] and holding [others] back [from them].

[22:66]

And He it is Who gave you life, by originating you, then He will cause you to die, upon the conclusion of your terms [of life], then He will give you life [again], at the Resurrection. Truly man, that is, [truly] the idolater, is very ungrateful, for God's graces by neglecting to affirm His Oneness.

[22:67]

For every community We have appointed a [holy] rite (read mansakan or mansikan) a [Holy] Law, which they are to observe, which they are to implement. So do not let them dispute with you, the intended meaning is 'do not dispute with them', about the matter, namely, the matter of the slaughter animal, when they said, 'What God has killed is worthier for you to eat than what you killed'; but summon [people] to your Lord, [to] His religion. Indeed you follow a straight guidance, [a straight] religion.

[22:68]

And if they dispute with you, in the matter of religion, say, 'God knows best what you do, and will requite you for it — this was [revealed] before the command to fight [them].

[22:69]

God will judge between you, O believers and disbelievers, on the Day of Resurrection concerning that wherein you used to differ', when each of the two parties would say the opposite of what the other said.

[22:70]

Do you not know (the interrogative here is meant as an affirmative) that God knows all that is in the heaven and the earth? Truly that, which has been mentioned, is [recorded] in a Book, namely, the Preserved Tablet (al-lawh al-mahfūz). Indeed that, namely, the knowledge of what has been mentioned, is easy for God.

[22:71]

And they, the idolaters, worship besides God that, namely, idols, for which He has never revealed any warrant, [any] definitive proof, and that of which they have no knowledge, [when they claim] that these are gods. And those who do evil, by way of [practising] idolatry, shall have no helper, to protect them against God's chastisement.

[22:72]

And when Our signs, in the Qur'ān, are recited to them, [though they are] clear, manifest, signs (bayyinātin, a circumstantial qualifier) you perceive on the faces of those who disbelieve denial, that is to say, denial of these [signs], in other words [you perceive] the effect of such [denial] in the way of aversion and frowning. They would almost pounce upon those who recite Our signs to them, that is, [they would almost] fall upon them in assault. Say: 'Shall I inform you about something worse than that?, something more repulsive to you than the Qur'ān that is being recited to you? It is, The Fire! God has promised it to the disbelievers, in that their journey's end shall be to it. And it is an evil journey's end!'

[22:73]

O mankind, that is to say, [O] people of Mecca, a similitude is being struck, so listen to it, and it is that: truly those on whom you call, [whom] you worship, besides God, that is, other than Him, and these are the idols, will never create a fly (dhubāb is a generic noun, the singular of which is dhubāba, for both the masculine and the feminine) even if they rallied together to do so, to create it. And if a fly should take away something from them, [such as a drop] of the scents or the saffron in which they drench themselves, they would not be able to recover that from it, because of their [complete] incapacity: so how can they worship those [whom they suppose to be] partners of God, exalted be He? An odd thing — which He has expressed by striking a similitude. Feeble is the seeker, the worshipper, and the [thing] sought, the [thing] worshipped!

[22:74]

They do not esteem God, exalt Him, with the esteem He deserves, with the exaltedness [He deserves], for they ascribe to Him partners who can neither protect themselves from a fly, nor retaliate against it. Truly God is Strong, Mighty, Victor.

[22:75]

God chooses from the angels messengers and [also chooses] from mankind, messengers — this was revealed after the idolaters said, Has the Remembrance been revealed to him out of [all of] us? [Q. 38:8]. Truly God is Hearer, of what they say, Seer, of those whom He chooses as messengers, such as Gabriel, Michael, Abraham, Muhammad (s) and others, may God bless them and grant them peace.

[22:76]

He knows that which is before them and that which is behind them, in other words, what they have offered [in the way of deeds] and what they have left behind, and what they have done and what they will do next; and to God all matters are returned.

[22:77]

O you who believe, bow down and prostrate yourselves, in other words, perform prayer, and worship your Lord, affirm His Oneness, and do good, such as [showing] kindness to kin and [the adoption of] noble traits, that perhaps you may be prosperous, [that perhaps] you may secure everlasting life in Paradise.

[22:78]

And struggle in the way of God, in order to establish His religion, a struggle worthy of Him, by expending all effort therein (haqqa is in the accusative because it is a verbal noun). He has elected you, He has chosen you for His religion, and has not laid upon you in your religion any hardship, that is, [any] constraint, for He has facilitated [adherence to] it during times of difficulty, such as [His permitting you] to shorten prayers, to seek ritual purification from earth, to eat of carrion, and to break the fast during illness or travel — the creed of your father (millata is in the accusative because the genitive preposition kāf [sc. ka-millati, 'like the creed of'] has been omitted) Abraham (Ibrāhīma, an explicative supplement). He, that is, God, named you Muslims before, that is, before [the revelation of] this Book, and in this, that is, [in] the Qur'ān, so that the Messenger might be a witness against you, on the Day of Resurrection, that he delivered the Message to you, and that you might be witnesses against mankind, that their messengers delivered the Message to them. So maintain prayer, observe it regularly, and pay the alms, and hold fast to God, trust in Him. He is your Patron, your Helper and the Guardian of your affairs. An excellent Patron, is He, and an excellent Helper, for you.
Meccan: it consists of 118 or 119 verses, revealed after [sūrat] al-Anbiyā'.

(Al-Mu'minûn)

[23:1]

Indeed (qad is for confirmation) prosperous, victorious, are the believers,

[23:2]

those who in their prayers are humble,

[23:3]

and who shun vain talk, and other [nonsense],

[23:4]

and who fulfil payment of alms,

[23:5]

and who guard their private parts, against what is unlawful,

[23:6]

except from their spouses, that is, to their spouses, and what [slaves] their right hands possess, that is, concubines, for then they are not blameworthy, in having sexual intercourse with them.

[23:7]

But whoever seeks [anything] beyond that, [intercourse with] wives and concubines, such as masturbation: those, they are transgressors, who have overstepped [the bounds] into what is not lawful for them.

[23:8]

And who are keepers of their trusts (may be read as plural, amānātihim, 'their trusts', or singular, amānatihim, 'their trust') and covenants, [made] between them, or between them and God, such as [the observance of] prayer and so on.

[23:9]

And who are watchful of their prayers (may be read as plural, salawātihim, 'their prayers', or singular, salātihim, 'their prayer') observing them at their appointed times.

[23:10]

Those, they are the inheritors, and none other than them,

[23:11]

who shall inherit Paradise (al-firdaws), the name of a garden, the highest of the gardens of Heaven — wherein they will abide; herein is an allusion to the Return [in the Hereafter] and so it is fitting that the Beginning [of creation] should be mentioned next:

[23:12]

And, by God, We certainly created man, Adam, from an extraction (min sulālatin, derives from [the verbal expression] salaltu'l-shay'a mina'l-shay', 'I drew one thing out of another', meaning, 'I extracted it therefrom') his [Adam's] substance being, of clay (min tīnin is semantically connected to sulālatin, 'an extraction').

[23:13]

Then We made him, namely, man, the progeny of Adam, a drop, a sperm-drop, in a secure lodging, which is the womb.

[23:14]

Then We transformed the drop [of semen] into a clot, congealed blood. Then We transformed the clot into a [little] lump of flesh (mudgha), a piece of flesh, about the size of what one would be able to chew (mā yumdagh). Then We transformed the lump of flesh into bones. Then We clothed the bones with flesh (a variant reading in both instances [instead of the plurals 'izāman and al-'izāma, 'the bones'] is [singular] 'azman [and 'al-'azma], 'the bone'; and in all three instances above khalaqnā, means 'We made it become' [as opposed to 'We created']). Then We produced him as [yet] another creature, by breathing into him [Our] Spirit. So blessed be God, the best of creators!, that is, [the best of] determiners (the specificier noun for ahsana, 'the best', has been omitted because it is obvious: khalqan, 'in terms of creation').

[23:15]

Then indeed after that you die.

[23:16]

Then on the Day of Resurrection you shall surely be raised, for reckoning and requital.

[23:17]

And verily We created above you seven paths, that is, [seven] heavens (tarā'iq is the plural of tarīqa [so called] because they are the paths used by the angels) and of creation, that lies beneath these [paths], We are never unmindful, lest these should fall upon them and destroy them. Nay, but We hold them back, as [stated] in the verse: And He holds back the heaven lest it should fall upon the earth [Q. 22:65].

[23:18]

And We sent down water out of the heaven in measure, that suffices them, and We lodged it within the earth; and We are indeed able to take it away, so that they die of thirst together with their livestock.

[23:19]

Then We produced for you therewith gardens of date palms and vines — these being the most common fruits of the Arabs — wherein is abundant fruit for you, and whereof you eat, in summer and winter.

[23:20]

And, We produced, a tree that grows on Mount of Sinai (read Sīnā' or Saynā', indeclinable as it is a proper noun with the feminine ending denoting a location) that produces (read either as tunbitu from the fourth form [anbata], or as tanbutu from the trilateral form [nabata]) oil (bi'l-duhni: in the case of the former [reading of tunbitu] the bā' [bi-] here would be extra, whereas in the case of the second [reading of tanbutu], it would be [a preposition needed] for the transitive) — and this [tree] is the olive tree, and seasoning for those who eat (wa-sibghin li'l-ākilīna, a supplement to bi'l-duhni, 'oil', [that is to say] it is [like] a dye that colours a morsel dipped in it) — and this [seasoning] is the [olive] oil.

[23:21]

And surely in the cattle, that is, [in] camels, cows and sheep, there is for you a lesson, an admonition for you to heed. We give you to drink (read nasqīkum or nusqīkum) of what is in their bellies, [of] milk, and you have many uses in them, such as [the extraction of] wool, fur and hairs and other [uses], and you eat of

them.

[23:22]

And on them, the camels, and on ships you are carried.

[23:23]

And verily We sent Noah to his people, and he said, 'O my people, worship God, obey God and affirm His Oneness. You have no [other] god besides Him (ghayruhu is the subject of mā, 'no'; the preceding [min ilāhin, 'god'] is the predicate, the min being extra). Will you not then fear?' His punishment in worshipping [gods] other than Him?

[23:24]

But the council of his people, who disbelieved, said, to their followers, 'This is just a human being like you who desires to gain superiority, to have the honour, over you, by acquiring followers, you being [his] followers. And had God willed, that none other than Him be worshipped, He would have sent down angels, with that [Message], and not [assigned] a human being [for it]. We never heard of such, an affirmation of God's Oneness as that which Noah summons [us], among our forefathers, [among] past communities.

[23:25]

He, Noah, is just a man possessed by madness, a case of dementia. So bear with him for a while', until he dies.

[23:26]

He, Noah, said, 'My Lord, help me, against them, because they deny me', because of their denial of me, by destroying them. God, exalted be He, says, responding to his supplication:

[23:27]

So We revealed to him [saying], 'Build the Ark, the ship, under Our watch, under Our observation and protection, and [by] Our revelation, Our command. Then, when Our command comes, that they be destroyed, and the oven, of the baker, gushes, with water — and this was Noah's sign — bring into it, admit into the ship, of every kind [of animal] two mates, a male and a female, that is, [two] of every species thereof (ithnayn is an object; min, 'of', is semantically connected to usluk, 'bring into [it]'). According to the story God, exalted be He, gathered all the beasts of prey and the birds and other [animals] for Noah. As he [Noah] pushed forth his hands into each species, his right hand would fall upon a male and the left upon a female, whereafter he would take them on board the ship (a variant reading [for min kuli, 'of every'] is min kullin, 'of every [kind]', in which case zawjayni, '[two] mates', becomes a direct object, with ithnayn, 'two', [being repeated] for emphasis thereof); together with your family — his wife [?] and children — except for those against whom the Word has already gone forth, that they be destroyed, namely, his wife and his son Canaan (Kan'ān), unlike Shem (Sām), Ham (Hām) and Japheth (Yāfith) whom, together with their three wives, he carried on board. In sūrat Hūd [the following is mentioned where Noah is told who he should carry in the ship]: '… and those who believe.' And none believed with him except a few [Q. 11:40]. It is said that these were six men and their wives. Moreover it is said that all those who were on the ship numbered seventy eight, half of them were men and half were women. And do not plead with Me concerning those who have done wrong, those who have disbelieved, that I should refrain from destroying them. They shall indeed be drowned.

[23:28]

And when you have settled, [when] you are balanced, in the Ark together with those with you, say, "Praise be to God Who has delivered us from the wrongdoing folk", [from] the disbelievers and the destruction that

came upon them.

[23:29]

And say, upon disembarking from the ship: "My Lord, cause me to land with a landing (read munzalan as the verbal noun as well as the noun of place [for 'landing']; or manzilan as [meaning] the site of the landing) blessed, being that landing or place, for You are the best of all who bring to land" ', that which has been mentioned.

[23:30]

Surely in that, mentioned matter of Noah, the ship and the destruction of the disbelievers, there are signs, indicators of God's power, exalted be He, and indeed (wa-in, in has been softened in place of the hardened form, its subject being the pronoun of the matter) We were putting to the test, [indeed We were] trying the people of Noah by sending him [as God's messenger] to them and [by] his admonitions [to them].

[23:31]

Then, after them, We brought forth another generation, [another] people, namely, and these were [the people of] 'Ād.

[23:32]

And We sent among them a messenger of their own, namely, Hūd, saying, 'Worship God! You have no other god besides Him. Will you not then be wary?', of His punishment and become believers?

[23:33]

The council of his people, who disbelieved and denied the encounter of the Hereafter, [they denied] that they will end up thereat, and whom We had given affluence, whom We had provided with comforts, in the life of this world, said: 'This is only a human being like you: he eats what you eat and drinks what you drink.

[23:34]

And, by God, if you obey a human being like yourselves (this [clause] contains both an oath and a conditional; the response belongs to the former [the oath], which [at the same time] suffices in place of a response for the latter [the conditional]) you will surely then, that is, should you obey them, be losers, you will have been duped.

[23:35]

Does he promise you that when you have died and become dust and bones, you shall be brought forth? (mukhrajūna, this is the predicate of the first annakum, 'that … you'; the second annakum [simply] reiterates it because of the long separation [between the subject and its predicate]).

[23:36]

Far-fetched, far-fetched (hayhāt is a noun of action in the past tense, functioning as a verbal noun, meaning ba'uda ba'uda, 'far from it, far from it!') is what you are promised!, in the way of being brought forth from the graves (li-mā: the lām is extra, for explication).

[23:37]

There is nothing, that is, there is no life, but our life in this world: we die, and we live, [again only] through the lives of our offspring, and we shall not be raised [again].

[23:38]

He is, the Messenger is, just a man who has invented a lie against God, and we will not believe in him', we will [not] accept the truth of resurrection after death.

[23:39]

He said, 'My Lord, help me because they have denied me'.

[23:40]

He said, 'In a little while, of time ('ammā: the mā is extra), they will become remorseful', about their disbelief and their denial.

[23:41]

So the Cry, the Cry of chastisement and destruction, seized them rightfully, and they died, and We made them as husks (ghuthā' is desiccated vegetation, in other words, We transformed them into similarly desiccated [worthless] things). So a far removal, from mercy, for the evildoing folk, the denying [folk].

[23:42]

Then, after them, We brought forth other generations, [other] peoples.

[23:43]

No community can precede its term, by dying before it, nor be deferred, beyond it (the person [in the second verb yasta'khirūna, 'be deferred'] is masculine, having been feminine [in the first verb tasbiqu, 'precede'] because this [masculine plural] takes into account the [plural masculine] content [of the term 'community']).

[23:44]

Then sent We Our messengers successively (read tatran or tatrā: one following the other, with a long interval between every two). Whenever there came to a community (jā'a ummatan: read pronouncing both hamzas, or without pronouncing the second one between it and the wāw [vowel]) its messenger they denied him; so We made them follow one another, to destruction, and We turned them into folktales. So away with a people who do not believe!

[23:45]

Then We sent Moses and his brother Aaron with Our signs and a manifest warrant, a clear proof, namely, the hand, the staff and other signs,

[23:46]

to Pharaoh and his council; but they disdained, to believing in them and in God, and they were a tyrannical folk, subjugating the Children of Israel through oppression.

[23:47]

And they said, 'Shall we believe two humans like ourselves, while their people are servile to us?', obedient and submissive.

[23:48]

So they denied them [both] and became of those who were destroyed.

[23:49]

And verily We gave Moses the Scripture, the Torah, that perhaps they, his people, the Children of Israel, might be guided, thereby from error — he [Moses] was given it [the Scripture] after the destruction of Pharaoh and his folk all at once.

[23:50]

And We made the son of Mary, Jesus, and his mother a sign — He did not say 'two signs' because the same sign is in both of them: his being born without [his mother's having] a male spouse. And We gave them refuge on a height (rabwa), a highland — in this case [either] the Holy House [of Jerusalem], Damascus or Palestine, all of which are [alternative] opinions — level (dhāt qarār), an flat [high-] land on which its inhabitants are able to settle (yastaqirru), and watered by springs, running water, over ground, which the eyes can see.

[23:51]

'O messengers, eat of the good things, the lawful things, and perform righteous acts, such as obligatory and supererogatory [rituals]. Surely I know what you do, and will requite you for it.

[23:52]

And know, that this, creed of Islam, is your community, your religion, O you being addressed, that is, you must adhere to it as, one community — a necessary state [of affairs] (a variant reading [for anna, 'that'] has the softened form [in]; a variant has inna, 'truly', indicating the beginning of [an independent] new sentence) and I am your Lord, so fear Me', so be fearful of Me.

[23:53]

But they, the followers, split into sects regarding their affair, their religion (zuburan, 'sects', is a circumstantial qualifier of the subject of the verb taqatta'ū, 'they split'), in other words, [they became] opposing parties, the likes of the Jews and the Christians and others, each party rejoicing in, exultant with, what they had, that is, with the religion they had.

[23:54]

So leave them, the disbelievers of Mecca, in their error, their misguidance, for a while, until they die.

[23:55]

Do they suppose that in the wealth and children with which We provide them, in the life of this world,

[23:56]

We are hastening to [provide] them with good things? No. Rather, they are not aware, that this is a way of gradually drawing them [into their punishment].

[23:57]

Surely those who, for fear of their Lord, are apprehensive, are fearful of His chastisement,

[23:58]

and who believe in, [who] accept the truth of, the signs of their Lord — the Qur'ān;

[23:59]

and who do not associate others with their Lord,

[23:60]

and who give what they give, of voluntary alms and righteous deeds, while their hearts tremble [with awe], fearful lest it not be accepted from them, because (the particle lām, 'for', is taken as implied before annahum, 'that they') they are going to return to their Lord —

[23:61]

those [are the ones who] hasten to [perform] good works, and they [are the ones who] shall come out ahead in them, according to God's knowledge.

[23:62]

And We do not task any soul beyond its capacity, what it can bear — thus he who is not able to pray standing, let him pray sitting down and he who is not able to fast, let him eat; and with Us is a Record that speaks the truth, regarding what it [a soul] has done — and this [Record] is the Preserved Tablet (al-lawh al-mahfūz), wherein deeds are written down; and they, namely, the souls in their acts, will not be wronged, in a single thing thereof, and so nothing is diminished of the reward for good deeds, nor is anything [extra] added to the evil deeds.

[23:63]

Nay, but their hearts, that is, [the hearts of] the disbelievers, are in ignorance of this, Qur'ān, and they have other deeds which they will perpetrate besides, the ones mentioned, against the believers, and they will therefore be chastised for them.

[23:64]

Indeed (hattā is for inceptiveness) when We seize their affluent ones, their wealthy and their leaders, with chastisement, [with] the sword, on the day of Badr, behold! they are supplicating loudly, clamouring [in supplication]. It is [then] said to them:

[23:65]

'Do not supplicate [out loud] on this day! Truly you will not receive help, you will not be protected, against Us.

[23:66]

Verily My signs, in the Qur'ān, used to be recited to you, but you used to take to your heels, falling back in retreat,

[23:67]

disdainful, of [embracing] faith, because of it, that is, because of the [Sacred] House or the [Meccan] Sanctuary and their being inhabitants thereof, secure, in contrast to [the situation with] all [other] peoples in their hometowns, while in [your] night sessions (sāmiran is a circumstantial qualifier,) in other words, they come together to converse at night around the [Sacred] House, you talked nonsense' ([if read as] tahjurūna, the third form [from hajara] means [while] 'you disregarded' the Qur'ān; [but if read] as the fourth form [tuhjirūna, from ahjara] it means [while] 'you speak falsehood' about the Prophet and the Qur'ān).

[23:68]

God, exalted be He, says: Have they not contemplated (yaddabbarū should actually be yatadabbarū, but the tā' has been assimilated with the dāl) the discourse, namely, the Qur'ān that is proof of the Prophet's sincerity, or has there come upon them that which has not come upon their forefathers?

[23:69]

Or is it that they do not recognise their [own] Messenger and so they reject him?

[23:70]

Or do they say, 'There is a madness in him'? — this interrogative is meant as an affirmation of the truth of the Prophet's sincerity, and [of the fact] that messengers did come to past communities, and [of the fact] that they [do indeed] recognise their Messenger to be truthful and trustworthy, and [of the fact] that there is no madness in him. Nay (bal is for transition), he has brought them the truth, namely, the Qur'ān that comprises [affirmations of] the Oneness [of God] and the Laws of Islam; but most of them are averse to the truth.

[23:71]

And if the truth, namely, the Qur'ān, had followed their desires, and come to them with [mention of] what they fancied in the way of God having a partner and a child, may God be exalted above such [associations], indeed the heavens and the earth and whoever is in them would have been corrupted, they [the heavens and the earth] would have deviated from their observed order, because contradictions would ensue, as is usually the case, when there is more than one ruler. Nay, We have brought them their Remembrance, namely, the Qur'ān, in which they are remembered and honoured, but they are disregardful of their [own] Remembrance.

[23:72]

Or do you ask them for any recompense?, any remuneration, in return for the faith that you have brought them? Yet the recompense of your Lord is, His remuneration, His reward and His provision [are], better (one reading has kharjan, 'recompense', in both instances [sc. kharjan fa-kharju]; another has kharājan in both [sc. kharājan fa-kharāju]) and He is the best of providers, the best of givers and remunerators.

[23:73]

And truly you summon them to a straight path, a [straight] route, that is, the religion of Islam.

[23:74]

And truly those who do not believe in the Hereafter, in resurrection, reward and punishment, deviate, swerve away, from the path, that is, the route [to salvation].

[23:75]

And had We shown them mercy and relieved them of the harm afflicting them — the famine that befell them in Mecca for seven years — they would surely persist in their insolence, [in] their error, bewildered, hesitating.

[23:76]

And We have already seized them with chastisement, [with] hunger, yet they did not humble themselves to their Lord, nor did they devote themselves to prayer, [nor] did they seek [the pleasure of] God through supplication.

[23:77]

Until (hattā is for inceptiveness), when We opened on them the gate of a severe chastisement, namely, the day of Badr, slaying [them], behold! they are aghast thereat, despairing of anything good.

[23:78]

And He it is Who made, created, for you hearing, meaning, ears, and eyes and hearts. Little thanks do you show (qalīlan mā: mā emphasises the paucity [of the thanks]).

[23:79]

And He it is Who dispersed, created, you on earth, and to Him you shall be gathered, resurrected.

[23:80]

And He it is Who gives life, by breathing the Spirit into the embryo (mudgha), and brings death, and due to Him is the alternation of night and day, in darkness and brightness, [and through] increase and diminution. Will you not then comprehend?, His handiwork, exalted be He, and so reflect?

[23:81]

Nay, but they say the like of what the ancients said.

[23:82]

They, the ancients, said, 'What, when we are dead and have become dust and bones, shall we then be raised? No! (the two hamzas in each of the two instances are either pronounced fully, or with the second one not pronounced, but with an alif inserted between the two [hamzas] in both [readings]).

[23:83]

Already We and our fathers have been promised this, resurrection after death, before: these are nothing but the fables, the lies, of the ancients', [mere] jokes and strange tales (asātīr, the plural of ustūra).

[23:84]

Say, to them: 'To whom does the earth and whoever is in it, of creatures, belong, if you [truly] knew?', their Creator and Owner.

[23:85]

They will say, 'To God'. Say, to them: 'Will you not then remember?' (tadhakkarūna, the second tā' [of tatadhakkarūna] has been assimilated with the dhāl) will you [not then] be admonished and so realise that the One Who has the power to originate creation also has the power to resurrect after death?

[23:86]

Say: 'Who is the Lord of the seven heavens and the Lord of the Great Throne?', that is, the throne (kursī).

[23:87]

They will say, 'God'. Say: 'Will you not then be God-fearing?', will you then [not] be wary of worshipping [things] other than Him?

[23:88]

Say: 'In whose hand is the dominion, the possession, of all things (the [final] tā' [in malakūt] is hyperbolic), and who protects, while from Him there is no protection, if you know?'

[23:89]

They will say, 'God.' (a variant reading [for Allāh, 'God'] in both instances [verses 87 and 89] has li'Llāh, 'to God', which is in keeping with the sense of 'to whom belongs what has been mentioned?'). Say: 'How then are you bewitched?', [how then] are you duped and turned away from the truth, the worship of God alone, in other words, 'How do you envisage [all] this to be invalid?'.

[23:90]

Nay, but We have brought them the truth, veracity, and they are indeed liars, in rejecting it, namely [the truth of the following]:

[23:91]

God has not taken any son, nor is there any god along with Him; for then, that is, if there were a god along with Him, each god would have taken away what he created, he would have made it exclusively his and prevented the other [god] from having any mastery over it; and some of them would surely rise up against others, in challenge, just as the kings of this world are wont to do. Glorified be God — an exaltation of Him — above what they ascribe, to Him, of what has been mentioned.

[23:92]

Knower of the Unseen and the visible, what is hidden and what is observed ([if] read in the genitive ['ālimi'l-ghaybi, 'Knower of the Unseen'], this is an adjectival qualification; [if] in the nominative ['ālimu'l-ghaybi, 'the Knower of the Unseen], this would be the predicate of an implied [preceding] huwa, 'He is') and exalted, magnified, be He above what they associate!, with Him [of partners].

[23:93]

Say: 'My Lord! If (immā, this contains an assimilation of the conditional particle in with the extra mā) You should show me what they are promised, in the way of chastisement, that it is true, by their being slain at Badr,

[23:94]

my Lord, then do no put me among the evildoing folk', lest I be destroyed when they are destroyed.

[23:95]

And truly We are able to show you what We promise them.

[23:96]

Ward off with that which is better, that is to say, with the [better] trait of pardoning and shunning them, the evil [act], the hurt they cause you — this was [revealed] before the command to fight [them]. We know best what they allege, [what] they invent of lies and [what they] say and so We will requite them for it.

[23:97]

And say: 'My Lord, I seek protection in You from the promptings of devils, [from] their [evil] suggestions, which they whisper.

[23:98]

And I seek protection in You, my Lord, lest they visit me', in any of my affairs, for they only visit to bring ill.

[23:99]

Until (hattā is for inceptiveness) when death comes to one of them, and he sees his place in the Fire and his [would-be] place in Paradise, had he been a believer, he says, 'My Lord! Send me back (arjiʿūn, the plural [person] is [used] to indicate the gravity [of the plea]),

[23:100]

that I might act righteously, by witnessing that 'there is no god but God', that this might be, in that which I have left behind', [in what] I have wasted of my life, in other words [that this affirmation might be] in its place. God, exalted be He, says: By no means!, that is, there shall be no return. It, namely, [the statement] 'My Lord! Send me back', is merely a word that he speaks, but [a word] in which there is no benefit for him; and behind them, ahead of them, there is a barrier, which prevents them from going back [to this world], until the day when they are raised, after which [day] there will be no more return.

[23:101]

And when the Trumpet is blown, the Horn, at the first or second blast, there will be no more ties [of kinship] between them on that day, for them to boast of among themselves, nor will they question one another, about such [ties], in contrast to their state in the life of this world, because of the gravity of the situation that will distract them from such [questioning] at certain points during the [Day of] Resurrection. At other [points] they are awake and [as is stated] in one verse: Some of them will turn to others, questioning each other [Q. 37:50].

[23:102]

Then those whose scales are heavy, with good deeds, they are the successful, the winners;

[23:103]

and those whose scales are light, because of evil deeds, they are the ones who have lost their souls, and so they will be, abiding in Hell.

[23:104]

The Fire will scorch their faces, it will burn them, while they glower therein, their upper and lower lips having receded from their teeth, and it will be said to them:

[23:105]

'Were not My signs, in the Qur'ān, recited to you, were you [not] threatened therewith, and you used to deny them?'

[23:106]

They will say, 'Our Lord, our wretchedness (shiqwatunā: a variant reading has shaqāwatunā, both of which are verbal nouns with the same meaning) overcame us, and we were an erring folk, [astray] from guidance.

[23:107]

Our Lord, bring us out of it! Then, if we revert, to disobedience, we will indeed be evildoers'.

[23:108]

He will say, to them by the tongue of a Keeper [of Hell], whose proportion is twice the size of this world: 'Begone in it, away with you in the Fire, despicable [as you are], and do not speak to Me, about relieving you from the chastisement — so that [all] their hope is extinguished.

[23:109]

Indeed there was a party of My servants — namely, the Emigrants — who would say, "Our Lord, we believe; therefore forgive us, and have mercy on us, for You are the best of the merciful".

[23:110]

But then you took them as an object of ridicule (read sukhriyyan or sikhriyyan, a verbal noun meaning 'mockery'). Among those [ridiculed] were Bilāl [al-Habashī], Suhayb [al-Rūmī], 'Ammār [b. Yāsir] and Salmān [al-Fārisī]; until they made you forget My remembrance, which you disregarded, as you were engaged in deriding them. Thus these [men] were the cause of the forgetting, which is why this [act] has been attributed to them, and you used to laugh at them.

[23:111]

Indeed I have rewarded them this day, abiding bliss, for the endurance they showed, while you mocked them and caused them hurt. They are indeed the winners', of what they sought (read innahum as [indicating] a new sentence, or annahum as [indicating] a second direct object of the [verb] jazaytuhum, 'I have rewarded them').

[23:112]

He, exalted be He, will say, to them by the tongue of a Keeper [of Hell] (a variant reading [for qāla, 'He will say'] has qul, 'say'): 'How long did you tarry in the earth, in this world and in your graves, in years?' ('adada sinīna is a specification).

[23:113]

They will say, 'We tarried a day, or part of a day — they are uncertain thereof, deeming it shorter [than what it was] because of the gravity of the chastisement they are suffering. Yet ask those who keep count!', namely, [ask] the angels who number the deeds of [all] creatures.

[23:114]

He, exalted, will say, to them, also by the tongue of Keeper [of Hell] (a variant reading [for qāla, 'He will say'] has qul, 'say'): 'You tarried but a little, if only you knew, the length of time you tarried, [you would have realised that it is] trivial relative to how long you will tarry in the Fire.

[23:115]

Did you suppose that We created you aimlessly, and not for an underlying reason, and that you would not be returned to Us?' (read active tarji'ūna, 'you [would not] return', or passive turja'ūna, 'you [would not] be returned') Nay! But [it was] so that We might enthral you with commands and prohibitions, where after you would be returned to Us for Us to requite [you] accordingly: And I did not create the jinn and mankind except that they may worship Me [Q. 51:56].

[23:116]

So exalted be God, above aimless action and other such things that do not befit Him, the King, the Truth!

There is no god except Him, the Lord of the Noble Throne (ʿarsh), the throne (kursī), which is a seat [similar to a king's] that is exquisite.

[23:117]

And he who calls on another god along with God has no proof thereof (lā burhāna lahu bihi, an [extra] explicative adjectival qualification that has no [other syntactical] signification), his reckoning, his requital, will indeed be with his Lord. Truly the disbelievers will not be successful, they will not be felicitous.

[23:118]

And say: 'My Lord, forgive and have mercy, on believers — [this] 'mercy' adds to the 'forgiveness' [in terms of God's grace] — and You are the best of the merciful', the most excellent of those who have mercy.
Medinese, consisting of 62 or 64 verses.

(An-Nûr)

[24:1]

This is, a sūra which We have revealed and prescribed (read faradnāhā, or [the intensive form] farradnāhā, on account of the large number of prescriptions contained in it) and wherein We have revealed manifest signs, [signs] containing clear indications, that perhaps you might remember (tadhakkarūna: the second tā' [of tatadhakkarūna] has been assimilated with the dhāl), that you might be admonished.

[24:2]

As for the fornicatress and the fornicator, that is, of those not in wedlock — because those [in wedlock] are stoned according to the Sunna (the al [in al-zāniya, 'the fornicatress', and al-zānī, 'the fornicator'] according to some mentioned [opinions] is a relative [particle]; the clause [al-zāniyatu wa'l-zānī] is a subject, and because of its similarity to a conditional, the fā' has been inserted into the predicate, which is [the following, fa'jlidū]): strike each of them a hundred lashes, [a hundred] strikes (one says jaladahu to mean daraba jildahu, 'he struck him on the skin'). According to the Sunna, in addition to this [punishment] there is also banishment for a whole year. The slave, however, receives half of the mentioned [punishment]. And do not let any pity for them overcome you in God's religion, that is to say, in [the fulfilment of] His rulings, by disregarding any part of their prescribed punishment, if you believe in God and the Last Day, namely, the Day of Resurrection: in this [statement] there is an incitement to [abide by] what was [mentioned] before the conditional [above] and it also constitutes the response to the latter, or [at least is] an indication of the response to it. And let their punishment, the flogging, be witnessed by a group of the believers — some say [that this should be a group of] three; some say four, as in the number of witnesses testifying to an act of fornication.

[24:3]

The fornicator shall not marry anyone but a fornicatress or an idolatress, and the fornicatress shall be married by none except a fornicator or an idolator, in other words, what is suitable for each of the two [for the purposes of marriage] is the above-mentioned; and that, namely, marrying of fornicators, is forbidden to believers, who are better [than those]. This was revealed when the poor among the Emigrants resolved to marry the wealthy whores of the idolaters, so that they [the women] would provide for them. Thus it is said that the prohibition applies specifically to them; but it is also said to apply in general; but it was abrogated by God's words: Marry off the spouseless among you [Q. 24:32].

[24:4]

And those who accuse honourable women [in wedlock], who are chaste, of fornication, and then do not bring four witnesses, to testify as eyewitnesses to their fornication, strike them eighty lashes, that is, each one of them, and do not accept any testimony from them ever, in anything; and those, they are the

immoral, for committing a grave sin (kabīra);

[24:5]

except those who repent thereafter and make amends, in their deeds, for God is indeed Forgiving, of their [unsubstantiated] accusations, Merciful, to them, in inspiring them to make repentance whereby their immorality is curbed and their testimony becomes [once again] acceptable — some say, however, that it can never be accepted [thereafter], if the proviso is taken to refer to the last clause.

[24:6]

And those who accuse their wives, of fornication, but have no witnesses, to [substantiate] this, except themselves — which happened with some Companions — then the testimony of one of them (fa-shahādatu ahadihim, the subject) shall be to testify [swearing] by God four times (arbaʿa shahādātin, is in the accusative as a verbal noun) that he is indeed being truthful, in accusing his wife of committing fornication,

[24:7]

and a fifth time that God's wrath shall be upon him if he were lying, in this (the predicate of the subject [fa-shahādatu ahadihim, 'then the testimony of one of them'] is [the implicit] 'will spare him the prescribed [legal] punishment for [false] accusation').

[24:8]

And the punishment, namely, the prescribed [legal] punishment for fornication that is established upon his testimony, shall be averted from her if she testify [swearing] by God four times that he is indeed lying, in accusing her of having fornicated;

[24:9]

and a fifth time that God's wrath shall be upon her if he were being truthful, therein.

[24:10]

And were it not for God's bounty to you and His mercy, in shielding you [from being exposed] in such [situations], and that God is the Relenting, in His acceptance of repentance in such [situations] and otherwise, Wise, in the rulings He has given for this and other matters, that He might make clear the truth therein and hasten punishment for those deserving it.

[24:11]

Truly those who initiated the slander, the worst calumny against ʿĀ'isha — mother of the believers, may God be pleased with her — accusing her [of fornication], are a band from among yourselves, a group from among the believers. She said [that these were] Hassān b. Thābit, ʿAbd Allāh b. Ubayy, Mistah [b. Uthātha], and Hamna bt. Jahsh. Do not suppose, O you believers other than the [mentioned] band, that it is bad for you; rather it is good for you, for God will reward you for it and reveal ʿĀ'isha's innocence and [the innocence of] the one who [is supposed to have] committed it with her, namely, Safwān [b. al-Muʿattal]. She [ʿĀ'isha] related: 'I accompanied the Prophet (s) during a raid, and this was after the [requirement to wear the] veil had been revealed. When he was through with it [the raid], he headed back [to the campsite] and one night, having drawn close to Medina, he announced that all should march off [home]. So I walked a distance [away from the campsite] and relieved myself. But when I came back to the campsite, [I realised that] my necklace (ʿiqd meaning qilāda) had snapped. So I went back to look for it. In the meantime they had strapped my litter' — in which one rides — 'thinking that I was inside, for in those days women were slight and ate very small portions (ʿulqa). [Finally] I found my necklace, but when I went back to where I had been staying overnight, they had already departed. I sat in the place where I had camped; I assumed that the group would notice my absence and come back for me. But my eyes were overcome [by

drowsiness] and I fell asleep. Safwān had pitched camp behind the army to rest for some of the night (ʿarrasa), then set off while it was still night until he reached the site of the camp. He saw what looked like a person sleeping and recognised me when he [eventually] saw me, having seen me on numerous occasions before the [requirement of the] veil. I woke up to the sound of him saying, 'To God we belong and to Him we shall surely return' (innā li'Llāhi wa-innā ilayhi rājiʿūn), for he had recognised me. So I concealed my face with my gown (jilbāb) — in other words, I covered it up with my wrap (mulā'a). By God he did not so much as say a word to me, nor did I hear him say anything other than the words, 'To God we belong and to Him we shall surely return', as he brought his camel to its knees and pressed with his foot against its foreleg [for me to mount it]. I then mounted it and he set off leading me back on the camel until we reached the army which had stopped because of the extreme midday heat; some had died [searching] for me. The one who bore the greater share of it [the sinful accusation] was ʿAbd Allāh b. Ubayy b. Salūl' … her [ʿĀ'isha's] words end here; this was reported by the two Shaykhs [al-Bukhārī and Muslim]. God, exalted be He, says: Upon every man of them shall be the [onus of the] sin which he has earned, in this [affair], and as for him who bore the greater share thereof, that is, [him who] assumed most of [the responsibility for] it, having initiated it and made it public, namely, ʿAbd Allah b. Ubayy: there will be an awful chastisement for him, namely, the Fire in the Hereafter.

[24:12]

Why, when you [first] heard about it, did the believing men and women not think good of themselves, that is, [why did] some [not] think good of others, and say, 'This is a manifest calumny?', [this is] a patent lie? (there is a shift here in the address from the second to the third person), in other words, [why did] you [not] assume [good of them], O band [of believers] and say:

[24:13]

Why did they, that is, this band [of accusers], not produce four witnesses to it?, who had witnessed it. And since they did not produce the witnesses, those, in God's sight, in His judgement, they are liars, in this [matter].

[24:14]

And were it not for God's bounty to you and His mercy in the life of this world and the Hereafter there would have befallen you, for what you, O band [of accusers], engaged in, [for] what you indulged in, an awful chastisement, in the Hereafter;

[24:15]

when you were receiving it [welcomingly] with your tongues, that is to say, [when] you were reporting it one from the other (one of the two letters tā' has been omitted from the verb [tatalaqqawnahu, 'you were receiving it']; idh, 'when', is dependent because of massakum, 'befallen you', or afadtum, 'engaged in') and were uttering with your mouths that whereof you had no knowledge, supposing it to be a light matter, a sinless [act], while with God it was grave, in sinfulness.

[24:16]

And why, when you heard it, did you not say, 'It is not for us to speak about this. Glory be to You! — this [exclamation] here is meant to indicate amazement — This is an awful calumny?', [an awful] lie?

[24:17]

God admonishes you, He forbids you, lest you should ever repeat the like of it, if you are [in truth] believers, [then] you will be admonished by this.

[24:18]

And God clarifies for you the signs, through commands and prohibitions, and God is Knower, of what He enjoins and what He prohibits, Wise, therein.

[24:19]

Truly those who love that indecency should be spread, by the tongue, concerning those who believe, by its being associated with them — and the ones [meant] are the band — theirs will be a painful chastisement in the life of this world, by way of the prescribed [legal] punishment for [false] accusation, and the Hereafter, by way of the Fire, as is God's due, and God knows, that such [indecency] does not apply in their case, and you, O band [of accusers], as regards the calumny of which you spoke, do not know, whether such [indecency] took place among them.

[24:20]

And were it not for God's bounty to you, O band [of accusers] and His mercy and that God is Gentle, Merciful, to you, He would have surely hastened to [bring about] your punishment.

[24:21]

O you who believe, do not follow in the steps of Satan, that is, his ways of making things seem attractive. For whoever follows in the steps of Satan, assuredly he, the one being followed, enjoins indecency, that is, [he enjoins] vile acts, and what is reprehensible, if followed, according to the Law. And were it not for God's bounty to you and His mercy not one of you, O band [of accusers], would ever have grown pure, after the calumny of which you spoke, that is to say, [not one of you] would have ever been reformed or purified from this sin by repenting of it. But God purifies whom He will, from sin, by accepting his repentance from him, and God is Hearer, of what you have said, Knower, of your intentions.

[24:22]

And do not let those of you who possess bounty, the wealthy, and the affluent swear not to give to the near of kin and the poor and those who emigrate in the way of God — this was revealed regarding Abū Bakr who swore to provide no more for Mistah, his maternal cousin, a destitute Emigrant who had fought at [the battle of] Badr, because of his involvement in the calumny, when thitherto he had provided for him. And [it was revealed also regarding] certain Companions who swore not to give voluntary alms to those who had participated in [spreading] the calumny in any way. Let them forgive and excuse, them in this matter. Do you not love that God should forgive you? And God is Forgiving, Merciful, to believers. Abū Bakr said: 'Indeed. I would love that God forgive me', and he restored [thereafter] to Mistah what he used to expend on him.

[24:23]

Truly those who make accusations, of fornication, against honourably married, chaste, women who are unaware, of indecent acts — since it would never occur to them to commit such [acts] — who believe, in God and His Messenger, shall be cursed in this world and the Hereafter; and there will be an awful chastisement for them

[24:24]

on the day (yawma is in the accusative because of the [implicit sense of] 'permanence' to which lahum, 'for them', is semantically connected) when their tongues and their hands and their feet shall testify against them (read [feminine person] tashhadu or [masculine person] yashhadu, 'testify') concerning what they used to do, in terms of speech and action — this [day] is the Day of Resurrection.

[24:25]

On that day God will pay them in full their just due, He will requite them with the requital they deserve, and

they shall know that God is the Manifest Truth, since He will have realised for them that requital of His whereof they had been in doubt. Among such [people] is ‘Abd Allāh b. Ubayy. The ‘honourable women’ mentioned above are the Prophet’s (s) wives, regarding whom no repentance has been mentioned [as being possible] in the case of their being falsely accused; those women regarding whom repentance has been mentioned, however, at the beginning of the sūra [verses 4-5], in the case of their being falsely accused, are women other these [wives of the Prophet].

[24:26]

Vile women, and [vile] words, are for vile men, and vile men for vile women, and the mentioned [vile words]. Good women, and as mentioned [good words], are for good men, and good men for good women, and the mentioned [good words], that is to say, what suits something vile is its like, and what suits something good is its like — such, good men and women, the like of ‘Ā’isha and Safwān, are absolved of what they say, [what] the corrupt men and women [say] about them. For them, for good men and women, will be forgiveness and a glorious provision, in Paradise. ‘Ā’isha felt honoured by some of the things [mentioned] in this [verse], namely, that she was created ‘a good woman’ and was promised ‘forgiveness and a glorious provision’.

[24:27]

O you who believe, do not enter houses other than your houses until you have [first] asked permission and greeted their occupants. So a person must say, ‘Peace be upon you, may I enter?’, as is stated in one hadīth. That is better for you, than entering without permission, that perhaps you might remember (tadhakkarūna: the second tā’ [of tatadhakkarūna] has been assimilated with the dhāl) the superiority of such [conduct] and so follow it.

[24:28]

And if you do not find anyone in them, to give you permission, [still] do not enter them until permission has been given to you. And if it is said to you, when you are seeking permission, ‘Go away,’ then go away, for this, going away, is purer, that is, better, for you, than sitting [and waiting] at the doorstep. And God knows what you do, whether you enter with permission or without it, and He will requite you for it.

[24:29]

You would not be at fault if you enter [without permission] uninhabited houses wherein is comfort, some benefit, for you, in the way of finding shelter and so on, as in the case of travellers inns and charitable hostels. And God knows what you disclose, [what] you do openly, and what you hide, what you do secretly when entering houses other than your own, be it for a righteous purpose or otherwise. It will be mentioned shortly that they should bid themselves peace when entering their own houses.

[24:30]

Tell believing men to lower their gaze, from what is unlawful for them to look at (min [of min absārihim, ‘their gaze’] is extra) and to guard their private parts, from doing with them what is unlawful [for them to do]. That is purer, in other words, better, for them. Truly God is Aware of what they do, with their gazes and private parts, and He will requite them for it.

[24:31]

And tell believing women to lower their gaze, away from what is not lawful for them to look at, and to guard their private parts, from what is not lawful for them to do with them, and not to display their adornment except for what is apparent, namely, the face and the hands, which may be seen by a stranger, when there is no danger of [either or both falling into] temptation — this being one of two opinions. The second [of these] is that [even] this is forbidden because there is a presumption that these [parts] will cause temptation — and this is the preferred opinion, if one must settle this topic [with a definitive opinion]; and

let them draw their veils over their bosoms, that is, let them cover up their heads, necks and chests with veils, and not reveal their, hidden, adornment, namely, all that is other than the face and the hands, except to their husbands (buʿūl is the plural form of baʿl, 'male spouse') or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or what their right hands own, all of whom are permitted to look thereat, except for the part from the navel down to the knees, which is unlawful for any other than their husbands to see; 'their women', however, excludes disbelieving women, for it is not permitted for Muslim women to reveal themselves to these; 'what their right hands own' comprises slaves; or such men who are dependant, on what food may be left over, not (ghayri, read as an adjective, or read ghayra as an exceptive) possessing any sexual desire, [not] those men who are in [sexual] need of women, so for example those whose male member cannot become erect; or children who are not yet aware of women's private parts, in [the context of] sexual intercourse, and so to these they may reveal themselves except for that part from the navel to the knees. And do not let them thump with their feet to make known their hidden ornaments, as in a rattling anklet [and the like]. And rally to God in repentance, O believers, [repenting] of the occasions on which you may have looked at what is forbidden [to look at] of such [parts] and otherwise, so that you might be prosperous, [so that you might] be saved from such [sinful acts] when your repentance thereof is accepted — in this verse the prevalent address is to males over females.

[24:32]

And marry off the spouseless among you (ayāmā is the plural form of ayyim, namely, a spouseless female, whether she be a virgin or one previously married, or a spouseless male), this [stipulation] relates to free men and free women, and the righteous ones, the believers, among your male slaves and your female slaves (ʿibād is one plural form of ʿabd). If they, the free men, are poor, God will enrich them, through marriage, out of His bounty. God is Embracing, of [the needs of] His creatures, Knowing, of them.

[24:33]

And let those who cannot find the means to marry be continent, [those who do not have] the bridal money or the means for financial support needed for marriage, [let them restrain themselves] from fornication, until God enriches them, [until] He improves their means, out of His bounty, and they marry. And those who seek a written contract [of emancipation], from among those whom your right hand owns, of male slaves and female slaves, contract with them accordingly, if you know in them any good, such as trustworthiness and the ability to earn [income] in order to fulfil the amount stated in the written contract, which might be worded for example thus: 'I contract you for [the amount of] two thousand to be paid over a period of two months, at one thousand a month, and if you fulfill this, you are a free man', and the other would say, 'I accept'; and give them — this is a command for the [slaves'] owners — out of the wealth of God which He has given you, in the measure that will help them to fulfill their commitment to you (the action of ītā', 'giving', here suggests that some of the amount to which they have committed themselves should be waived). And do not compel your slave-girls, your handmaidens, to prostitution, fornication, when they desire to be chaste, to abstain therefrom (this 'desire' is the cause of the [act of] 'compulsion', so that the statement is not properly a conditional), that you may seek, through such compulsion, the transient things of the life of this world — this was revealed regarding ʿAbd Allāh b. Ubayy, who used to force his slave-girls to earn money through fornication. And should anyone compel them, then surely God, after their compulsion, will be Forgiving, to these [slave-girls], Merciful, to them.

[24:34]

And verily We have revealed to you clear verses (read mubayyanāt or mubayyināt), in this sūra, [verses] in which [if read mubayyanāt] what is mentioned is [already] clear, or which [if read mubayyināt] are clarificatory of [that which is mentioned], and an example, a curious tale, namely, that of ʿĀ'isha, of those who passed away before you, that is to say, of their kind of example, that is, [an example] of their curious tales, such as the tales of Joseph and Mary, and an admonition for those who fear God, in what He, exalted be He, has said: And do not let any pity for them overcome you in God's religion [verse 2, above]; and, Why, when you [first] heard about it, did the believing men [and women] not think [good of themselves]… to the end [of verse 12, above]; and, And why, when you heard it, did you not say … to the end [of verse

16, above]; and, God admonishes you lest you should ever repeat [the like of it] … to the end [of verse 17, above]. This [admonition] is specifically for 'those who fear God' because they are the ones to benefit from such [an admonition].

[24:35]

God is the Light of the heavens and the earth, in other words, He illumines both of them with the sun and the moon. The likeness of His Light, that is, the description of it [as it resides] in the heart of a believer, is as a niche wherein is a lamp. The lamp is in a glass — this [glass] is the [case for the] lantern and the misbāh is the torch, that is, the wick that is lit; al-mishkāt is a recess that does not penetrate [to the other side], in other words, the tube inside the lantern, the glass, with the light inside it [is], as it were a glittering star, that is, a light-giving [star] (read dirrī'un or durrī'un, derived from al-dar', 'to repel', because it repels darkness; or read durriyyun, derived from al-durr, 'pearls') kindled, is this lamp (read past tense tawaqqada; a variant reading has the imperfect tense of awqada, in the passive voice: yūqadu; another reading has tūqadu, in which case the reference is to al-zujāja, 'the glass') from, the oil of, a Blessed Tree, an olive neither of the east nor of the west, but in between the two, so that no harmful cold or heat affects it; whose oil would almost glow forth [of itself], though no fire touched it, because of [the extent of] its purity. Light, by Him, upon light, by fire; the light of God is His guidance of the believer, light upon the light of faith. God guides to His Light, that is, [to] the religion of Islam, whom He will. And God strikes, He illustrates, similitudes for men, by approximating [such similitudes] to their comprehension, so that they might take heed and believe; and God is Knower of all things, including [knowledge of] how to strike similitudes.

[24:36]

In houses (fī buyūtin is semantically connected to yusabbihu, 'glorify', that will follow) [whose status] God has allowed to be raised, [houses He has allowed] to be venerated, and wherein His Name is remembered, through the affirmation of His Oneness, therein [they] make glorifications (read yusabbahu, 'glorifications are made', or yusabbihu, meaning '[therein] pray') to Him in the mornings (al-ghuduww is a verbal noun, meaning al-ghadawāt, 'the early mornings') and the evenings, the darkness, after sunset,

[24:37]

men (rijālun, the subject of the verb yusabbihu, 'make glorifications'; if [the passive is] read, yusabbahu, 'glorifications are made', it [rijālun, 'men'] substitutes for the [impersonal] subject of lahu, 'to Him', so that rijālun, 'men', is the subject of an implied verb in response to an implied question as if one had asked: who makes glorifications to Him?) whom neither trading, purchase, nor sale distracts from the remembrance of God and the observance of prayer (the [final] hā' of iqāmat, 'the observance', has been omitted to facilitate [the reading]) and payment of the alms. They fear a day when hearts and eyes will be tossed about, in fear, the hearts [tossed about] between [the hope of] deliverance and [the fear of] destruction, and the eyes to the right and to the left [out of anxiety] — this is the Day of Resurrection;

[24:38]

so that God may reward them for the best of what they did, that is, [reward them] the reward for it (ahsana means husna), and give them more out of His bounty; and God provides whomever He will without [any] reckoning (one says [of someone] yunfiqu bi-ghayri hisābin, to mean that such [a person] is so generous that it is as though he does not [need to] reckon what he spends).

[24:39]

And as for those who disbelieve, their works are like a mirage in a plain (qī'a is the plural of qā', that is to say, fulāt, 'an open space'). [A mirage is] a kind of radiation which one might observe therein at midday during extreme heat, resembling running water — which the thirsty man supposes to be water until he comes to it and finds it to be nothing, like what he had supposed. Likewise is [the case of] the disbeliever who supposes that his deeds, such as some voluntary alms, will benefit him; but when he dies and comes before his Lord he will not find his deed, in other words, it will be of no benefit to him; and he finds God

there, namely, in the place of his deeds, Who pays him his account in full, that is, He requites him for it in this world; and God is swift at reckoning, that is, at requiting.

[24:40]

Or, [it is that] those who disbelieve, their evil deeds are, as the manifold darkness on a deep sea, covered by a billow, above which, that is, [above which] billow, there is [another] billow, above which, second billow, there are clouds, these being the, manifold [layers of] darkness, one on top of another, the darkness of the sea, the darkness of the first billow, the darkness of the second together with the darkness of the clouds. When he, an observer, holds out his hand, in such layers of darkness, he can scarcely see it, in other words, he would not [even] come close to seeing it. And he whom God has not granted any light has no light, that is to say, he whom God does not guide cannot be guided.

[24:41]

Have you not seen that God is glorified by all who are in the heavens and the earth, prayer being one form of glorification, and the birds (tayr is the plural of tā'ir), between the heaven and the earth, spreading their wings? (sāffātin is a circumstantial qualifier). Of each [one of them] He, God, verily knows its prayer and its glorification; and God knows what they do — the statement is predominantly directed to rational beings.

[24:42]

And to God belongs the kingdom of the heavens and the earth, the treasuries of rain, provision and vegetation, and with God is the journey's end, the [final] return.

[24:43]

Have you not seen how God drives the clouds, moves them along gently, then composes them, joining some with others and making scattered pieces as one, then piles them up, some on top of others, whereat you see the rain issuing from the midst of them, [from specific] outlets in them? And He sends down from the heaven out of the mountains (min jibālin: min is extra) that are therein, in the heaven (fīhā substitutes [for mina'l-samā'i, 'from the heaven'] with the repetition of a genitive preposition) hail, that is, [He sends down] some [hail], and smites with it whom He will and turns it away from whom He will. The brilliance of its lightning, its flashing, would almost take away the eyes, that look at it, in other words, [it would almost] snatching them away.

[24:44]

God alternates the night and the day, that is, He brings one in place of the other. Surely in that, alternation, there is a lesson, an indication, for those who see, those possessing insight, [an indication] of God's power, exalted be He.

[24:45]

And God has created every beast, that is, [every] animal, from fluid, [from] a sperm-drop. Among them are some that creep upon their bellies, such as snakes and reptiles, and among them are some that walk on two feet, such as human beings and birds, and among them are some that walk on four, such as [four-legged] beasts and cattle. God creates whatever He will. Truly God has power over all things.

[24:46]

And verily We have revealed manifest signs, namely, the Qur'ān; and God guides whomever He will to a straight path, [a straight] route, and that is the religion of Islam.

[24:47]

And they, the hypocrites, say, 'We believe in, we affirm [the truth of], God, [of] His Oneness, and the Messenger, Muhammad (s), and we obey', them in what rulings they [God and Muhammad] give. Then after that a party of them turn away, they are averse to it, and those, those who are averse, they are not believers, as [believers] should be, [believers] whose hearts agree with [the words of] their tongues.

[24:48]

And when they are summoned to God and His Messenger, who conveys His words, that he may judge between them, behold, a party of them are averse, to come to him.

[24:49]

But if right be on their side they would come to him willingly, hastening compliantly.

[24:50]

Is there a sickness, disbelief, in their hearts? Or are they in doubt, are they uncertain of his prophethood, or do they fear that God and His Messenger will be unjust to them?, in judgement, in other words, that they will be wronged therein? No! Rather, those, they are the wrongdoers, for shunning him.

[24:51]

All that the believers say, when they are summoned to God and His Messenger, that he may judge between them, is that they say, in other words, the saying that befits them is [to say]: 'We hear and we obey', by responding [to the summons]. And those, then, are the successful, the ones who will be saved.

[24:52]

And he who obeys God and His Messenger, and fears God and fears Him (read yattaqh or yattaqhi), by being obedient to Him, those, they are the winners, of Paradise.

[24:53]

And they swear by God solemn oaths that if you order them, to [participate in the] struggle, they will surely go forth. Say, to them: 'Do not swear! Acknowledged obedience, to the Prophet is better than the oaths to which you are not true. Surely God is Aware of what you do', when you say you will obey but act otherwise.

[24:54]

Say: 'Obey God, and obey the Messenger.' But if you turn away, from obedience to him (tawallaw, 'you turn away': one of the two tā' letters [in tatawallaw] has been omitted; an address to them), [know that] he is only responsible for that with which he has been charged, of conveying [the Message], and you are responsible for that with which you have been charged, of obedience to him. And if you obey him, you will be [rightly] guided. And the Messenger's duty is only to convey [the Message] clearly'.

[24:55]

God has promised those of you who believe and perform righteous deeds that He will surely make them successors in the earth, in place of the disbelievers, just as He made those, Children of Israel, who were before them successors, in place of the [ruling] tyrants ([the verb may be] read as active istakhlafa, 'He made [them] successors', or as passive istukhlifa, 'were made successors') and He will surely establish for them their religion which He has approved for them, namely, [the religion of] Islam, by making it prevail over all religions and enrich them throughout the land, so that they become masters thereof, and that He will give them in exchange (read wa-la-yubdilannahum or wa-la-yubaddilannahum) after their fear, of disbelievers, security. And God fulfilled His promise to them in the way mentioned, and He praises them with His words: 'They worship Me, without associating anything with Me' (ya'budūnanī lā yushrikūna bī shay'an is

an [independent] new sentence, standing as a justification [for His promise]). And whoever is ungrateful after that, bestowal of grace, from among them, [whoever is ungrateful] for it, those, they are the immoral. The first to show ingratitude for that [grace of God] were the murderers of ʿUthmān [b. ʿAffān], may God be pleased with him, and they began to kill one another [henceforth] after having been brothers.

[24:56]

And establish prayer and pay the alms, and obey the Messenger, that perhaps you may find mercy, that is to say, [do so] hoping for mercy.

[24:57]

And do not suppose (read tahsabanna or yahsabanna, the subject of the verb being the Messenger) that those who disbelieve can escape, Us, in the land, by eluding us. For their abode will be, their return will be [to], the Fire, and it is surely an evil destination, it is an [evil] place of return.

[24:58]

O you who believe, let those whom your right hands own, of male slaves and female slaves, and those of you who have not reached puberty, from among the free men, and who have not become [sexually] aware of women, ask leave of you three times: at three times [of the day]: before the dawn prayer, and when you put off your garments at noon, and after the night prayer. [These are] three periods of privacy for you (read thalāthu [ʿawrātin lakum] with nominative inflection as the predicate of an implied subject followed by a genitive annexation, with the annexed term standing in place thereof [of the predicate], in other words [the implied predicate followed by the annexation is] hiya awqāt, 'these are times of …'; or read thalātha [ʿawrātin lakum] in the accusative, the implication being that awqāta is itself in the accusative as a substitute for the [syntactical] status of what precedes it, in place of which stands the annexed term). It is because clothes are taken off that private parts are revealed during such [periods]. Neither you nor they, namely, slaves and young boys, would be at fault, in entering upon you without asking leave, at other times, that is, after the three times of day [specified]; they frequent you, to provide service, [as] some of you [do] with others (this sentence corroborates the preceding one). So, just as He has clarified what has been mentioned, God clarifies for you the signs, the rulings; and God is Knower, of the affairs of His creatures, Wise, in what He has ordained for them. It is said that the 'permission' verse (āyat al-istiʾidhān) was abrogated; but it is also said that it was not [abrogated], but that people thought little of neglecting to seek permission [in such situations].

[24:59]

And when the children among you, O free men, reach puberty, let them seek permission, at all times, just as those, [now] older free men, sought permission before them. So God clarifies His signs for you, and God is Knower, Wise.

[24:60]

And as for menopausal women, who have ceased to menstruate or to bear children because of old age, who do not expect to marry, for that reason, they would not be at fault if they put off their clothes, such a robe, a cloak, or the facial mask over a head veil, in such a way as not to display adornment, that is hidden, such as a necklace, a bracelet or an anklet; but to refrain [from doing so], by not putting them off, is better for them; and God is Hearer, of what you say, Knower, of what is in your hearts.

[24:61]

There is no blame upon the blind, nor any blame upon the lame, nor any blame upon the sick, that they be one's table companions, nor, any blame, upon yourselves if you eat from your own houses, that is, [from] the houses of your offspring, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or the houses of your paternal uncles or the houses of your paternal aunts, or the

houses of your maternal uncles or the houses of your maternal aunts, or [from] that whereof you hold the keys, [from] that which you safeguard on behalf of others, or [from] those of your [faithful] friends (sadīq is [so called] because he is 'faithful' (sadaqa) to you in his affection). In other words: one is permitted to eat from the houses of those mentioned, even if they are not present, provided that they consent to it. You would not be at fault whether you eat together, in a group, or separately, individually (ashtāt is the plural of shatt). This was revealed concerning those who felt inhibited about eating alone and [who] when they could not find a table companion they would refrain from eating. But when you enter houses, that are yours, [houses] wherein there is no one, bid peace to yourselves, say, 'Peace be upon us and upon God's righteous servants', for the angels will return your greeting; and if there is family therein bid peace to them, with a salutation (tahiyyatan is the verbal noun from hayyā, 'he saluted') from God, blessed and good, and for which one is rewarded. So God clarifies the signs for you, that is to say, He sets out for you in detail the [ritual] ceremonies of your religion, that perhaps you might comprehend, in order for you to understand this.

[24:62]

Only they are believers who believe in God and His Messenger and who, when they are with him, namely, the Messenger, in a collective affair, such as [during] the Friday sermon, do not leave, when they have an excuse, until they have asked leave of him. Truly those who ask leave of you — it is they who believe in God and His Messenger. So when they ask leave of you for some affair, [some] matter, of theirs, give permission to whom you will of them, to leave, and ask God to forgive them. Truly God is Forgiving, Merciful.

[24:63]

Do not, among yourselves, consider the calling of the Messenger to be like your calling of one another, by saying, 'O Muhammad!' (s), but say, 'O Prophet of God', or, 'O Messenger of God!' gently, respectfully and in a low voice. Verily God knows those of you who slip away surreptitiously, that is, those who leave the mosque secretly during the sermon without asking leave, hiding behind something (qad, 'verily', is for confirmation). So let those who contravene His command, that is, God's command, or that of His Messenger, beware lest an ordeal, a trial, befall them, or there befall them a painful chastisement, in the Hereafter.

[24:64]

Lo! surely to God belongs all that is in the heavens and the earth, by way of possession, creation and servitude. He is ever aware of how you, O you who are obligated to [the prescriptions of] the Law, are behaving, with regard to faith or hypocrisy, and, He knows, the day when they shall be returned to Him (there is a shift here from the second person address [to that of the third person]), in other words, [He knows] when this [day] will be — He will inform them, thereupon, of what they did, of good and evil, and God is Knower of all things, which they do and otherwise.
Meccan, except for verses 68, 69 and 70, which are Medinese; it consists of 77 verses, and was revealed after [sūrat] Yāsīn.

(Al-Furqân)

[25:1]

Blessed, exalted, is He Who revealed the Criterion (al-furqān), the Qur'ān — called thus [al-furqān] because it has discriminated (faraqa) between truth and falsehood — to His servant, Muhammad (s), that he may be to all the worlds, [to] mankind and the jinn, but not the angels, a warner, a threatening of God's chastisement.

[25:2]

He to Whom belongs the kingdom of the heavens and the earth, and Who has not taken a son, nor has He any partner in sovereignty; and He created everything, which was meant to be created, and then determined it in a precise measure, He fashioned it in a balanced form.

[25:3]

Yet they, the disbelievers, have taken besides Him, that is, [besides] God, in other words, other than Him, gods, from among the idols, who create nothing but have themselves been created, and who possess no harm for themselves, that is, [the power] to repel it, nor any benefit, that is, [the power] to attract it, nor do they possess [any power over] death or life, that is, [nor do they have the power] to make a person die or to give him life, or resurrection, that is, [nor do they have power] to raise the dead.

[25:4]

And those who disbelieve say, 'This, Qur'ān, is nothing but a calumny, a lie, that he, Muhammad (s), has invented, and other folk have helped him with it', who [according to the disbelievers] were from among the People of the Scripture. God, exalted be He, says: Verily thus they have committed wrong and [spoken] falsehood, [they have come with] disbelief and mendacity.

[25:5]

And they say, that it [the Qur'ān] is also, 'Fables, their lies (asātir is the plural of ustūra) of the ancients which he has had written down, that he has had someone from among those people copy it down for him, so that they are read to him, for him to memorise, morning and evening'. God, exalted be He, responds to them saying:

[25:6]

Say: 'It has been revealed by Him Who knows the secret, the Unseen, of the heavens and the earth. Truly He is ever Forgiving, of believers, Merciful', to them.

[25:7]

And they also say, 'What is it with this Messenger that he eats food and walks about in the marketplaces? Why has an angel not been sent down to him so as to be a warner along with him?, and confirm his truthfulness.

[25:8]

Or a treasure thrown down to him, from the heaven, for him to spend from so as not to be in need of walking through the marketplaces in order to earn his livelihood. Or he has a garden, an orchard, for him to eat from?', that is, [to eat] from its fruits and satisfy himself therewith (a variant reading [for ya'kulu, 'for him to eat'] has na'kulu, 'for us to eat') and thus possess because of that [garden] an advantage over us. The wrongdoers, namely, the disbelievers, say, to the believers: 'You are just following a man bewitched!', one duped, his mind overcome. God, exalted be He, says:

[25:9]

See how they strike similitudes for you, of [the fact that the Prophet is] a person bewitched and one in need of something to expend [from] and of an angel to help him carry out the task [of delivering the Message], so that they go astray, thereby from guidance, and are unable to find a way, a means thereto [to guidance].

[25:10]

Blessed is He, abundant is the good of God, Who, if He will, will give you better than that, treasure or orchard which they mentioned — gardens underneath which rivers flow, in this world, for He has already willed to give him such things in the Hereafter, and will give (read apocopated form wa-yaj'al) you palaces, as well (a variant reading [of the apocopated yaj'al] is yaj'alu, 'He will give', beginning a new sentence).

[25:11]

Nay, but they deny the [coming of the] Hour, the Resurrection, and We have prepared for those who deny the Hour a blaze (sa'īr), a fire that has been set ablaze (musa''ara), in other words, an intense [fire].

[25:12]

When it sees them from a distant place, they will hear it raging, boiling like an enraged person when his heart boils with anger, and roaring, [producing] a powerful noise. Alternatively, what is meant by their 'hearing it raging' is their vision of it and awareness of it.

[25:13]

And when they are flung into a narrow place thereof (read dayyiqan or dayqan, 'narrow', such that it constricts them; minhā, 'thereof', is a circumstantial qualifier referring to makānan, 'place', because it is actually an adjectival qualification of it) bound together, shackled, with their hands bound to their necks in chains (the use of the intensive form muqarranīna [as opposed to muqranīna] is meant to indicate a large number), they will at that point pray for [their own] annihilation, and it will be said to them:

[25:14]

'Do not pray for a single annihilation on this day, but pray for many annihilations!', which will be [the nature of] your chastisement.

[25:15]

Say: 'Is that, which is mentioned of the threat of chastisement and the description of the Fire, better, or the Garden of Immortality which has been promised to the God-fearing, which will be, in God's knowledge, exalted be He, their requital, [their] reward, and journey's end?', [their] place of return.

[25:16]

In it they shall have what they wish, abiding [therein] — an irrevocable state — it, the promise to them of what is mentioned, is a promise binding on your Lord, [a promise] much besought, requested by those who have been promised it [as is clear from the following]: Our Lord, grant us what You have promised us through Your messengers [Q. 3:194], or requested on their behalf by the angels [who say]: Our Lord, and admit them into the Gardens of Eden which You have promised them [Q. 40:8].

[25:17]

And on the day when He will assemble them (yahshuruhum; a variant reading has nahshuruhum, 'We assemble them') and that which they worship besides God, that is, other than Him, such as the angels, Jesus, Ezra and the jinn, and will say, exalted be He, (fa-yaqūlu; a variant has fa-naqūlu, and We shall say') to those who were worshipped, as a way of establishing the argument against the worshippers [of the former]: 'Was it you (read a-antum pronouncing both hamzas, or by substituting the second one with an alif, or not pronouncing this [last] and inserting an alif between the one not pronounced and the former, or without [such an insertion]) who misled these servants of Mine, causing them to fall into error by commanding them to worship you, or did they go astray from the way?, the path of truth, by themselves?

[25:18]

They will say, 'Glory be to You — exalted be You above what does not befit You! It was not, it would [not] have been right, for us to take any guardians besides You, that is, other than You (min awliyā'a, the first direct object, the min being extra, [added] to emphasise the negation; the preceding [min dūnika, 'besides You'] is the second [direct object]). So how can we command that we be worshipped? But You gave them and their fathers, before them, ease [of living], by granting [them] long life and abundant provision, until

they forgot the Remembrance, [until] they became remiss about admonitions and belief in the Qur'ān, and became a lost folk', [a folk] destroyed. God, exalted be He, says:

[25:19]

Thus they will deny you, that is, the ones who were worshipped denied those who worshipped [them], in what you allege, namely, that they are gods, and they will neither be able to (read yastatī'ūna, or [second person plural] tastatī'ūna) in other words, neither they nor you will be able to, circumvent, ward off the chastisement from you, nor help, nor protect you from it. And whoever of you does evil, [whoever] ascribes partners to God, We shall make him taste an awful, a severe, chastisement, in the Hereafter.

[25:20]

And We did not send before you any messengers but that they ate food and walked in the marketplaces, and so you are like them in this respect, and truly what was said to them is being said to you. And We have made some of you a trial for others:, a test, trying the rich with the poor, the healthy with the sick, the honourable with the vulgar, in each case the latter would say, 'Why can I not be like the other person?' Will you be steadfast?, [and endure] what you hear from those with whom you are tried? (the interrogative is meant as an imperative, in other words, 'Be steadfast!'. And your Lord is ever Watchful, of those who remain steadfast and those who become miserable.

[25:21]

And those who do not expect to encounter Us, [those] who have no fear of the Resurrection, say, 'Why have the angels not been sent down to us, to act as messengers to us, or why do we not see our Lord?', so that we might be informed [by Him] that Muhammad (s) is [truly] His Messenger? God, exalted be He, says: Assuredly they are full of arrogance within their souls and have become terribly insolent, in demanding to see God, exalted be He, in this world (read 'utuwwan, 'insolence' with the wāw, according to the original root form, as opposed to 'itiyyan with the [yā'] substitution as in [sūrat] Maryam [Q. 19:8]).

[25:22]

The day when they see the angels, [while they stand] together with the rest of creation, namely, on the Day of Resurrection (yawma is in the accusative because of an implied [preceding] udhkur, 'mention'), there will be no good tidings on that day for the guilty, that is, the disbelievers, in contrast to the believers for whom there shall be the good tidings of Paradise, and they will say, 'A forbidding ban!', as was their [the pagan] custom in this world whenever a misfortune befell them; in other words [they mean] 'awdhan ma'ādhan, seeking refuge from the angels [who will chastise them]. God, exalted be He, says:

[25:23]

And We shall attend to, We shall turn to, the works they did, that were good, such as voluntary alms or kindness to kin, a hospitable reception of a guest or the succour of a troubled person in this world, and turn them into scattered dust (habā'an manthūran), namely, [as] those individual particles of dust which one might observe near a window when the sun is shining through. In other words, [We shall make their good works] like those [particles of dust] in their uselessness, there being no reward for such [works], for lack of any [binding] obligation [to reward them therefor]; but they are rewarded for it in the life of this world.

[25:24]

Those who will be the inhabitants of Paradise on that day, the Day of Resurrection, will be in a [far] better abode, than are the disbelievers in this world, and a [far] better resting place, than theirs [the latter's]; in other words, a [better] place for qā'ila, which is a rest taken during midday during hot days. From this [last interpretation of maqīlan] it has been inferred that the Reckoning will be concluded in half a day, as is stated in one hadīth.

[25:25]

And on the day when the heaven, each of the [seven] heavens, will be split asunder with the clouds, in other words, [split asunder] together with them [the clouds] (al-ghamām is white cloud) and the angels will be sent down, from every heaven, in a [majestic] descent, and this is the Day of Resurrection (it [yawma, 'on the day'] is in the accusative because of an implied [preceding] udhkur, 'mention'; a variant reading [for tashaqqaqu] is tashshaqqaqu, 'will be split asunder', where the second tā' [of the original form tatashaqqaqu] has been assimilated with it the [the shīn]; another variant reading [instead of nuzzila al-malā'ikatu, 'the angels will be sent down'] has nunzilu al-malā'ikata, 'We will send down the angels');

[25:26]

true Sovereignty on that day will belong to the Compassionate One, with no one else sharing it with Him, and it, that day, will be a hard day for the disbelievers, in contrast to the believers.

[25:27]

And [it will be] a day when the wrongdoer, the idolater, 'Uqba b. Abī Mu'ayt — who had uttered the two-part profession ['there is no god but God, Muhammad (s) is His Messenger'] but retracted it in order to please Ubayy b. Khalaf — will bite his hands, in regret and anguish on the Day of Resurrection, saying, 'O (yā is for drawing attention) would that I had followed a way with the Messenger!, Muhammad (s), a route to guidance.

[25:28]

O woe to me! (yā waylatā: the [final] alif stands in place of the [first person singular] possessive yā', yā waylatī, meaning '[alas] for my destruction!') Would that I had not taken so and so, in other words, [that] Ubayy, as friend!

[25:29]

Verily he has led me astray from the Remembrance, namely, the Qur'ān, after it had come to me, by causing me to recant my belief in it. God, exalted be He, says: And Satan is ever a deserter of, the disbelieving, man', abandoning him and dissociating from him in [times of] tribulation.

[25:30]

And the Messenger, Muhammad (s), says, 'O my Lord, lo! my people, the [tribe of] Quraysh, consider this Qur'ān as something to be shunned', to be disregarded.

[25:31]

God, exalted be He, says: So, just as We have appointed for you enemies from among the idolaters of your people, We have appointed to every prophet, before you, an enemy from among the guilty, the idolaters — so be steadfast as they were; but your Lord suffices as a Guide, for you, and a Helper, to bring you victory over your enemies.

[25:32]

And those who disbelieve say, 'Why has the Qur'ān not been revealed to him all at once?', as the Torah, the Gospel and the Book of Psalms [were]. God, exalted be He, says: We have revealed it, thus, in parts, [it is], that We may strengthen your inner-heart with it, and We have arranged it in a specific order, that is to say, We produce it in stages one part after another, gradually and deliberately, in order to facilitate its comprehension and its memorisation.

[25:33]

And they do not bring you any similitude, to invalidate your mission, but that We bring you the truth, that refutes it, and [what is] better [as] exposition, explanation.

[25:34]

They are, those who will be gathered on their faces, that is, [those who] will be driven [as cattle], toward Hell: they will be in the worst place, namely, Hell, and furthest astray from the way, [they will be] on a path of error worse than that of others; and this [path] is their disbelief.

[25:35]

And verily We gave Moses the Scripture, the Torah, and made Aaron, his brother, [go] with him as a minister, an assistant.

[25:36]

Then We said, 'Go both of you to the people who have denied Our signs', that is, to the Egyptians — Pharaoh and his folk. So they went to them with the Message but they [the Egyptians] denied both of them. Then We destroyed them utterly.

[25:37]

And, mention, the people of Noah, when they denied the messengers, in denying Noah — it is as though he were many messengers given the length of time he remained among them; or [it is thus expressed in the plural] because to deny him is [equivalent] to denying all the other messengers, for they all came with the same [Message concerning] affirmation of God's Oneness — We drowned them (this is the response to lammā, 'when') and made them a sign, a lesson, for mankind, thereafter, and We have prepared, in the Hereafter, for the evildoers, the disbelievers, a painful chastisement, in addition to what [chastisement] may befall them in this world.

[25:38]

And, mention, 'Ād, the people of Hūd, and Thamūd, the people of Sālih, and the dwellers at al-Rass (al-rass) — the name of a 'well'; their prophet is said to have been Shu'ayb; although some say it was someone else. [The story is that] they had been sitting around it [on one occasion] when it collapsed beneath them [burying them] together with their dwellings. And many generations, peoples, in between, that is, between [the people of] 'Ād and the dwellers at al-Rass.

[25:39]

For each [of them] We struck similitudes, when establishing arguments against them, and We destroyed them only after warning [them], and each [of them] We ruined utterly, We destroyed utterly, because of their denial of the prophets sent to them.

[25:40]

And verily they, namely, the disbelievers of Mecca, will have passed by the town on which an evil shower was rained (al-saw', 'evil', is the verbal noun from sā'a, 'was evil'), that is, [it was showered] with stones. This was the principal town of the towns inhabited by the people of Lot; God destroyed its inhabitants for their committing acts of lewdness. Can it be that they have not seen it?, on their journeys to Syria, and so take heed thereof? (the interrogative is affirmative). Nay, but it is that they do not expect, they have [no] fear of [any], resurrection, and so they do not believe.

[25:41]

And when they see you, they take you in mockery only, as an object of derision, saying, 'Is this the one whom God has sent as a messenger?, as he is wont to claim? — contemptuously of him as one not worthy of being a messenger.

[25:42]

Indeed (in, softened in place of the hardened form, with its subject omitted, namely, innahu) he was about to lead us astray, turn us away, from our gods, had we not stood by them', he would have turned us away from them. God, exalted be He, says: And soon they will know, when they behold the chastisement, with their own eyes in the Hereafter, who is further astray from the way, who is further upon the path of error: they or the believers?

[25:43]

Have you seen — inform Me [about] — him who has taken as his god his own desire?, that is, as something that will be bring about his ruin (the indirect object [ilāhahu, 'as his god'] precedes the direct object because it is more important; the clause [beginning] man ittakhadha, 'him who has taken', constitutes the first direct object of a-ra'ayta, 'have you seen', the second being [the following, a-fa-anta …]) Will you be a guardian over him?, a protector to preserve him from following his desires? No.

[25:44]

Or do you suppose that most of them listen, listening so as to understand, or comprehend?, what you say to them? They are but as the cattle — nay, but they are further astray from the way, further from these [cattle] upon the path of misguidance, for at least they [cattle] yield to the person who looks after them, whereas these [disbelievers] do not obey their Master, Who is gracious to them.

[25:45]

Have you not seen, contemplated, the work of, your Lord, how He extends the [twilight] shadow?, from the point of daybreak to the point of sunrise. For had He, your Lord, willed, He would have made it still, ever-present so that it does not disappear with the rising of the sun. Then We made the sun an indicator of it, [of] the shadow; were it not for the sun the shadow would not have been known.

[25:46]

Then We retract it, the extended shadow, to Us by gentle retraction, subtle [retraction], through the rising of the sun.

[25:47]

And He it is Who made for you the night as a garment, veiling [you] like a garment, and sleep for repose, rest for bodies through the [temporary] cessation of labour, and He made the day for rising, [a time] in which all rise to seek their livelihood and so on.

[25:48]

And He it is Who sends forth the winds (al-riyāha; a variant has al-rīha, 'the wind') dispersing before His mercy (nushuran, 'dispersing'), scattered before the [coming of the] rain (a variant reading has nushran, the singular of which is nashūr, similar [in pattern] to rasūl, 'messenger' [plural rusul]; another reading has nashran, as a verbal noun; and a third variant has bushran, in other words, [the winds function as] mubashshirāt, 'bearers of good tidings', the singular of which is bashīr); and We send down from the heaven purifying water,

[25:49]

with which We revive a dead land (read maytan, in the softened form, equally valid for the masculine and the feminine, but in the masculine [here] because of the [masculine] noun indicating 'place' [implicit therein]) and We give it, the water, as drink to the many cattle, camels, cows and sheep, and humans We have created (anāsiyy is the plural of insān: properly it [the plural] should be anāsīn but the [final] nūn has been replaced with a yā', with which the [other] yā' has been assimilated; or it [anāsiyy] is [simply] the plural of insiyy).

[25:50]

And verily We have distributed it, the water, among them, so that they may remember (li-yadhdhakkarū should actually be li-yatadhakkarū, but the tā' has been assimilated with the dhāl; a variant reading has li-yadhkurū), that is to say, [so that they may remember] therewith the grace of God. But most people are only intent on ingratitude, on denial of the grace, saying, 'We have received [this] rain because of such-and-such a storm'.

[25:51]

And had We willed, We could have sent forth in every town a warner, to threaten its inhabitants [with God's chastisement]; instead We have sent you to the inhabitants of all towns as a warner for your reward to be a great one.

[25:52]

So do not obey the disbelievers, in their desires, but struggle against them therewith, that is, through [adherence to] the Qur'ān, with a great endeavour.

[25:53]

And He it is Who merged the two seas: letting them [flow] one adjacent to the other: this one palatable, sweet, and the other saltish, bitter; and He set between the two an isthmus, so that the one does not mix with the other, and a forbidding ban, a shield that prevents the two from becoming mixed.

[25:54]

And He it is Who created man from water, [He created] from a sperm-drop a human being, and made for him ties of blood and ties of marriage, whether it be a male or a female, they marry for the purposes of procreation. For your Lord is ever Powerful, with the power to do whatever He will.

[25:55]

And they, the disbelievers, worship besides God that which neither benefits them, when they worship it, nor harms them, should they refrain therefrom — and these are idols; and the disbeliever is ever a partisan against his Lord, an assistant to Satan through his obedience to him.

[25:56]

And We have not sent you except as a bearer of good tidings, of Paradise, and as a warner, a threatener [of people] with the [chastisement of the] Fire.

[25:57]

Say: 'I do not ask of you in return for this, that is, for delivering that [Message] with which I have been sent, any reward, except that whoever wishes to follow a way to his Lord [should do so]', by expending his wealth for the sake of [attaining] God's pleasure, exalted be He; then [whoever wishes to do so] I will not prevent him from doing so.

[25:58]

And put your trust in the Living One Who does not die, and make glorifications, ensconced, in His praise, in other words, say: subhāna'Llāhi wa'l-hamdu li'Llāh, 'Glory be to God and praise be to God'. And He suffices as One Aware, as Knower, of the sins of His servants (khabīran, 'One Aware', is semantically connected to bi-dhunūbi, 'of the sins').

[25:59]

He it is, Who created the heavens and the earth and all that is between them in six days, of the [length of the] days of this world, since there was no sun at that point — had He willed He could have created them in an instant, but His not having done so is because He will to teach His creatures to be circumspect — then presided upon the Throne (al-'arsh in the [classical] language is the seat on which a king sits) the Compassionate One (al-rahmānu substitutes for the subject of [the verb] istawā, 'presided') a presiding befitting of Him; so ask, O man, about Him, about the Compassionate One, anyone who is well aware, to inform you about His attributes!

[25:60]

And when it is said to them, to the disbelievers of Mecca, 'Prostrate yourselves before the Compassionate One', they say, 'And what is the Compassionate One? Should we prostrate ourselves to whatever you bid us' (ta'murunā; or read ya'murunā, '[whatever] he bids us') — [in both cases] the one bidding is Muhammad (s) — when we do not know who He is? No! And it, this that is said to them, increases their aversion, to faith.

[25:61]

God, exalted be He, says: Blessed, magnified, is He Who has placed in the heaven constellations, twelve [of them]: Aries, Taurus, Gemini, Cancer, Leo, Virgo (al-sunbula), Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. They are the mansions for the seven orbiting planets: Mars rules Aries and Scorpio, Venus: Taurus and Libra, Mercury: Gemini and Virgo, the Moon: Cancer, the Sun: Leo, Jupiter: Sagittarius and Pisces, and Saturn: Capricorn and Aquarius; and has, also, placed in it a lamp, namely, the sun, and a shining moon (a variant reading [for sirājan, 'sun'] has the plural surujan, which would mean 'luminous stars'). The moon is singled out for mention because of its particular merit.

[25:62]

And He it is Who made the night and day [to appear] in succession, that is, one succeeding the other, for him who desires to remember (read yadhdhakkara or yadhkura, as before [Q. 25:50]) — so that if he misses [the opportunity to do] some good during the one, he can do it during the other; or desires to be thankful, for the graces of his Lord to him during both [of these periods].

[25:63]

And the [true] servants of the Compassionate One ('ibādu'l-rahmāni is the subject, and what comes after it, all the way up to ūlā'ika yujzawna, 'they will be rewarded' [of verse 75 below] are adjectival qualifiers of this [subject], with the exception of the parenthetical statements) are those who walk upon the earth modestly, that is, peacefully and humbly, and who, when the ignorant address them, with what they are averse to, say [words of] peace (salām), in other words, words by which they are safe (yaslamūna) from [committing] any sin;

[25:64]

and who spend the night before their Lord, prostrating (sujjad is the plural of sājid) and standing [in worship], in other words, they spend the night performing prayers;

[25:65]

and who say, ‘Our Lord, avert from us from the chastisement of Hell. Truly its chastisement is abiding, that is, irrevocable.

[25:66]

It is truly a wretched abode and residence!’, in other words, [it is truly wretched] as a place in which to abide and reside.

[25:67]

And who, when they expend, upon their dependants, are neither prodigal nor parsimonious (read yaqturū or yuqtirū); but between such, prodigality and parsimony, lies — [between the two] their expenditure [is in] — moderation;

[25:68]

and [those] who do not call on another god along with God, nor slay the soul which God has forbidden, that it be slain, except with due cause, and who do not commit fornication — for whoever does that, namely, [whoever does] one of these three things, shall meet with retribution;

[25:69]

doubled (yudā‘af: a variant reading has yuda‘‘af) will be the chastisement for him on the Day of Resurrection and he will abide therein (both verbs may be read in [the imperfect] apocopated form [yudā‘af, ‘it will be doubled’, and yakhlud, ‘he will abide’] as substitutions, or with the [indicative] damma inflection [yudā‘afu and yakhludu] to indicate the beginning of a new sentence) abased (muhānan is a circumstantial qualifier);

[25:70]

except for him who repents, and believes, and acts righteously, from among them, for such, God will replace their, mentioned, evil deeds with good deeds, in the Hereafter, for God is ever Forgiving, Merciful, that is, He is ever possessed of such attributes;

[25:71]

and whoever repents, of his sins, from among other than those mentioned, and acts righteously, indeed turns to God with due repentance, that is, he returns to God a sincere return, and God will requite him with good;

[25:72]

and those who do not give false testimony, that is, [testimony containing] mendacity and falsehood, and, when they come across senseless talk, in the way of vile speech and otherwise, they pass by with dignity, shunning such [vanity];

[25:73]

and those who, when they are reminded, [when] they are admonished, of the revelations of their Lord, that is, [reminded] of the Qur’ān, do not fall on them deaf and blind, but fall [on them] listening, contemplating, benefiting and obedient;

[25:74]

and those who say, ‘Our Lord! Grant us in our spouses and our offspring (read plural dhurriyyātinā or singular dhurriyyatinā) a joyful sight, for us, so that we see them obedient to You, and make us paragons, of

virtue, for the God-fearing'.

[25:75]

Those, they will be rewarded with the sublime abode, the highest degree in Paradise, forasmuch as they were steadfast, in obedience to God, and they will be met (read yulaqqawna or yalqawna) therein, in this sublime abode, with a greeting and [words of] peace, from the angels;

[25:76]

abiding therein. Excellent is it as an abode and station, as a place of residence for them (ūlā'ika, 'those, they …', and what comes after it constitute the predicate to the subject 'ibādu'l-rahmāni, 'the servants of the Compassionate One').

[25:77]

Say, O Muhammad (s), to the people of Mecca: 'My Lord would not be concerned with you (mā is for negation) were it not for your supplications, to Him [when you are] in adversity, which He then removes. But, why should He be concerned with you when, you have denied, the Messenger and the Qur'ān, and so that, the chastisement, will remain binding', permanently bound to you in the Hereafter, in addition to what will befall you in this world; and so on the day of Badr seventy of them were slain (the response to [the conditional] lawlā, 'were it not for …' is indicated the preceding words).
Meccan, except for verses 197, and from 224 to the end of the sūra, [all of] which are Medinese; it consists of 227 verses, revealed after [sūrat] al-Wāqi'a.

(Ash-Shu'arâ')

[26:1]

Tā sīn mīm: God knows best what He means by these [letters].

[26:2]

Those, namely, these signs, are the signs of the Manifest Book, the Qur'ān (the genitive annexation [āyātu'l-kitābi] conveys the [partitive] meaning of min), [the Manifest meaning] the one that manifests what is truth from what is falsehood.

[26:3]

Perhaps, O Muhammad (s), you might kill yourself, out of distress for the reason, that they, namely, the people of Mecca, will not become believers (la'alla here expresses sympathy, in other words [what is meant is] 'have pity on it [your self] by alleviating [the burden of] this distress').

[26:4]

If We will We will send down to them a sign from the heaven before which their necks will remain (fa-zallat, [although grammatically in the past tense] is being used in the sense of the imperfect tense) bowed in humility, and they will believe (since 'necks' are described as 'bowed in humility', [a status] which in fact refers to those who possess them, the adjectival form [khādi'ūn, 'bowed in humility'] used therein is the one [normally] used for rational beings).

[26:5]

And there would never come to them from the Compassionate One any remembrance, any [revelation from the] Qur'ān, that is new (muhdathin, is an explicative adjective) but that they used to disregard it.

[26:6]

Verily then they have denied, it; but soon there will come to them the news, the consequences, of that which they used to deride.

[26:7]

Have they not contemplated, observed, the earth, how many We have caused to grow therein, in other words, [We have caused to grow therein] many, of every splendid kind [of vegetation], [of every] fair species.

[26:8]

Surely in that there is a sign, an indication of the perfection of His power, exalted be He; but most of them, in God's knowledge, are not believers (kāna here according to Sībawayhi is extra).

[26:9]

And surely your Lord, He is the Mighty One, Who will exact vengeance from the disbelievers, the Merciful, Who shows mercy to believers.

[26:10]

And, mention, O Muhammad (s), to your people, when your Lord called to Moses, on the night he saw the fire and the bush, [saying]: 'Go to the wrongdoing folk, as a messenger,

[26:11]

Pharaoh's folk, to them as well as him — they wronged their souls by disbelieving in God and [wronged] the Children of Israel by enslaving them — Will they not (a-lā: the hamza indicates a negation meant as a rebuke) show fear?', of God by being obedient to Him and affirm His Oneness?

[26:12]

He, Moses, said, 'My Lord, I fear they will deny me,

[26:13]

and that anguish will constrain my breast, because of their denial of me, and that my tongue will not utter clearly, to deliver the Message, because of the knot in it. So give the Mission to, my brother, Aaron, alongside me.

[26:14]

And I have sinned against them, by my slaying of the Egyptian man, and I fear they will slay me', for this.

[26:15]

Said He, exalted be He: 'Certainly not!, they shall not slay you. Go both of you, you and your brother — this address [although in the dual form] is predominantly for the person present as opposed to the absent one — with Our signs. We will indeed be with you, hearing, what you say and what is said to you (maʿakum: the two [Moses and Aaron] are referred to here with the plural pronoun).

[26:16]

So the two of you approach Pharaoh and say, "Indeed We are — [indeed] each of the two of us is, the

Messenger of the Lord of the Worlds, to you,

[26:17]

that you should let go forth with us, to Syria, the Children of Israel" '. So they approached him and said to him that which has been mentioned.

[26:18]

He, Pharaoh, said, to Moses, 'Did we not rear you among us, in our homes, as a child?, as an infant, only recently born but weaned, and did you not stay with us for years of your life?, for thirty years — he would dress from Pharaoh's clothes and ride chariots of his, and was referred to as Pharaoh's son.

[26:19]

And you committed that deed of yours — namely, his slaying of the Egyptian — being an ingrate', a denier of my favours to you in having reared you [among us] and not enslaved you.

[26:20]

He, Moses, said, 'I did that then, when I was astray, from the knowledge and the Message which God would later give me.

[26:21]

So I fled from you, as I was afraid of you. Then my Lord gave me judgement, knowledge, and made me one of the messengers.

[26:22]

That is a favour with which you now reproach me that you have enslaved the Children of Israel' (an 'abbadta banī Isrā'īl, is explicative of tilka, 'that') in other words, you have enslaved them but not me: there is no favour in that, for your enslavement of them is wrong (some [scholars] have reckoned there to be an interrogative hamza of denial at the beginning of this verse [a-tilka ni'matun, 'is that a favour?']).

[26:23]

Pharaoh said, to Moses, 'And what is "the Lord of the Worlds" ', the One Whose Messenger you say you indeed are? In other words: what exactly is He? And since there is no way for creation to know the true nature of God, but only to know Him through [an articulation of] His attributes, Moses, blessings and peace be upon him, responds to him with [mention of] some of these [attributes]:

[26:24]

He said, 'The Lord of the heavens and the earth and all that is between them, in other words, the Creator of [all] that — should you have conviction', that He, exalted be He, is their Creator, then believe in Him alone.

[26:25]

He, Pharaoh, said to those, noblemen among his folk, who were around him, 'Did you not hear?!', his response, how it does not correspond to the question [I asked]?

[26:26]

He, Moses, said, 'Your Lord and the Lord of your forefathers'. Now, even though this [fact] is comprised by what was [said] before it enrages Pharaoh, and therefore:

[26:27]

He said, ‘Verily this messenger of yours sent to you is a madman!’

[26:28]

He, Moses, said, ‘The Lord of the east and the west and all that is between them — should you comprehend,’, that He is such [a Lord] then believe in Him alone.

[26:29]

He, Pharaoh, said, to Moses: ‘If you choose any god other than me, I will surely make you a prisoner!’. His [Pharaoh’s] prison was very harsh, for a person would be shut up [in a dungeon] underground alone, where he could neither see nor hear anyone else.

[26:30]

He, Moses, said, to him: ‘What, would you do this even, if I bring you something manifest?’, patent proof of my Mission?

[26:31]

He, Pharaoh, said, to him: ‘Then bring it, if you are truthful’, in this.

[26:32]

So he threw down his staff, and lo! it was a manifest serpent, a great snake.

[26:33]

Then he drew out his hand, he brought it out of his pocket, and lo! it was white, glowing, before the onlookers, and not its usual skin colour.

[26:34]

He, Pharaoh, said to the council around him, ‘Surely this man is a cunning sorcerer, an expert in the art of magic,

[26:35]

who seeks to expel you from your land by his sorcery. So what do you advise?’

[26:36]

They said, ‘Put him and his brother off for a while, postpone [judgement of] their affair, and send musterers into the cities

[26:37]

to bring you every cunning sorcerer’, to surpass Moses in the art of magic.

[26:38]

So the sorcerers were assembled at a fixed time of a known day, which was the morning of the Festival Day.

[26:39]

And it was said to the people, 'Will you assemble!'

[26:40]

Maybe we will follow the sorcerers, should they be the victors' (the interrogative [of the previous verse] is an incitement to assemble and the optative sense [implicit in la'alla] is due to their anticipation of victory, and hence their continued adherence to their religion and rejection of Moses).

[26:41]

So when the sorcerers came, they said to Pharaoh, 'Shall we indeed (read a-inna either by pronouncing both hamzas, or by not pronouncing the second, but in both cases inserting an alif) have a reward if we were to be the victors?'

[26:42]

He said, 'Yes [of course]! And you shall then be among those closest [to me]'.

[26:43]

Moses said to them, after they had said to him, Either you cast, or we shall be the casters [Q. 7:115]: 'Cast what you have to cast' — the command to do this signifies an authorisation for them to cast and a means whereby the truth will be made to prevail.

[26:44]

So they cast their ropes and their staffs, and said, 'By the power of Pharaoh we shall surely be the victors!'

[26:45]

Thereat Moses cast his staff and lo! it was swallowing (talqafu: one of the original two tā' letters [of taltaqifu] has been assimilated) what they had faked, [what they had] transformed through illusion, making their ropes and staffs appear to be moving serpents.

[26:46]

So the sorcerers fell down prostrating.

[26:47]

They said, 'We believe in the Lord of the Worlds,

[26:48]

the Lord of Moses and Aaron', for they realised that what they had witnessed in the case of the staff could not have been the result of [mere] sorcery.

[26:49]

Pharaoh said, 'Do you believe (a-āmantum, read pronouncing both hamzas or replacing the second one with an alif) him, Moses, though I have not given you leave? He is indeed your chief, the one who has taught you sorcery — so that he only taught you some [tricks] and then surpassed you with others. Soon you will know, what I will do with you! I will assuredly cut off your hands and legs on opposite sides — in other words, the right hand of each one together with his left leg — then I shall surely crucify you all.'

[26:50]

They said, 'There is no harm [in that], no damage will be done to us thereby. Surely to our Lord, after we die, whichever way that may be, we shall return, in the Hereafter.

[26:51]

Indeed We hope our Lord will forgive us our iniquities, for being the first to believe', in our time.

[26:52]

And We revealed to Moses, after many years which he spent among them calling them to the truth with God's signs but all of which only increased them in insolence, [saying], 'Journey with My servants, the Children of Israel, by night (a variant reading [for an asri] is an isr, from the verb sarā, one form of asrā) go with them by night in the direction of the sea, for indeed you will be pursued'. Pharaoh and his armies will pursue you, but when they enter the sea in pursuit of you, I will deliver you and drown them.

[26:53]

Then Pharaoh, having been informed of their night departure, sent to the cities — it is said that he ruled a thousand cities and twelve thousand villages — musterers, to assemble the army, saying:

[26:54]

'Lo! these are but a small gang. It is said that they [the Children of Israel] numbered 670,000, while his [Pharaoh's] vanguard alone numbered 700,000 and so he deemed their number insignificant in comparison to his huge army.

[26:55]

And indeed they have enraged us, their actions infuriate us,

[26:56]

and indeed we are all on our guard', ready (a variant reading [for hadhirūna] has hādhirūn, meaning 'alert').

[26:57]

God, exalted be He, says: So We made them, Pharaoh and his folk, go forth, out of Egypt, in order to pursue Moses and his people, from gardens, orchards on either side of the Nile, and springs, streams running from the Nile through their dwellings,

[26:58]

and treasures, visible riches of gold and silver — these [riches] are called kunūz [as opposed to amwāl, 'riches'] because that [portion] which is [always] due to God, exalted be He, from them had not been paid — and splendid places, exquisite residences for princes and ministers surrounded by their retinues.

[26:59]

So [it was], that is, Our expulsion [of them] was as We have described, and We made the Children of Israel to inherit these, after drowning Pharaoh and his folk.

[26:60]

Then they pursued them, they caught them up, at sunrise.

[26:61]

And when the two hosts sighted each other, the companions of Moses said, 'We have been caught!', Pharaoh's hosts have caught us up and we have no power against them.

[26:62]

He, Moses, said, 'Certainly not!, they shall not catch us up; indeed I have my Lord with me, to provide assistance. He will guide me', to the route of deliverance.

[26:63]

God, exalted be He, says: Thereupon We revealed to Moses: 'Strike the sea with your staff', and he struck it, whereupon it parted, it split into twelve parts, and each part was as a mighty mountain, between each of these parts were paths which they followed, such that not even the saddles or the felts of the riders were touched by water.

[26:64]

And there We brought near the others, Pharaoh and his folk, until they followed them across the same paths.

[26:65]

And We delivered Moses and all those who were with him, by bringing them out of the sea while it was in the state mentioned [above].

[26:66]

Then We drowned the others, Pharaoh and his folk by closing the sea on them after they had entered the sea and the Children of Israel had exited therefrom.

[26:67]

Surely in that, drowning of Pharaoh and his folk, there is a sign, a lesson for those [generations] who would come after them; but most of them are not believers, in God. The only ones to believe were Āsiya — Pharaoh's wife — Hizqīl, the believing man of Pharaoh's family, and Maryam daughter of Nāmūsī, she who pointed out the bone remains of [the prophet] Joseph, peace be upon him.

[26:68]

And surely your Lord, He is the Mighty, for He wrought vengeance upon the disbelievers by drowning them, the Merciful, to believers, delivering them from drowning.

[26:69]

And recite to them, the disbelievers of Mecca, the tiding, the tale, of Abraham (Ibrāhīma is substituted by [the following, idh qāla, 'when he said'])

[26:70]

when he said to his father and his people, 'What do you worship?'

[26:71]

They said, 'We worship idols — they reiterate the verb [in the response] in order to supplement it with [the following remark] — and remain cleaving to them', we remain worshipping them all day; they give a longer response to indicate their [misplaced] pride in such [an act].

[26:72]

He said, 'Do they hear you when you supplicate?

[26:73]

Or do they bring you benefit, when you worship them, or harm?, to you, if you do not?

[26:74]

They said, 'Rather, we found our fathers so doing', that is, doing the same as we do.

[26:75]

He said, 'Have you considered what you have been worshipping,

[26:76]

you and your ancestors?

[26:77]

They are indeed hateful to me, I do not worship them; but the Lord of the Worlds, I do worship Him,

[26:78]

[He] Who created me, it is He Who guides me, to [the proper] religion,

[26:79]

and provides me with food and drink,

[26:80]

and when I am sick, it is He Who cures me;

[26:81]

and Who will make me die, then give me life,

[26:82]

and Who, I hope, will forgive me my iniquity on the Day of Judgement, [the Day] of Requital.

[26:83]

My Lord! Grant me [unerring] judgement, knowledge, and unite me with the righteous, the prophets.

[26:84]

And confer on me a worthy repute, excellent praise, among posterity, those who will come after me up to

the Day of Resurrection.

[26:85]

And make me among the inheritors of the Garden of Bliss, among those who will be given it.

[26:86]

And forgive my father, for indeed he is one of those who are astray, by Your relenting to him and forgiving him: this was before it became clear to him [Abraham] that he [his father] was an enemy of God, as mentioned in sūrat Barā'a [Q. 9:114].

[26:87]

And do not disgrace me, do not expose me, on the day when they, mankind, are resurrected;

[26:88]

of which [day] God, exalted be He, says [the following]: the day when neither wealth nor children will avail, anyone,

[26:89]

except him who comes to God with a heart that is sound, [free] from idolatry and hypocrisy — and this is the heart of the believer, whom such [things] will avail.

[26:90]

And Paradise will be brought near for the God-fearing, and they will [be able to] see it,

[26:91]

and Hell will be revealed [plainly] for the perverse, the disbelievers.

[26:92]

And it will be said to them, 'Where is that which you used to worship

[26:93]

besides God?, that is, other than Him, in the way of idols. Do they help you, by averting from you the chastisement, or do they help one another?', by averting it from themselves? No [neither]!

[26:94]

Then they will be hurled, cast, into it, they and the perverse,

[26:95]

and the hosts of Iblīs, his followers and those jinn and humans who were obedient to him, all together.

[26:96]

They, the perverse, shall say, as they wrangle therein, with those whom they used to worship:

[26:97]

‘By God, we had indeed (in, softened in place of the hardened form, with its subject omitted, in other words [it would usually be] innahu) been in manifest error,

[26:98]

when we equated you, in worship, with the Lord of the Worlds.

[26:99]

And it was none other than the sinners, the devils or our predecessors, whose example we were following, that led us astray, from guidance.

[26:100]

So [now] we have no intercessors, as the believers have, in the way of angels, prophets and [other] believers,

[26:101]

nor any sympathetic friend, who might be concerned for us.

[26:102]

If only we had another turn, [another] return to this world, we would have been among those who believe!’ (law, ‘if only’, here is for [the conditional] optative, to which nakūna, ‘we would have been’, constitutes the response).

[26:103]

Surely in that, which is mentioned of the tale of Abraham and his people, there is a sign; but most of them are not believers.

[26:104]

And truly your Lord, He is the Mighty, the Merciful.

[26:105]

The people of Noah denied the messengers, by denying him, for they all brought the same message affirming God’s Oneness; or [it is] because he stayed among them for so long that it was as though he was many messengers (the feminine [person of the verb kadhdhabat, ‘denied’, governed by] qawm, ‘the people’, is on account of the import, but it is masculine on account of its [morphological] form);

[26:106]

when Noah, their brother — [their brother only] in terms of lineage — said to them, ‘Will you not fear?, God?

[26:107]

Truly I am a trusted messenger [sent] to you, to deliver the Message with which I have been sent.

[26:108]

So fear God and obey me, in what I enjoin you to of God’s Oneness and obedience to Him.

[26:109]

I do not ask of you any reward for it, for delivering it; for my reward lies only with the Lord of the Worlds.

[26:110]

So fear God and obey me' — he repeats this [statement] for emphasis.

[26:111]

They said, 'Shall we believe in you, in your words, when it is the lowliest people who follow you?' (wa'ttaba'aka: a variant reading has wa-atbā'uka, '[when] your followers', plural of tābi', 'follower', as a subject) the riffraff, such as the weavers and the shoemakers.

[26:112]

He said, 'And what do I know of what they may have been doing?

[26:113]

Their reckoning is only my Lord's concern, and He will requite them, if only you were aware — had you known this, you would not have reviled them.

[26:114]

And I am not about to drive away the believers.

[26:115]

I am just a plain warner'.

[26:116]

They said, 'Lo! if you do not desist, O Noah, from what you say to us, you will assuredly be among those assailed', with stones or curses.

[26:117]

He, Noah, said, 'My Lord, my people have denied me,

[26:118]

so judge conclusively between me and them, and deliver me and the believers who are with me'.

[26:119]

He, exalted be He, says: So We delivered him and those who were with him in the laden ark, [the ship] filled with humans, animals and birds.

[26:120]

Then afterwards, after We delivered them, We drowned the rest, of his people.

[26:121]

Surely in that there is a sign; but most of them are not believers.

[26:122]

Truly your Lord, He is the Mighty, the Merciful.

[26:123]

ʿĀd denied the messengers,

[26:124]

when Hūd, their brother, said to them, ʿWill you not fear God?

[26:125]

Truly I am a trusted messenger [sent] to you.

[26:126]

So fear God and obey me.

[26:127]

I do not ask of you any reward for this; for my reward lies only with the Lord of the Worlds.

[26:128]

Do you build on every prominence, every high place, a monument, an edifice as a signpost for passers-by, so that you may hurl abuse?, at those who pass by you and deride them (taʿbathūna, is a circumstantial qualifier referring to the subject of [the verb] tabnūna, ʿyou build').

[26:129]

And you set up structures, for [extracting] water underground, that perhaps you might, as though you will, last forever, therein and not die.

[26:130]

And when you assault, to smite or slay, you assault like tyrants, mercilessly!

[26:131]

So fear God, in this, and obey me, in what I have commanded you.

[26:132]

And fear Him Who has provided you, Who has been gracious to you, in a way that you know,

[26:133]

provided you with cattle and sons,

[26:134]

and gardens, orchards, and springs, rivers.

[26:135]

Indeed I fear for you the chastisement of a tremendous day', in this world and in the Hereafter should you disobey me.

[26:136]

They said, 'It is the same to us whether you admonish [us] or are not one of those who admonish, anyway. In other words, we will not heed your admonition.

[26:137]

This, that you threaten us with, is merely the fabrication of the ancients, that is, their inventions and lies (a variant reading [for khalq, 'fabrication'] is khuluq, 'ethos', in other words, this denial of resurrection to which we adhere is merely 'the ethos of the ancients', in other words, their nature and wont);

[26:138]

and we will not be chastised'.

[26:139]

So they denied him, concerning the chastisement, whereupon We destroyed them, in this world with the [barren] wind [cf. Q. 51:41]. Surely in that there is a sign; but most of them are not believers.

[26:140]

Truly your Lord, He is the Mighty, the Merciful.

[26:141]

Thamūd denied the messengers,

[26:142]

when Sālih, their brother, said to them, 'Will you fear God?

[26:143]

Truly I am a trusted messenger [sent] to you.

[26:144]

So fear God and obey me.

[26:145]

I do not ask of you any reward for this; for my reward lies only with the Lord of the Worlds.

[26:146]

Will you be left secure in that which is here, of good things —

[26:147]

amid gardens and springs,

[26:148]

and farms and date palms with slender, delicate and tender, spathes?

[26:149]

And you hew dwellings out of the mountains arrogantly (a variant reading [of farihīna, 'arrogant'] has fārihīn, 'skilfully').

[26:150]

So fear God and obey me, in what I have commanded you,

[26:151]

and do not obey the command of the prodigal,

[26:152]

who cause corruption in the earth, through acts of disobedience, and act righteously', by being obedient to God.

[26:153]

They said, 'You are indeed one of the bewitched, those who have succumbed so many times to sorcery that their minds have been overcome.

[26:154]

And, moreover, you are just a human being like us. So bring [us] a sign, if you are sincere', in your Mission.

[26:155]

He said, 'This is a she-camel; she shall drink, a share of the water, and you shall drink [each] on a known day.

[26:156]

And do not cause her any harm, for then you shall be seized by the chastisement of an awful day', [awful] because of the awfulness of the chastisement.

[26:157]

But they hamstrung her — a group of them hamstrung her with the approval of others; and then became remorseful, for having hamstrung it.

[26:158]

So they were seized by the chastisement, which had been promised and were destroyed. Surely in that there is a sign; but most of them are not believers.

[26:159]

Truly your Lord, He is the Mighty, the Merciful.

[26:160]

The people of Lot denied the messengers,

[26:161]

when Lot, their brother, said to them, 'Will you not fear God?

[26:162]

Truly I am a trusted messenger [sent] to you.

[26:163]

So fear God and obey me.

[26:164]

I do not ask of you any reward for this; my reward lies only with the Lord of the Worlds.

[26:165]

What! Of all people you come unto males [to fornicate],

[26:166]

and forsake the wives your Lord has created for you?, in other words, [you forsake intimacy with] their front parts? Nay, but you are a transgressing folk', overstepping [the bounds of] what is lawful into what is unlawful.

[26:167]

They said, 'If you do not desist, O Lot, from reproaching us, you will assuredly be of those expelled', from our land.

[26:168]

He, Lot, said, 'Truly I abhor, I detest, what you do.

[26:169]

My Lord, deliver me and my family from what they do', that is, from the punishment for it.

[26:170]

So We delivered him and all his family,

[26:171]

except an old woman — his wife — among those who stayed behind, whom We destroyed.

[26:172]

Then We destroyed [all] the others,

[26:173]

and We rained on them a rain, [We rained on them] stones — this [detail] pertains to [the previous] statement concerning their destruction — and evil was, their rain, the rain of those who were warned!

[26:174]

Surely in that there is a sign; but most of them are not believers.

[26:175]

Surely your Lord, He is the Mighty, the Merciful.

[26:176]

The dwellers in the wood (a variant reading [for ashābu'l-aykati] has ashābu laykata), a thicket of trees near Midian, denied the messengers,

[26:177]

when Shu'ayb — He [God] does not say 'their brother' [in this instance] because he [Shu'ayb] was not [in terms of lineage] one of them — said to them, 'Will you not fear God?

[26:178]

Truly I am a trusted messenger [sent] to you.

[26:179]

So fear God and obey me.

[26:180]

I do not ask of you any reward for this; indeed my reward lies only with the Lord of the Worlds.

[26:181]

Give full measure and do not be of those who give short measure,

[26:182]

and weigh with an even balance,

[26:183]

and do not defraud people in their goods, do not diminish anything of what is due to them, and do not be degenerate in the earth, seeking corruption, by killing or otherwise ([ta'thaw, 'degenerate'] derives from 'athiya, meaning afsada, 'to corrupt'; mufsidīna, 'seeking corruption', is a circumstantial qualifier emphasising the import of its operator [ta'thaw]).

[26:184]

And fear Him Who created you and the former generations', [all] creation [before you].

[26:185]

They said, 'You are indeed one of the bewitched.

[26:186]

You are just a human being like us. And we indeed (in, softened in place of the hardened form, its subject omitted, in other words [it would be] innahu) think that you are one of the liars.

[26:187]

Then make fragments (read kisfan or kisafan) of the heaven fall upon us, if you are of the truthful', in your Mission.

[26:188]

He said, 'My Lord knows best what you are doing', and will requite you for it.

[26:189]

But they denied him, so they were seized by the chastisement of the day of the shade (al-zulla) — a cloud which gave them shade when they suffered a bout of extreme heat but which then rained down fire on them and they were incinerated. Assuredly it was the chastisement of a tremendous day.

[26:190]

Surely in that there is a sign; but most of them are not believers.

[26:191]

Surely your Lord, He is the Mighty, the Merciful.

[26:192]

Truly it, the Qur'ān, is the revelation of the Lord of the Worlds,

[26:193]

brought down by the Trustworthy Spirit, Gabriel,

[26:194]

upon your heart, that you may be [one] of the warners,

[26:195]

in a clear Arabic tongue (a variant reading [for nazala, 'he brought down', verse 193] has nuzzila, 'was sent down', and al-rūha, 'the Spirit', in the accusative, the subject of the verb being God).

[26:196]

And truly it, the allusion to the Qur'ān [that would be] revealed to Muhammad (s), is in the Scriptures, the Books, of the ancients, such as the Torah and the Gospel.

[26:197]

Is it not a sign, of this fact, for them, for the disbelievers of Mecca, that the learned of the Children of Israel recognise it?, [those] such as 'Abd Allāh b. Salām and his companions, from among those who became

[Muslim] believers: they are able inform [you] of this (read yakun with āyatan in the accusative, or takun with āyatun in the nominative).

[26:198]

For had We revealed it to some non-Arabs (aʿjamūn is the plural of aʿjam),

[26:199]

and had he recited it to them, that is, [to] the disbelievers of Mecca, they would not have believed in it, disdaining to follow it.

[26:200]

So, in the same way in which We would have caused denial of it to penetrate [the hearts of disbelievers] had it been recited by a non-Arab, We have caused, denial of, it to penetrate the hearts of the criminals, the Meccan disbelievers, when Muhammad (s) recites it.

[26:201]

They will not believe in it until they behold the painful chastisement,

[26:202]

so that it will come upon them suddenly while they are not aware.

[26:203]

Thereupon they will say, 'Shall we be granted any respite?', that we might become believers?; and it shall be said to them, 'No!', and they will say, 'When will this chastisement be?' God, exalted be He, says:

[26:204]

So do they [seek to] hasten Our chastisement?

[26:205]

Consider [this] then — inform Me: If We were to let them enjoy [life] for [many] years,

[26:206]

then there were to come on them that which they have been promised, of chastisement,

[26:207]

in what way (mā here is interrogative) would that enjoyment which they were given avail them?, in averting the chastisement or mitigating it? It would be of no avail!

[26:208]

And We have not destroyed any town but it had warners, messengers to warn its inhabitants;

[26:209]

as a reminder, an admonition for them; for We were never unjust, for We destroy them [only] after they have been warned. The following was revealed to refute what the idolaters were saying:

[26:210]

It, the Qur’ān, has not been brought down by the devils.

[26:211]

Neither would it behove, befit, them, to bring it down, nor are they capable, [of doing] that.

[26:212]

Truly they are barred, restrained with blazing stars, from the hearing, of the sayings of the angels.

[26:213]

So do not invoke any other god with God, lest you be among the chastised — if you were to do what they call you to.

[26:214]

And warn the nearest of your kinsfolk, namely, the Banū Hāshim and the Banū al-Muttalib: ‘He [the Prophet] warned them publicly ...’, as reported by al-Bukhārī and Muslim.

[26:215]

And lower your wing, show your gentle side, to the believers, the affirmers of God’s Oneness, who follow you.

[26:216]

But if they, your kinsfolk, disobey you, say, to them: ‘I am absolved of what you do’, in worshipping [gods] other than God.

[26:217]

And put your trust (wa-tawakkal, or read fa-tawakkal, ‘then put your trust’) in the Mighty, the Merciful, God, in other words, entrust Him with all your affairs,

[26:218]

Who sees you when you stand, for prayer,

[26:219]

and your movements — in [performing] the [various] parts of prayer: standing, sitting, bowing and prostrating — among those who prostrate, those who perform the prayers.

[26:220]

Truly He is the Hearing, the Knowing.

[26:221]

Shall I inform you, O disbelievers of Mecca, upon whom the devils descend? (tanazzalu: one of the tā’ letters in the original [tatanazzalu] has been omitted).

[26:222]

They descend upon every sinful, profligate, liar, such as Musaylama and other soothsayers.

[26:223]

They, the devils, report the heard [sayings], what they hear from the angels [they report] to the soothsayers, but most of them are liars, adding much that is false to what they hear — this was [revealed] before the devils were barred from the heaven.

[26:224]

As for the poets, [only] the perverse follow them, in their poetry, propounding it and reciting it on their behalf to others; they are thus reprehensible.

[26:225]

Have you not noticed that — are you not aware that — in every valley, of the valleys of rhetoric and the art thereof, they rove, overstepping the bounds [of decency] in [their] eulogies and diatribes,

[26:226]

and that they say, we do, what they do not do?, in other words, that they lie.

[26:227]

Save those, poets, who believe and perform righteous deeds and remember God frequently, in other words, [those whom] poetry does not distract from the remembrance [of God], and vindicate themselves, by lampooning the disbelievers, after they have been wronged, by the disbelievers' reviling of them [as belonging] together with all believers — such [individuals] are not reprehensible. God, exalted be He, says: God does not like the utterance of evil words out loud, unless a person has been wronged [Q. 4:148]; He, exalted be He, also says: so whoever commits aggression against you, commit aggression against him in the manner that he committed against you [Q. 2:194]; and those, poets and others, who are wrongdoers will soon know the reversal, the return, with which they will meet, [by which] they will return, after death. Meccan; it consists of 93, 94, or 95 verses revealed after sūrat al-Shuʿarā'.

(An-Naml)

[27:1]

Tā sīn: God knows best what He means by these [letters]. Those, namely, these signs, are the signs of the Qur'ān, signs from it, and a Manifest Book, manifesting [what is] truth from [what is] falsehood (wa-kitābin, 'Book', is a supplement [to al-qur'ān] with the addition of an adjective [mubīn, 'manifest']).

[27:2]

It is, a guidance, guiding from error, and good tidings for the believers, who believe in it, of Paradise;

[27:3]

those who observe prayer, performing it in the way that it should be [performed], and give alms and who are certain of the Hereafter, knowing it [to be true] through the [many] proofs thereof (hum, 'they', is repeated because a separation has taken place between it [the first hum] and the predicate [yūqinūna]).

[27:4]

Truly those who do not believe in the Hereafter, We have adorned their, vile, deeds for them, by making such [deeds] seem sensuous so that they then deem them wholesome, and so they are bewildered, confused about why We deem these [deeds] to be vile.

[27:5]

Those are they for whom there is an awful chastisement, the worst [chastisement] in this world: being killed or being taken captive; and in the Hereafter they will be the greatest losers, because they will end up in the Fire which has been made everlasting for them.

[27:6]

And truly you — this is an address to the Prophet (s) — are receiving the Qur'ān, it is being transmitted to you intensely, from One Wise, Knowing, in such [transmission].

[27:7]

Mention, when Moses said to his family, [to] his wife, during his journey from Midian [back] to Egypt: 'Assuredly I notice, I see in the distance, a fire. I will bring you news from there, about the [journey's] route — for he had lost his way — or bring you a firebrand (read as a genitive annexation [bi-shihābi qabasin] as an explication [of shihāb, 'flame']; or read without [annexation, bi-shihābin qabasin] meaning, a flame of fire at the end of a wick or a wooden stick) that perhaps you might warm yourselves', (tastalūn: the tā' replaces the tā' of the [8th verbal form] ifta'ala [sc. istalā]; it derives from salaya or saliya, 'to be exposed to the blaze of fire'), [that perhaps] you might warm yourselves from the cold.

[27:8]

But when he reached it, he was called [with the following words]: 'Blessed is he, that is to say, God bless him, who is in the fire, namely, Moses, and who is around it, namely, the angels — or vice-versa ([the verb] bāraka may be followed immediately by the direct object or by a preposition and then the direct object; [a noun such as] makān, 'location', is implied after fī, 'in', [sc. man fī makāni'l-nār, 'who is in the area of the fire']); and Glory be to God, the Lord of the Worlds — this is included in the call, and is meant to declare that God is above all evil [associations].

[27:9]

O Moses, lo!, in other words, the fact is that, it is I, God, the Mighty, the Wise.

[27:10]

Throw down your staff', and he threw it down. And when he saw it wriggling, moving, like a serpent, a slender snake, he turned his back in flight and did not come back. God, exalted be He, says: 'O Moses, do not fear, it. Surely in My presence, before Me, the messengers do not fear, any snake or otherwise,

[27:11]

except him who has wronged, his soul, but then changed [his wrong] for good — he [then] performs [good deeds] — after [having done] evil, in other words, [he has] repented, then truly I am Forgiving, Merciful, I will accept his repentance and forgive him.

[27:12]

And insert your hand into your bosom, into the collar of your shirt, and it will emerge, not in its usual skin colour, but, white without any blemish, any [vestige of] leprosy, with a glare that dazzles the eyes, as one sign, among nine signs, with which you shall be sent [as God's messenger], to Pharaoh and his folk; indeed they are an immoral lot' .

[27:13]

But when Our signs came to them plain to see, illuminating and clear, they said, 'This is manifest sorcery', clear and evident [sorcery].

[27:14]

And they denied them, they did not affirm them, though, in reality, their souls had been convinced, in other words, [though] they were certain that these [signs] were from God, wrongfully and arrogantly, in defiance of believing in what Moses had brought ([these two adverbs] refer back to [the cause of] their denial). So behold, O Muhammad (s), how was the sequel for the agents of corruption, [a sequel] which you know: they were destroyed.

[27:15]

And verily We gave David and Solomon, his son, knowledge, of rendering [decisive] judgement between people, and [knowledge] of the speech of birds and of other things, and they said, giving thanks to God, 'Praise be to God Who has favoured us, with prophethood and the disposal of jinn, humans and devils [to our service], over many of His believing servants'.

[27:16]

And Solomon inherited from David, prophethood and knowledge exclusively from among all his other children; and he said, 'O people, we have been taught the speech of the birds, that is, the ability to understand their sounds, and we have been given of all things, given to prophets and kings. Indeed this, gift, is the manifest, the evident, favour'.

[27:17]

And, on one journey, Solomon's hosts of jinn and humans and birds stood assembled for him as they were being arrayed, brought together [in groups] and marshalled.

[27:18]

When they came to the Valley of the Ants — which is [located] either in Tā'if or in Syria, and whose ants are either small or large — an ant, the queen ant, who had seen Solomon's hosts, said, 'O ants, enter your dwellings, lest Solomon and his hosts crush you while they are unaware!' — the ants are likened to rational beings in their use of the latter's speech.

[27:19]

Whereat he, Solomon, smiled (fa-tabassama, the beginning [of the sentence]) amused (dāhikan, the end [of the sentence]) at its words, which he had heard from three miles away and which was carried to him by the winds. When he was on the verge of [entering] their valley, he [Solomon] made his hosts halt until they [the ants] had entered their dwellings — on this journey his hosts consisted of cavalry and infantry. And he said, 'My Lord, inspire me to be thankful for Your grace with which You have favoured me and my parents, and to do good that will please You, and include me, by Your mercy, among Your righteous servants', the prophets and saints.

[27:20]

And he reviewed the birds, to see the hoopoe — which would locate water beneath the ground and indicate its location by pecking at it, whereupon the devils would extract it, for Solomon required it for when he prayed; but he could not see him — then he said, 'Why is it that I do not see the hoopoe?, in other words, is there something preventing me from seeing him? Or is he among the absent?, and so I cannot see him

because he is absent?' And when he became certain [of the hoopoe's absence],

[27:21]

He said, 'Assuredly I will chastise him with a severe chastisement, by having [all] his feathers as well as his tail plucked and leaving him out in the sun, where he would not be able to escape from reptiles, or I will slaughter him, by slitting his throat, unless he brings me (read la-ya'tiyannī or la-ya'tinannī) a clear warrant', plain manifest proof for his [having a valid] excuse.

[27:22]

But he did not remain (read fa-makutha or fa-makatha) long [in absence], in other words, [he was away only] for a short while, and came to Solomon humbly, with his head up and his wings and tail lowered. Solomon pardoned him and asked him about what he had encountered during his absence: and he said, 'I have discovered something of which you have no knowledge, and I have brought you from Sheba (this may be read in declined form [min Saba'in] or left as indeclinable [min Saba'a]) — a tribe in Yemen, whose name is taken from the name of one of their ancestors (which is also the reason why it may be declined) — a verified report.

[27:23]

I found a woman ruling over them, in other words, she was their queen, her name Bilqīs; and she has been given [an abundance] of all things, that kings might require, in the way of machines and instruments, and she possesses a great throne — its length was 80 cubits, its width 40 cubits, its height 30 cubits, and was made of gold and silver, encrusted with pearls, rubies, chrysolite, and emeralds, with its legs made of rubies, chrysolite and emeralds, containing seven [inner] doors, the door of each chamber shut.

[27:24]

I found her and her people prostrating to the sun instead of God, and Satan has adorned for them their deeds and he has barred them from the Way, from the path of truth, so that they are not guided

[27:25]

to prostrate themselves to God (allā yasjudū should be read as an yasjudū: the lā is extra and with it has been assimilated the nūn of an, similar to [the construction] where God says, li-allā ya'lama ahlu'l-kitābi, so that the People of the Scripture may know [Q. 57:29]; the sentence functions as the direct object of yahtadūna, 'guided', whose ilā, 'to', has been omitted); [He] Who brings forth the hidden (al-khab' is a verbal noun, with the same meaning as al-makhbū', 'that which is hidden') of rain and plants, in the heavens and the earth, and He knows what they conceal, within their hearts, and what they proclaim, with their tongues.

[27:26]

God — there is no god except Him, the Lord of the Mighty Throne' (this clause constitutes an [independent] new sentence, which is a eulogy comprising [praise of] the Throne of the Compassionate One to counter the [description of the] throne of Bilqīs: between the two, however, is an unfathomable difference).

[27:27]

He, Solomon, said, to the hoopoe: 'We shall see whether you have spoken the truth, in what you have informed us, or whether you are of the liars, that is, of their ilk — for [to say] that is rhetorically more powerful than [simply] saying 'or whether you have lied'. He [the hoopoe] indicated to them the place of the water and it was extracted. They thus drank, performed their ablutions and prayed. Solomon then composed a letter in the following form: 'From the servant of God, Solomon son of David, to Bilqīs, Queen of Sheba. In the Name of God, the Compassionate, the Merciful: Peace be upon those who follow Guidance. To wit: do

not rise up against me [in defiance], but come to me in submission'. He then stamped it with musk and sealed it with his ring, and said to the hoopoe:

[27:28]

Take this letter of mine and deliver it to them, that is, to Bilqīs and her people, then turn away, withdraw, from them, but remain close by them, and see what [response] they shall return', [and see] what kind of response they shall give. Thus, he took it and approached her [Bilqīs]. But as her soldiers were all around her, he cast it into her private chamber. When she saw it, she shuddered and was consumed by fear. She read what it said.

[27:29]

Then, she said, to the noblemen of her people: 'O [members of the] council, lo! (read yā ayyuhā'l-mala'u innī, pronouncing [in the last two words] both hamzas; or by not pronouncing the second one and changing it into a wāw with kasra vowelling) a noble, a sealed, letter has been delivered to me.

[27:30]

It is from Solomon and lo! it is, in other words, its text says: "In the Name of God, the Compassionate, the Merciful.

[27:31]

Do not rise up against me [in defiance], but come to me in submission"'.

[27:32]

She said, 'O [members of the] council, give me an opinion (read yā ayyuhā'l-mala'u aftūnī, pronouncing both hamzas, or by not pronouncing the second and changing it into a wāw), in other words, guide me, in this matter of mine. I never decide on a matter, I never conclude it, until you are present'.

[27:33]

They said, 'We possess force and we possess great might, in other words, we are hardy in war. The matter is for you [to decide]. So see what you will command', us, and we will obey you.

[27:34]

She said, 'Indeed kings, when they enter a town, ruin it, with destruction, and reduce the mightiest of its inhabitants to the most abased. That is what they too will do, namely, the senders of this letter.

[27:35]

Now I will send them a gift and wait to see with what [response] the envoys return', in the way of accepting the gift or rejecting it. If it be a king [to whom we have sent it], he will accept it; but if it be a prophet, he will reject it. Thus, she sent male and female servants, one thousand in total, together with five hundred bricks of gold, a crown studded with jewels, and musk, ambergris and other things with an envoy carrying a letter. The hoopoe thus hurried back to bring the news to Solomon, who ordered bricks of gold and silver to be made and laid out across a [vast] square the distance of nine parasangs from his seat and for a towering wall of gold and silver to be constructed around it, and for the most splendid creatures of the land and the sea, together with the children of the jinn, to be brought to line the right and left sides of the square.

[27:36]

But when he, the envoy, came to Solomon, with the gift and the servants, he said, 'Are you supplying me

with wealth? What God has given me, of prophethood and kingship, is better than what He has given you, of [the things of] this world. Nay, but it is you [and not I] who exult in your gift, for you pride yourselves upon [the possession of] the ornaments of this world!

[27:37]

Go back to them, with the gifts that you have brought, for We shall assuredly come to them with hosts which they will not be able to face and we shall expel them from there, from the land of Sheba (Saba') — named [thus] after their tribal ancestor — humiliated, and they shall be utterly abased', unless they come to me in submission. When the envoy returned to her with the gift, she had her throne placed inside seven doors inside her palace, with her palace inside seven palaces, and had all the doors locked with guards at them. She then prepared to make the journey to Solomon to see what he would command her. She departed with twelve thousand chieftains (qayl), each accompanied by thousands [of men] until when she came to within a parasang of him, he sensed her [arrival].

[27:38]

He said, 'O [members of the] council, which of you (regarding the two hamzas read them in the way mentioned above [verse 32]) will bring me her throne before they come to me in submission?', compliant and obedient? For I may only [rightfully] seize it before this [submission] and not afterwards.

[27:39]

An afreet from among the jinn — a [jinn who is] powerful and stalwart — said, 'I will bring it to you before you rise from your place, the one in which you sit when adjudicating — the period from morning to midday. Indeed I have the strength for it, that is, for carrying it, and I am trustworthy', over what it may contain of jewels and other [precious] things. Solomon said, 'I want something faster than that!'

[27:40]

The one who had knowledge of the, revealed, Scripture — and this was [one] Āsif b. Barkhiyā, a righteous individual with knowledge of God's Greatest Name, which when invoked [in supplication] for something it is [immediately] granted — said: 'I will bring it to you before your glance returns to you, after you look at something. So he [the afreet] said to him, 'Look up towards the heaven', which he did, and when his glance returned [in front of him] he found it [Bilqīs' throne] placed before him — for in the instance in which Solomon looked up to the heaven, Āsif supplicated by invoking the Greatest Name that God bring it [thereto]; and this was done by having it travel under the earth until it sprung up below Solomon's seat (kursī). Then, when he saw it standing, still, before him, he said, 'This, bringing it to me, is of my Lord's bounty, that He may try me, test me, whether I give thanks (read a-ashkur, pronouncing both hamzas; or by replacing the second one with an alif; or by not pronouncing the second one, but inserting an alif between the one not pronounced and the other one or without [the insertion]) or am ungrateful, for the favour. And whoever gives thanks, gives thanks only for his own sake, because the reward for his thanks shall be his, and whoever is ungrateful, for the favour, [should know] then my Lord is surely Independent, with no need of his thanks, Generous', by being bounteous to those who are ungrateful for it.

[27:41]

He said, 'Disguise her throne for her — in other words, transform it such that when she sees it, it will be in an unrecognisable form — that we may see whether she will be guided, to recognising it, or be of those who cannot be guided', to recognise when things are transformed around them. He [Solomon] sought thereby to test her mind, for it was said to have something wrong with it. Thus they transformed it by adding or taking away [certain things] and in other ways.

[27:42]

So when she came, it was said, to her: 'Is your throne like this?' She said, 'It as though it is the one'. She

had, in fact, recognised it; but she made a pretence to them just as they made a pretence to her, given that [when she was asked about the throne] it was not said, 'Is this your throne?', for had it been so, she would have replied, 'Yes, it is'. When Solomon realised that she was perceptive and knowledgeable, he said: 'And we were given the knowledge before her and we had submitted [to God].

[27:43]

And what she worshipped besides God, that is, other than Him, barred her, from the worship of God, for she belonged to disbelieving folk'.

[27:44]

It was, also, said to her, 'Enter the palace [hallway]' — this was a transparent white glass floor underneath which flowed sweet water that contained fish. Solomon had it made when he was told that her legs and feet resembled the shanks of a mule. And when she saw it, she supposed it to be a pool, of water, and so she bared her legs, to wade through it. Meanwhile Solomon was seated on his throne at the front part of the palace [hallway], and he saw that her legs and feet were [in fact] fair. He said, to her: 'It is a hallway paved [smooth] with crystal', and thereafter he called her to submit [to God]. She said, 'My Lord, indeed I have wronged myself, by worshipping other than You, and I submit with Solomon to God, the Lord of the Worlds'. He wanted to marry her but disliked the hair on her legs. So the devils made a [depilatory] lime mixture (nūra) and she removed it therewith. He married her and had [great] love for her. And he let her remain as ruler of her kingdom and would visit her once a month, staying for three days [every time]. Her reign came to an end at the same time as that of Solomon. It is reported that he became king at the age of 13 and died at the age of 53 — Glory be to the One whose enduring sovereignty will never end!

[27:45]

And verily We sent to Thamūd their brother, in terms of [his belonging to the same] tribe, Sālih, with the following [decree]: 'Worship God!', affirm His Oneness. And lo! they [then] became two parties quarrelling with one another, over religion, one party having become believers upon his arrival as messenger to them and the other party disbelievers.

[27:46]

He said, to the deniers: 'O my people, why do you [seek to] hasten on evil before [seeking] good?, in other words, [why do you seek to hasten on] chastisement instead of mercy, when you say, 'If what you bring us is true, then bring us the chastisement!' Why do you not ask God to forgive you, [your] idolatry, so that you might be shown mercy?', and not be chastised.

[27:47]

They said, 'We augur evil (ittayyarnā is actually tatayyarnā, but the tā' has been assimilated with the tā', and a conjunctive hamza added) of you and of those who are with you', namely, the believers — when they [the tribe of Thamūd] were deprived of rain and suffered hunger. He said, 'Your evil augury is with God — He has given it to you; nay, but you are a people being tried', being tested with good and evil [turns of fortune].

[27:48]

And there were in the city, the city of Thamūd, a band of nine men, that is, [nine] men, who were causing corruption in the land, with acts of disobedience, which included their corroding of dinar and dirham coins [rendering them worthless], and did not reform [their ways], through obedience [to God].

[27:49]

They said, that is, some said to others, 'Swear to one another by God that we will attack him by night (la-

nubayyitannahu; or [read] la-tubayyitunnahu, ‘that you will attack him by night’) together with his folk, that is, those who believed in him, in other words, [swear] that we will kill them at night; then we will surely say (la-naqūlanna; or [read] la-taqūlunna, ‘you surely will say’) to his heir, the avenger of his blood, that we did not witness, we were not present at, the destruction of his folk (read muhlika or mahlika, meaning ‘the destroying of them’ or ‘their death’ [respectively]), and so we do not know who killed them, and [that] indeed we are being truthful’.

[27:50]

So they plotted, thereby, a plot, but We [also] plotted a plot, in other words, We requited them by hastening on their punishment, while they were not aware.

[27:51]

So behold how was the consequence of their plot! For lo! We destroyed them and all their people, with Gabriel’s cry, or by the angels’ pelting them with stones, which they could see even though they could not see them [the angels].

[27:52]

So those then are their houses [lying] deserted (khāwiyatan is in the accusative because it is a circumstantial qualifier, the operator of which is the import of the demonstrative pronoun [tilka, ‘those’]) because of the evil which they did, that is, their disbelief. Surely in that there is a sign, a lesson, for a people who have knowledge, of Our power and are thus admonished.

[27:53]

And We delivered those who believed, in Sālih — and they numbered 4,000 — and were fearful, of idolatry.

[27:54]

And Lot (Lūtan is in the accusative because of an implied udhkur, ‘mention’, before it, and it [Lūtan] is substituted by [the following, idh qāla …]), when he said to his people, ‘What! Do you commit [such] abomination, namely, homosexual intercourse, while you watch?, that is to say, while you watch one another, [so] engrossed [are you] in the sinful act?

[27:55]

What! Do you (read a-innakum, pronouncing both hamzas, or by not pronouncing the second and inserting an alif between the two in both cases) come unto men in lust instead of women? Nay, but you are truly a people in ignorance’, of the consequence of your action.

[27:56]

But the only response of his people was that they said, ‘Expel Lot’s family from your town. They are indeed a folk who [prefer to] remain pure!’, from [coming unto] the rears of men.

[27:57]

So We delivered him and his family, except his wife — We decreed [for] her, We made her by Our decree, to be of those who remained behind, in the chastisement.

[27:58]

Then We rained on them a rain — these were the stones of baked mud [cf. Q. 15:74] — which destroyed them. And evil indeed was, their rain, the rain of those who were warned, against chastisement.

[27:59]

Say, O Muhammad (s): 'Praise be to God, for the destruction of the disbelievers of past communities, and peace be on His servants whom He has chosen'. Is God (read a-Allāhu, pronouncing both hamzas; or by substituting an alif for the second one; or by not pronouncing the second one but inserting an alif between the one not pronounced and the other one or without [such an insertion]) better, for those who worship Him, or the partners which they ascribe? (read [either] tushrikūna, 'you ascribe', or yushrikūna, 'they ascribe'), [they being] the people of Mecca, [the partners they ascribe] to Him, in other words, are such gods better for those who worship them?

[27:60]

Or He Who created the heavens and the earth, and sends down for you water from the heaven, whereby We cause to grow (there is a shift here from third person to that of the first person [plural]) splendid gardens (hadā'iq is the plural of hadīqa, which is an enclosed garden) whose trees you could never cause to grow?, because of you do not have the ability for it. Is there a god (a-ilāhun, here and in the seven instances in which it occurs, read by pronouncing both hamzas, or by not pronouncing the second, inserting an alif between the two in both cases) with God?, who has helped Him in [all of] this? In other words, there is no god with Him. Nay, but they are a people who ascribe equals [to Him], who associate with God others.

[27:61]

Or He Who made the earth an abode [of stability], that does not [constantly] shake beneath [the feet of] its inhabitants, and made rivers [to flow] throughout it and set firm mountains for it, with which He fixed the earth [in place], and set an isthmus between the two seas, between the sweet one and the salty one, the one not mixing with the other. Is there a god with God? Nay, but most of them have no knowledge, of His Oneness.

[27:62]

Or He Who answers the desperate one, the anguished person suffering harm, when he calls to Him and Who removes [his] distress, from him and from others, and makes you successors in the earth (the annexation [khulafā'a l-ardi, 'successors of the earth'] has the same meaning as fī, 'in' [khulafā'a fī'l-ardi, 'successors in the earth']), in other words, each generation succeeding the one before it. Is there a god with God? Little do you remember, [little] are you admonished ([read] mā tadhakkarūna, 'do you remember'; or [read] yadhdhakkarūna, 'do they remember', where [in both cases] the tā' has been assimilated with the dhāl; the mā is extra, [used] to make less what is already 'little').

[27:63]

Or He Who guides you, shows you the way to your destinations, in the darkness of the land and the sea, by the stars at night, and by [the various] landmarks during the day, and Who sends forth the winds as harbingers of His mercy, ahead of the rain. Is there a god with God? Exalted be God [high] above what, others, they associate, with Him!

[27:64]

Or He Who originates creation, in the wombs, from a sperm-drop, then brings it back again, after death, as established by the proofs for this [resurrection], even if you do not acknowledge it; and Who provides for you from the heaven, rain, and [from] the earth, vegetation. Is there a god with God? In other words, none of the things mentioned is done by anyone other than God, and there is no god with Him. Say, O Muhammad (s): 'Produce your proof, your definitive argument, if you are truthful', about their being a god with Me who has done any of the things mentioned.

[27:65]

They [the disbelievers] also asked him when the Hour will come to pass, and the following was revealed: Say: 'No one in the heavens or the earth knows, be it angels or human beings, the Unseen, namely, what is hidden from them, except God, He knows it, and they are not aware, the disbelievers of Mecca, like others, when, is the time in which, they will be resurrected.

[27:66]

Nay, has their knowledge come to comprise (read adraka, similar to the [4th verbal] form akrama, 'he was kind to'; a variant reading has iddāraka, which is actually tadāraka, with the tā' changed into a dāl and assimilated with the [other] dāl, and a conjunctive hamza added, meaning, 'attained' or 'caught up with') the Hereafter?, such that they [have reason to] ask about the time of its coming — not so: Nay, for they are in doubt of it. Rather they are blind to it ('amūna, 'blind', as in blindness of the heart; this [statement] is rhetorically more powerful than the preceding one; the origin [of the term] is 'amiyūn, but the damma vowel is deemed too heavy for the yā' and has been moved to the mīm, after dropping its kasra vowel).

[27:67]

And the disbelievers say, also in rejecting the [idea of] resurrection: 'What! When we and our fathers are dust shall we indeed be brought forth [again]?, from the graves.

[27:68]

Already we and our fathers have been promised this before. [But] these are just the [legendary] fables of the ancients' (asāṭīr is the plural of usṭūra, meaning 'what has been written down [mā sutira] of lies').

[27:69]

Say: 'Travel in the land and see how was the sequel for the criminals', because of their denials — and this [sequel] is that they were destroyed with punishment.

[27:70]

And do not grieve for them, and do not be distressed by their schemes — this is meant to comfort the Prophet (s), in other words, do not be concerned with their plotting against you, for We will grant you victory over them.

[27:71]

And they say, 'When will this promise, of chastisement, be, if you are truthful?', regarding it.

[27:72]

Say: 'It may be that part of what you seek to hasten on is close behind you' — so they were slain at Badr and the remaining chastisement will come to them after death.

[27:73]

And surely your Lord is bountiful to mankind, an example of which is His deferring chastisement for the disbelievers, but most of them are not thankful — disbelievers are not grateful for the deferring of chastisement since they reject [the fact] that it will ever come to pass.

[27:74]

And surely your Lord knows what their hearts conceal, [what these] hide, and what they proclaim, by their tongues.

[27:75]

And there is not a thing hidden in the heaven and the earth (the hā' [tā' marbūta] of ghā'ibatun is hyperbole, in other words, anything that is completely hidden from people) but it is in a manifest Book, namely, [in] the Preserved Tablet (al-lawh al-mahfūz) and in God's concealed knowledge, an example of which is the [time of the] chastising of the disbelievers.

[27:76]

Truly this Qur'ān recounts to the Children of Israel — those living at the time of our Prophet — [the means to resolve] most of that concerning which they differ, that is, by virtue of the fact that it expounds the said [differences] as they should be, eliminating any disagreements between them, if only they were to implement it and submit [to its prescriptions].

[27:77]

And truly it is a guidance, from error, and a mercy for believers, from chastisement.

[27:78]

Surely your Lord will decide between them, as [He will] with others on the Day of Resurrection, of His judgement, that is, His justice. And He is the Mighty, the Victor, the Knower, of what He judges, so that none will be able to oppose Him in the way that the disbelievers have opposed His prophets in this world.

[27:79]

So rely on God, trust in Him, for you are indeed upon the manifest truth, [upon] the manifest religion: the sequel shall be in your favour, with victory over the disbelievers. God then draws comparisons between them and the dead, the deaf and the blind, saying:

[27:80]

Indeed you cannot make the dead hear, nor can you make the deaf hear the call when (al-du'ā'a idhā, read by pronouncing both hamzas, or by not pronouncing the second one, eliding it with the yā') they have turned their backs [upon you];

[27:81]

nor can you lead the blind out of their error. You can only make those hear — hear so as to comprehend and accept — who believe in Our signs — the Qur'ān — and have therefore submitted, [are therefore] sincere in their affirmation of God's Oneness.

[27:82]

And when the word [of judgement] falls upon them, [when] they deserve that chastisement befalls them as well as all [other] disbelievers, We shall bring forth for them a beast from the earth which shall speak to them [saying], that is, which shall speak in Arabic to those who are alive at the time when it appears, among its other statements, it will say to them on Our behalf: 'Indeed mankind (read tukallimuhum inna'l-nāsa; a variant has tukallimuhum bi-anna'l-nāsa, 'to tell them that mankind') had no faith in Our signs', in other words, they did not believe in the Qur'ān and what it comprises [of the mention] of resurrection, reckoning and requital. With its [the beast's] appearance the enjoining of decency and forbidding of indecency will cease, and thereafter no disbeliever will believe — just as God revealed to Noah [when He said to him]: None of your people will believe except he who has already believed [Q. 11:36].

[27:83]

And, mention, the day when We shall gather from every community a group of those who denied Our signs, namely, their leaders, the ones [whom they] followed, and they will be set in array, assembled, with the last of them brought together with the first and then led away,

[27:84]

until, when they arrive, at the site of the Reckoning, He, exalted be He, shall say, to them: 'Did you deny, My prophets, by [denying], My signs without comprehending them, from the perspective of your denial, in knowledge, or what (ammā: the interrogative mā has been assimilated with am, 'or') was it (dhā is a relative pronoun, in other words [it is in fact] mā alladhī) that you did?, with the commands given to you.

[27:85]

And the word [of judgement] shall fall, the chastisement will be due, upon them because of the evil they committed, that is, [because of] what they associated [with God], and they will not speak, since they will have no [valid] argument.

[27:86]

Do they not see that We made, We created, the night that they, like others, may rest in it, and the day for sight?, meaning, [for people] to see in it, so that they may go about their business therein. Surely in that there are signs, indications of His power, exalted be He, for a people who believe — they [the believers] are singled out for mention because they benefit from such [signs] in their faith, in contrast to the disbelievers.

[27:87]

And the day when the Trumpet will be blown, the Horn [will be blown], the First Blast, by [the archangel] Isrāfīl, and whoever is in the heavens and the earth will be terrified, that is, a fright that brings about death — as is stated in another verse, and whoever is in the heavens and whoever is in the earth will swoon [Q. 39:68] (the past tense [fazi'a] is used to express the fact that such [events] will have occurred); except whom God will, namely, Gabriel, Michael, Isrāfīl and the Angel of Death. According to Ibn 'Abbās, however, these [excepted individuals] are the martyrs who are [described as], living with their Lord, provided for [by Him]' [Q. 3:169]. And all (kullun: the nunation compensates for the [missing] genitive annexation), in other words, and every one of them, after being brought back to life on the Day of Resurrection, will come to Him (read in the form of the verb [atawhu] or the active participle [ātūhu]) in [utter] humility, humbled (the past tense, atawhu, is used to express the fact that this will have happened).

[27:88]

And you see the mountains, you notice them, at the moment of the Blast, supposing them to be still, stationary in their place, because of their tremendous size, while they drift like passing clouds, [like the drifting of the] rain when it is blown around by the wind, in other words, they [the mountains] will be drifting in like manner until they [eventually] fall to the ground, whereby they are flattened before becoming like [tufts of] 'wool' [cf. Q. 101:5] and then 'scattered dust' [cf. Q. 56:6]. God's handiwork (sun'a, a verbal noun emphasising the import of the preceding sentence, and which has been annexed [in a genitive construction] to its agent [Allāhi, 'God'] after the omission of its operator) Who has perfected everything, that He has made. Truly He is aware of what you do (taf'alūna; or [read] yaf'alūna, '[what] they do'), namely, His enemies, [what they do] in the way of disobedience, and His friends, in the way of obedience.

[27:89]

Whoever brings a good deed, namely, [the profession of] 'there is no god but God', on the Day of Resurrection, shall have good, [shall have] a reward, for it, because of it (this [khayrun] is not the comparative ['better'], since there is no deed better [than a good deed]). In another verse [it is stated that] he shall have tenfold the like of it [Q. 6:160]; and they, namely, those who bring such [good deeds], shall

be secure from the terror of that day (min fazaʿi yawmiʾidhin, if read as a genitive annexation; or min fazaʿin yawmaʾidhin, 'from terror on that day').

[27:90]

And whoever brings an evil deed, namely, the ascribing of partners [to God], their faces shall be thrust into the Fire, having been oriented towards it — 'faces' are specifically mentioned here because of all the sensory organs it is where [a person's] dignity resides, and so other parts [of the body] are more deserving [of punishment]. It shall be said to them in reproach: 'Are you requited except, the requital, for what you used to do?', in the way of idolatry and acts of disobedience.

[27:91]

Say to them: I have been commanded only to worship the Lord of this land, namely, Mecca, which He has made inviolable, which He has made a secure Sanctuary, one in which no human blood may be shed, no person may be wronged, none of its prey may be hunted and [a sanctuary] which is never deserted. Such were the graces bestowed [by God] upon its inhabitants, the [tribe of] Quraysh, [graces] whereby God has spared their land the suffering and civil strife common to all the [other] lands of the Arabs; and to Whom, exalted be He, all things belong, for He is their Lord, Creator and Possessor. And I have been commanded to be of those who submit, to God, by affirming His Oneness;

[27:92]

and to recite the Qurʾān, to you as a call to faith. So whoever is guided, to it, is guided only for his own sake, since the reward for his being guided will be his; and whoever goes astray, from faith and errs from the path of guidance, say, to him: 'I am just one of the warners', the threateners, and therefore my duty is only to deliver [the Message] — this was [revealed] before the command to fight [against the disbelievers].

[27:93]

And say: 'Praise be to God. He will show you His signs and you will recognise them. Thus on the day of Badr God showed them how it was to be killed, to be taken prisoner and to be beaten by the angels on their faces and backs; and God hastened on for them the [punishment of the] Fire. And your Lord is not oblivious of what they do' (yaʿmalūna; or [read] taʿmalūna, '[what] you do') but grants them respite until their [appointed] time [of requital].
Meccan, except verses 52 to 55, which are Medinese, and verse 85, which was revealed at al-Juhfa during the Hijra; it consists of 88 verses, revealed after [sūrat] al-Naml.

(Al-Qasas)

[28:1]

Tā sīn mīm: God knows best what He means by these [letters].

[28:2]

Those, namely, these signs, are the signs of the Manifest Book (the genitive annexation conveys the [partitive] sense of min, 'of' ['verses from the Manifest Book']), [the Manifest Book] which reveals truth from falsehood.

[28:3]

We will recount, narrate, to you [something] of the tale of Moses and Pharaoh truthfully, for a people who believe, for their sake, since they are the ones to benefit from such [an account].

[28:4]

Truly Pharaoh had exalted himself in the land, the land of Egypt, and reduced its people into sects, groups, to serve him, oppressing a group of them, namely, the Children of Israel, slaughtering their sons, the new-born, and sparing their women, keeping them alive — for some of the [Egyptian] priests had told him, 'A new-born of the Children of Israel shall bring about the end of your kingdom'. Indeed he was of those who cause corruption, through [the use of] slaughter and otherwise.

[28:5]

And We desired to show favour to those who were oppressed in the land, and to make them exemplars (read a'immatan, pronouncing both hamzas, or by replacing the second one with a yā') whose good example would be followed, and to make them the inheritors, of Pharaoh's kingdom;

[28:6]

and to establish them in the land, the land of Egypt and Syria, and to show Pharaoh and Hāmān and their hosts (a variant reading has wa-yarā Fir'awnu wa-Hāmānu wa-junūduhumā, 'so that Pharaoh and Hāmān and their hosts might see', with all three [nouns] in the nominative) from them that of which they were apprehensive, [that which] they feared of the new-born [Israelite] who would bring about the end of their kingdom.

[28:7]

And We revealed, by inspiration or in a dream, to the mother of Moses — who was the said new-born; his sister was the only other person aware of his birth — 'Suckle him, then, when you fear for him, cast him into the waters, namely, the Nile, and do not fear, that he should drown, or grieve, for being separated from him, for We will restore him to you and make him one of the messengers'. She suckled him for three months during which he never cried. She then began to fear for him and so she placed him in a basket coated with pitch and made as a cradle for him on the inside. She then closed it and cast it into the waters of the Nile at night.

[28:8]

Then Pharaoh's folk, aids, picked him up, with him [still] in the basket, the morning following that night — it was placed him in front of him [Pharaoh] and then opened and Moses was brought out of it, sucking milk from his thumb — to be, at the end of the affair, an enemy, slaying their menfolk, and a [cause of] grief to them, enslaving their womenfolk (a variant reading [for hazanan] is huznan, both of which are alternative forms of the verbal noun, and it functions as an active participle, derived from hazanahu, which is like ahzanahu, 'he caused him grief'). Truly Pharaoh and, his minister, Hāmān, and their hosts were sinners, that is, disobedient, and so they were punished at his [Moses's] hands.

[28:9]

And Pharaoh's wife said, after he and his aids had resolved to slay him: he is, 'A joyous sight for me and you. Do not slay him. Perhaps he will be of benefit to us, or we will adopt him as a son', and so they obeyed her [wish]. And they were not aware, of the sequel to their affair with him.

[28:10]

And the heart of Moses's mother, when she found out that they had picked him up, became empty, of everything other than him. Indeed (in, softened from the hardened form, its subject omitted, in other words [understand it as] innaha) she was about to expose him, that is, as being her son, had We not fortified her heart, with patience, that is, We made it at peace, that she might be of the believers, [of] those who have faith in God's promise (the response to [the conditional] lawlā, 'had … not', is given by the preceding [statement]).

[28:11]

And she said to his sister, Mary, 'Follow him', in other words, follow where he goes in order to find out his news. So she watched him from afar, from a distance, secretly, while they were not aware, that she was his sister, or that she was [even] watching him.

[28:12]

And We had forbidden him to [take to the breasts of] fostermothers from before, that is to say, we prevented him from taking to the breasts of any suckling mother other than his own mother. Therefore he would not accept the breasts of any of the foster-mothers brought for him. So she, his sister, said, 'Shall I show you a household — having seen their affection for him — who will take care of him for you, by having him suckled and so on, and who will act in good faith towards him?' (the [suffixed] pronoun in lahu has been interpreted as referring to the king, as a response to them [when they asked Mary how she could be sure]). Her suggestion was accepted. So she brought his mother and he took to her breast. She explained to them that he had taken to her [breast] because of her pleasant scent and the wholesome taste of her milk. Permission was given to her to breast-feed him in her own house and so she returned with him, just as God, exalted be He, says:

[28:13]

Thus We restored him to his mother so that her eyes might delight, in seeing him [again], and not grieve, thereat, and that she might know that God's promise, to restore him to her, is true; but most of them, that is, the people, do not know, about this promise, or of the fact that this was his sister and the other was his mother. He [Moses] remained with her until he was weaned during which time she was paid wages at one dinar per day. She took this because it was money from enemy territory (harbī). She then brought him [back] to Pharaoh in whose household he was raised, as God recounts of him in sūrat al-Shuʿarāʾ [Q. 26:18], Did we not rear you among us as a child, and did you not stay with us for years of your life?

[28:14]

And when he came of age, namely, at 30 or 33, and [then] was [fully] mature, that is, when he reached the age of 40, We gave him judgement, wisdom, and knowledge, comprehension of religious matters before he was sent as a prophet. And so, just as We rewarded him, do We reward those are virtuous, to their own souls.

[28:15]

And he, Moses, entered the city, Pharaoh's city, Memphis, having been absent from it for a while, at a time when its people were oblivious, the time of the afternoon nap, and found therein two men fighting, one of his own faction, namely, an Israelite, and the other of his enemies, in other words, an Egyptian, who was exploiting an Israelite to carry firewood to Pharaoh's kitchen. So the one who was of his faction called to him for help against the one who was of his enemies, and so Moses said to him, 'Leave him be!', and it is said that he replied to Moses [thus]: 'I am truly considering making you carry this [firewood]!'. So Moses punched him, that is, he hit him with his fist clenched — he [Moses] was a strong man with a powerful strike, and did away with him, that is, he killed him, but he had not intended to kill him. He buried him in the sand. He said, 'This, killing of him, is of Satan's doing, inciting my anger. Indeed he is an enemy, to the son of Adam, a manifest misleader', of him.

[28:16]

He said, remorsefully, 'My Lord, I have indeed wronged myself, by killing him, so forgive me!' So He forgave him. Truly He is the Forgiving, the Merciful, that is to say, the One Who has always possessed, and will always possess, these two attributes.

[28:17]

He said, 'My Lord, forasmuch as You have been gracious to me, with forgiveness, protect me [so], I will never be a partisan, a supporter, of the criminals', the disbelievers henceforth, if you were to protect me.

[28:18]

In the morning he was in the city, fearful, vigilant, waiting to see what would happen to him [in reaction] from the side of the slain man; — when behold, the one who had sought his help the day before cried out to him for help [again], asking for his help against another Egyptian. Moses said to him, 'Clearly you are a trouble-maker!', whose trouble-making is evident, judging by what you did yesterday and today.

[28:19]

But when (fa-lammā an: an is extra) he was about to strike the man who was an enemy to both of them, to Moses and the one seeking his help, he, the one seeking help, supposing that Moses was about to strike him, because of what he [Moses] had said to him, said: 'O Moses, do you want to slay me just as you slew a soul yesterday? You merely want to be a tyrant in the land, and you do not want to be of the reformers'. The Egyptian heard this and realised that the slayer had been Moses. Thus he hurried off to Pharaoh to inform him of this. Pharaoh then ordered slaughterers to slay Moses, and they set off in his direction.

[28:20]

And a man, who was the [only] believer among Pharaoh's kinsfolk, came from the outskirts of the city, hastening, walking fast, via a route quicker than theirs. He said, 'O Moses, lo! the council, of Pharaoh's folk, are conspiring, discussing [the means], to slay you. So leave, the city. Truly I am speaking to you in good faith', in bidding you to leave.

[28:21]

So he departed from it, fearful, vigilant, lest any of the pursuers catch up with him, or [in the hope] that God might rescue him. He said, 'My Lord, deliver me from the evildoing people', Pharaoh's people.

[28:22]

And when he turned his face towards Midian, in the direction thereof — and this [Midian] was the town of [the prophet] Shu'ayb, eight day's journeying from Egypt, [so] named after Midian son of Abraham; he [Moses] did not know the route to it — he said, 'Perhaps my Lord will show me the right way', that is to say, which route to follow, in other words, the simplest route to it. God thus sent forth to him an angel with a goat, which he [Moses] set off following towards it [the town].

[28:23]

And when he arrived at the Water of Midian, [the name of] a well therein, he found a group of people there watering, their flocks, and he found, besides them, two women holding back their flock, from the water. He, Moses, said, to the two: 'What is your business?', that is, 'What is the matter with you, that you are not watering?' They said, 'We do not water [our flock] until the shepherds have moved on (ri'ā'u, 'shepherds', the plural of rā'in) that is to say, until they have returned from the watering, for fear of being crushed [by the throng], after which we go to water (a variant reading [for yasdiru, 'move on'] is the 4th form [subjunctive] yusdira, 'to drive away', meaning, until they [the shepherds] have driven their flocks away from the water') and our father is a very old man', unable to [come and] water.

[28:24]

So he watered [their flock] for them, from another well nearby, by lifting a rock from on top of it, which only ten men could have lifted; then he retreated to the shade, of an acacia tree (samura), because of the extreme heat of the sun and he was hungry, and said, 'My Lord, indeed I am in utter need of whatever

good, [whatever] food, You send down to me'. The two women returned to their father quicker than usual and so he asked them why [it was so]. They told him about the man who had watered [their flock] for them. So he said to one of them, 'Summon him to [come to] me'.

[28:25]

God, exalted be He, says: Then one of the two women came to him, walking bashfully — in other words, covering her face with the sleeve of her shirt, being shy of him — and said, 'My father invites you, that he may pay you a wage for watering [our flock] for us'. He accepted her invitation, while inwardly he disapproved of accepting any wage, for it was as though she sought to remunerate him and as though he were of those who would want it [which he was not]. She walked in front of him but when the wind began to blow off her dress and reveal her legs, he said to her, 'Walk behind me and show me the way', which she did. Finally he came to her father, Shu'ayb, peace be upon him, who was sitting with some supper in front of him. He said to him, 'Sit and have some supper'. He [Moses] said, 'I hope that this is not [some sort of] compensation for having watered [their flock] for them? For we are People of a House and do not demand compensation for good deeds'. He [Shu'ayb] said, 'No. It is [simply] a custom of mine and of my forefathers to be hospitable to guests and to offer them food'. Thus, he [Moses] ate and informed him of his predicament. God, exalted be He, says: So when he came to him and recounted to him the story (al-qasas is a verbal noun with the sense of al-maqsūs, 'that which is recounted'), of his slaying of the Egyptian and their intention to slay him and his fear of Pharaoh, he [their father] said, 'Do not be afraid. You have escaped from the evildoing people', as Pharaoh had no authority over Midian.

[28:26]

One of the two women, the one that had been sent [by her father], either the elder or the younger, said, 'O my father, hire him, employ him in return for a wage, that he may tend our flock instead of us. Surely the best [man] you can hire is the strong, the trustworthy man', in other words, hire him on account of his strength and trustworthiness. He [Shu'ayb] asked her about him and she told him, as mentioned above, how he had lifted the rock off the well and that he had said to her, 'Walk behind me', in addition to his lowering his head when he realised that she was coming towards him, refusing to lift it [until she left]. He [Shu'ayb] therefore was keen to have him marry [one of his daughters].

[28:27]

He said, 'I desire to marry you to one of these two daughters of mine, either the elder or the younger one, on condition that you hire yourself to me, that you are employed by me to tend my flock, for eight years. And if you complete ten, that is, the tending of ten years, that, completion, shall be of your own accord. I do not want to be hard on you, by making it [the marriage] conditional on ten [years service]. God willing — [expressed] to seek [God's] blessing — you shall find me to be one of the righteous', of those who fulfil their covenants.

[28:28]

He, Moses, said, 'That, which you have said, is [settled then] between me and you. Whichever of the two terms, the eight or the ten (the mā [in ayyamā, 'whichever of the two'] is extra), in other words, the tending thereof, I complete, there shall be no injustice [done] to me, by demanding [of me] to do more [tending]. And God is Guardian, Keeper or Witness, over what we, you and I, say'. The contract was agreed in this way. Shu'ayb bid his daughter to give Moses a staff with which to beat off predatory beasts from his sheep — the staffs of the prophets were in his keeping. It was Adam's staff, made from the myrtle of Paradise, that fell into her hands and so Moses took it, with Shu'ayb's knowledge.

[28:29]

So when Moses had completed the term, of his tending — of eight years, or of ten years, which is what is generally assumed — and was travelling with his family, his wife, with the permission of her father, in the direction of Egypt, he saw in the distance on the side of the Mount [Tūr] a fire (al-Tūr is the name of a

mountain). He said to his family, 'Wait, here; I see a fire in the distance. Maybe I will bring you from it news, about [how to rejoin] the route [to Egypt] — for he had strayed from it [along the way] — or a brand (read with any of the three vowels [jadhwa, jidhwa, or judhwa], which [either] means 'a bundle', or 'a flame') from the fire, that you may warm yourselves' (tastalūna: the tā' replaces the tā' of the [8th verbal paradigm] iftaʿala of the verb saliya, or salaya).

[28:30]

And when he reached it, a call came from the right bank, [the right] side, of the valley, to Moses, at the blessed spot, [blessed] for Moses, because of his hearing God's speech therein, from the tree (mina'l-shajarati substitutes for min shāti'i, 'from the [right] bank', and the preposition [min, 'from'] has been repeated because it [the tree] grows there) — the tree was a jujube, a bramble, or a boxthorn — [saying] that (an here is explicative, and not in its softened form) 'O Moses! Indeed I am God, the Lord of the Worlds'.

[28:31]

And: 'Throw down your staff', and he threw it down. And when he saw it quivering, moving, as if it were a serpent (jānn: is a small snake [so called] because of the speed of its movement) he turned his back, to flee from it, and did not look back, in other words, he did not return, and so there called out [the voice]: 'O Moses! Come forward, and do not be afraid. Indeed you are safe.

[28:32]

Insert your, right, hand, meaning, the palm, into your bosom (jayb is the neck [area] of the shirt) and [then] take it out, and it will emerge, not in its usual skin colour [but], white, without any blemish, any [vestige of] leprosy. So he inserted it and took it out and it shone as bright as the sun, blinding the eyes; and draw your arm [back] to your side [as a precaution] against fear (read rahab, rahb or ruhb), in other words, [against] the fear produced by the glow of the hand, so that you insert it [back] into your bosom and it is restored to its former state; it [the arm] is referred to as jināh, 'wing', because they are for humans what wings are for birds. These then (read fa-dhānika or fa-dhānnika) namely, the staff and the hand (both of which ['asā and yad] are feminine nouns, but the demonstrative pronoun [dhānika] used for them, being the subject, is in the masculine because its predicate is masculine) shall be two proofs, to be sent, from your Lord to Pharaoh and his council; for surely they are an immoral people'.

[28:33]

He said, 'My Lord, I have indeed slain a soul among them — the mentioned Egyptian — and so I fear that they will slay me, because of him.

[28:34]

And my brother Aaron is more eloquent, more intelligible, than me in speech. So send him with me as a helper, as an aid (a variant reading [for rid'an, 'helper'] is ridan) to confirm me (read [either] in apocopated form, yusadiqnī, as a response to the request, or [as an indicative] with damma inflection, yusadiqunī, as an adjectival qualification of rid'an, 'helper'), for I truly fear that they will deny me'.

[28:35]

He said, 'We will strengthen your arm, We will make you strong, by means of your brother, and We will give authority, victory, so that they will not be able to touch [either of] you, with any evil; go both of you, with Our signs the two of you, and those who follow you [two], will be the victors', over them.

[28:36]

But when Moses brought them Our clear signs (bayyinātin, a circumstantial qualifier) they said, 'This is

nothing but concocted, invented, sorcery. And we never heard of such [a thing], to have [ever] existed, in, the days of, our forefathers’.

[28:37]

And Moses said, (wa-qāla, or qāla, without the ‘and’) ‘My Lord knows best who brings guidance from Him (the suffixed pronoun [in ‘indihi] refers to the Lord) and whose (man here is a supplement to the previous man) will be (read takūna or yakūna) the sequel of the [Blissful] Abode, that is to say, the praiseworthy sequel in the Abode of the Hereafter, in other words, it is I [Moses], in both cases, and I speak truthfully in what I have brought [you]. Truly the evildoers, the disbelievers, will not be successful’.

[28:38]

And Pharaoh said, ‘O [members of the] council, I do not know of any god for you other than me. So kindle for me, O Hāmān, [a fire] over the clay, and bake for me bricks [of clay], and make me a tower, a lofty palace, that I may take a look at the god of Moses, to observe him and inspect him; for truly I consider him to be a liar’, in his claim of [the existence of] some other god and that he is his messenger.

[28:39]

And he and his hosts acted arrogantly in the land, the land of Egypt, without right, and thought they would not return to Us (read active yarji‘ūna, or passive yurja‘ūna, ‘they would [not] be brought back’).

[28:40]

So We seized him and his hosts, and flung them into the waters, the sea, and they drowned. So behold how was the sequel for the evildoers, when they ended up being destroyed.

[28:41]

And We made them, in this world, leaders (read a-imma, pronouncing both hamzas, or by changing the second one into a yā’), chieftains of idolatry, who invite to the Fire, by inviting to idolatry, and on the Day of Resurrection they will not be helped, by having the chastisement averted from them.

[28:42]

And We made a curse, ignominy, pursue them in this world, and on the Day of Resurrection they will be among the spurned, those banished [from God’s mercy].

[28:43]

And verily We gave Moses the Scripture, the Torah, after We had destroyed the former generations, the people of Noah, ‘Ād, Thamūd and others, [containing] eye-openers for mankind (basā’ira, is a circumstantial qualifier referring to al-kitāb, ‘the Scripture’, the plural of basīra, which is the [perceptive] light of the heart), in other words, illumination for the hearts [of mankind], and as guidance, from error, for those who implement it, and mercy, for those who believe therein, that perhaps they might remember, [that] they might be admonished by the admonitions it [the Scripture] contains.

[28:44]

And you were not, O Muhammad (s), on the western side, of the mountain, the valley, or the spot, [to the west] of Moses at the time of the communion, when We decreed, revealed, to Moses the commandment, to deliver the Message to Pharaoh and his people, nor were you among the witnesses, to this, to know it and inform of it;

[28:45]

but We brought forth generations, communities, after Moses, and life was prolonged in their case, in other words, they lived long lives and so they forgot the covenants [made with God], knowledge disappeared and revelation ceased. Then We brought you as Messenger and revealed to you the story of Moses and others. And you were not a dweller, a resident, among the people of Midian reciting to them Our revelations (tatlū ʿalayhim āyātinā, a second predicate [after thāwiyan, ʿdweller'), to know their story and inform of it; but truly We are the senders, of you [as Messenger] and [the senders] to you of the stories of former generations.

[28:46]

And you were not on the side of the Mount when We called out, to Moses to take the Scripture earnestly; but, We have sent you, as a mercy from your Lord, that you may warn a people to whom no warner came before you — these are the people of Mecca — and that perhaps they may remember, they may be admonished.

[28:47]

Otherwise, if an affliction, a punishment, should befall them because of what their own hands have sent before them, in the way of disbelief and otherwise, they might say, 'Our Lord, why did You not send a messenger to us, that we might have followed Your signs, the ones sent with the messengers, and been of the believers?' (the response to [the conditional particle] lawlā, 'if', has been omitted, and what follows it is a [new] subject; the meaning is: 'were it not for the affliction that is the cause of their saying', or, 'were it not for their saying that is the cause of their affliction, We would have hastened on for them their punishment and We would not have sent you as a messenger to them').

[28:48]

But when the truth, namely, Muhammad (s), came to them from Us, they said, 'Why has he not been given the like of what Moses was given?', in the way of signs, such as the glowing hand, the staff and others, or [by having] the Book revealed all at once. God, exalted be He, says: And did they not disbelieve in what was given to Moses before?; [before] when, they said, regarding him and Muhammad (s), 'Two sorcerers (sāhirān; a variant reading has sihrān, 'two sorceries', namely [what they said regarding] the Qur'ān and the Torah) abetting each other.' And they said, 'We indeed disbelieve in both', the two prophets and the two Scriptures [of Moses and Muhammad].

[28:49]

Say, to them: 'Then bring some Scripture from God that is better in guidance than these two, Scriptures, that I may follow it, if you are truthful', in what you say.

[28:50]

Then if they do not respond to you, regarding your invitation [to them] to bring a Scripture, know that they are only following their desires, in [persisting in] their disbelief. And who is more astray than he who follows his desire without any guidance from God?, in other words, there is no one more astray than such [a person]. Truly God does not guide the evildoing, the disbelieving, folk.

[28:51]

And now verily We have brought, We have explained [to], them the Word, the Qur'ān, that perhaps they might remember, [they might] be admonished and believe.

[28:52]

Those to whom We gave the Scripture before this, that is, [before] the Qur'ān, they believe in it, too. This was revealed regarding certain Jews who became Muslims, such as ʿAbd Allāh b. Salām and others, and

[certain] Christians who had come from Abyssinia and Syria [who also became Muslims].

[28:53]

And, when it is recited to them, the Qur'ān, they say, 'We believe in it. It is indeed the Truth from our Lord. Lo! [even] before it we had submitted', we affirmed God's Oneness.

[28:54]

Those will be given their reward twice over, for believing in both Scriptures, for the patience they showed, for having been steadfast in implementing [the prescriptions in] them; and they ward off, from themselves, evil with good, and expend, give as voluntary alms, of that which We have provided them.

[28:55]

And when they hear vanity, vile words and hurtful intent from the disbelievers, they disregard it and say, 'To us [belong] our deeds and to you [belong] your deeds. Peace to you — a parting truce (salām mutāraka), in other words you are secure from any abuse or the like on our part. We do not desire [friendship with] the ignorant', we do not seek companionship with them.

[28:56]

The following was revealed regarding the Prophet's longing for his uncle Abū Tālib to embrace faith: You cannot guide whom you like, to be guided, but [it is] God [Who] guides whomever He will, and He knows best those who will be guided.

[28:57]

And they, his people, say, 'If we were to follow the Guidance with you, we will be deprived from our land', torn out of it swiftly. God, exalted be He, says: Have We not established for them a secure Sanctuary, [one] in which they are secure from the raids and killings that occur among the Arab tribes, to which are brought (read tujbā or yujbā) fruits of all kinds, [fruits] from every direction, as a provision, for them, from Us? But most of them do not know, that what We say is the truth.

[28:58]

And how many a town We have destroyed whose lifestyle was one of arrogant ungratefulness — by 'town' is meant the inhabitants thereof. Those are their dwellings, which have not been dwelt in after them except a little, by passers-by, for a day or part of it. And it was We Who were the [sole] inheritors, after them.

[28:59]

And your Lord never destroyed the towns, because of evildoing on their part, until He had raised up in their mother-town, that is, the major [town] among them, a messenger to recite Our signs to them. And We never destroyed the towns unless their inhabitants were committing evil, by denying the messengers.

[28:60]

And whatever things you have been given are [only] the [short-lived] enjoyment of the life of this world and an ornament thereof, in other words, [things] which you enjoy and adorn yourselves with for the days of your lives, after which they perish; and what is with God, in other words, His reward, is better and more lasting. Will you not understand? (ta'qilūna; or read ya'qilūna, 'will they [not] understand') that what lasts is better than what perishes.

[28:61]

Is he to whom We have given a fair promise, which he will receive, which he will attain, and that [promise] is Paradise, like him to whom We have given the enjoyment of the life of this world, [enjoyment] which will disappear soon, then on the Day of Resurrection he will be of those arraigned?, before the Fire. The former is the believer, the latter the disbeliever: in other words the two are not equal.

[28:62]

And, mention, the day when He, God, will call to them and say, 'Where [then] are My partners, those whom you used to claim?', were partners of Mine.

[28:63]

Those against whom the Word [of punishment] will have become due, the justified [Word], that they be admitted into the Fire — and these are the leaders of misguidance — they shall say, 'Our Lord! These are the ones whom we led astray (hā'ūlā'i'lladhīna aghwaynā is both a subject and an adjectival qualification). We led them astray (aghwaynāhum, the predicate thereof) and they went astray, even as we went astray — we did not compel them to [follow] error. We declare our innocence, of them, before You; it was not us that they worshipped' (mā, 'not', is for negation; the direct object [iyyānā, 'us'] precedes [the verb ya'budūna, 'they worshipped'] in order to concord with the end-rhyme of the verses).

[28:64]

And it shall be said, 'Call [now] to your associates!', namely, the idols you alleged to be partners of God. So they will call to them, but they will not answer them, their call, and they, the former, will see, they will sight, the chastisement: [they will wish] if only they had been guided!, in this world, they would not have seen it in the Hereafter.

[28:65]

And, mention, the day when He will call to them and say, 'What response did you give to those [messengers] who were sent?', to you.

[28:66]

The tidings, the news of deliverance contained in the response, will be obscured to them on that day, in other words, they will not find any statement that might contain [hope of] deliverance for them; so they will not question one other, about this, and will fall silent.

[28:67]

But as for him who repents, of idolatry, and believes, in the affirmation of God's Oneness, and acts righteously, he observes the duties [of religion], maybe he will be among the successful, those delivered according to God's promise.

[28:68]

And your Lord creates whatever He will and chooses, whatever He will. They, the idolaters, do not have the choice, the right to choose anything. Glory be to God and exalted be He above what they associate, [above] their idolatry.

[28:69]

And your Lord knows what their breasts conceal, [what] their hearts keep secret of disbelief and otherwise, and what they proclaim, by their tongues of such things.

[28:70]

And He is God; there is no god except Him. To Him belongs [all] praise in the former, namely, the life of this world, and in the latter, Paradise. And to Him belongs the judgement, the decree effective in [the case of] all things, and to Him you will be returned, through resurrection.

[28:71]

Say, to the people of Mecca: 'Have you considered, in other words, inform Me: if God were to make the night everlasting over you until the Day of Resurrection, what god other than God, as you [are wont to] claim, could bring you light?, daylight [hours] during which you could earn [a living]. Will you not then listen?', to this in a way so as to understand it and so repent of your idolatry.

[28:72]

Say, to them: 'Have you considered, if God were to make the day everlasting over you until the Day of Resurrection, what god other than God, as you [are wont to] claim, could bring you night wherein you rest?, from [any] weariness. Will you not then see?, the error you are upon when you ascribe partners [to God], and so repent of it.

[28:73]

And of His mercy, exalted be He, He has made for you night and day, that you may rest therein, in the night, and that you may seek, in the day, of His bounty, to earn [your livelihood], that perhaps you might give thanks', for the grace [of God] during both of these [times].

[28:74]

And, mention, the day when He will call to them and say, 'Where [now] are My associates those whom you used to claim?' — this is mentioned again in order to expound upon it:

[28:75]

And We shall draw, bring forth, from every community a witness, and this will be their prophet, who will bear witness against what they say, and We shall say, to them: 'Produce your evidence', for [the justification of] the idolatry which you asserted. Then they will know that the right, to divineness, is God's — none share it with Him. And that which they used to invent, in this world, of His having an associate, exalted be He [high] above such [associations], will fail them.

[28:76]

Indeed Korah belonged to the people of Moses — [being] his paternal and maternal cousin, and he had believed in him [in Moses] — but he became insolent towards them, through [his] disdain, haughtiness and great wealth. For We had given him so many treasures that [the number of] their keys would verily have burdened a group of strong men, in other words, they would have been too heavy for such [men] (the bā' of [bi'l-'usbati, 'a group'] is to render transitive [the intransitive] verb); the number of such [men required] is estimated to be 70, 40 or 10; other estimates are also given. Mention, when his people, the believers among the Children of Israel, said to him, 'Do not be exultant, in [your] great wealth, an exultation of insolence; truly God does not love the exultant, in such [things];

[28:77]

but seek, in that which God has given you, of wealth, the Abode of the Hereafter, by expending it in obedience to God, and do not forget your share of this world, that is, [do not forget] to strive in it for the sake of the Hereafter; and be good, to people, by [giving] voluntary alms, just as God has been good to you. And do not seek to cause corruption in the earth, by committing acts of disobedience. Surely God does not love the agents of corruption', meaning that He will punish them.

[28:78]

He said, 'In fact I have been given it, that is, [this] wealth, because of knowledge I possess', in other words, in return for it — he was the most knowledgeable of the Children of Israel in the Torah, after Moses and Aaron. God, exalted be He, says: Does he not know that God had already destroyed before him generations, communities, of men stronger than him in might and greater in the amassing?, of wealth; in other words, he does know this. And God destroys them, and the guilty will not be questioned about their sins, because of God's knowledge of these [sins], and so they will be admitted into the Fire without a reckoning.

[28:79]

So he, Korah, emerged before his people in his finery, with his large retinue [all of them] in procession dressed in gold and silk garments and mounted on adorned horses and mules. Those who desired the life of this world said, 'O (yā is for drawing attention) would that we had the like of what Korah has been given, this world. Truly he enjoys great fortune', abundant [fortune] in it.

[28:80]

But those to whom knowledge had been given, [knowledge] of what God had promised in the Hereafter, said, to them: 'Woe to you! (waylakum, is an expression of reprimand) God's reward, of Paradise in the Hereafter, is better for him who believes and acts righteously, than what Korah has been given in this world; and none will obtain it, namely, the Paradise that is given as a reward, except those who are steadfast', in [their adherence to] obedience and [refrain] from disobedience.

[28:81]

So We caused the earth to swallow him, Korah, and his dwelling, and he had no host to help him besides God, that is, other than Him, to protect him from destruction, nor was he of those who can rescue themselves, from it.

[28:82]

And those who had longed to be in his place the day before, that is, only recently, were saying, 'Alas! God expands provision for whomever He will of His servants and straitens [it], He restricts it for whomever He will (way-ka'anna: way is a noun of action, with the sense of 'How astonished I am', while the kāf functions as a [causative] lām, 'because'). Had God not been gracious to us, He would have made us to be swallowed too' (read active la-khasafa, or passive la-khusifa). Lo! indeed those who are ungrateful, for God's grace, such as Korah, never prosper.

[28:83]

That is the Abode of the Hereafter, namely, Paradise, which We shall grant to those who do not desire to be haughty in the earth, through insolence, nor [to cause] corruption, by committing acts of disobedience. And the, praiseworthy, sequel will be for those who fear, God's punishment, by performing deeds of obedience.

[28:84]

Whoever brings a good deed shall have better than it, as a reward, because of it, and this will be the like of it tenfold; while whoever brings an evil deed, those who commit evil deeds shall only be requited, the requital, for what they used to do, in other words, [only] the like of it.

[28:85]

Indeed He Who has prescribed for you the Qur'ān, [He Who] has revealed it, will surely restore you to a place of return, to Mecca — he had yearned for it. Say: 'My Lord knows best him who brings guidance and

him who is in manifest error' — this was revealed in order to refute what the Meccan disbelievers had said to him: 'Indeed, you are error'. In other words [God is saying that] he [the Prophet] is the one who has brought guidance, while they are the ones in error.

[28:86]

And you never expected that the Scripture, the Qur'ān, would be conferred on you; but it was, conferred on you, as a mercy from your Lord. So never be a supporter of the disbelievers, in that religion of theirs to which they summon you.

[28:87]

And never let them bar you (yasuddunnaka is actually yasuddūnannaka, but the nūn of the indicative [ending] has been omitted because of the apocopating particle [lā], as has the wāw of the [third person plural] subject of the verb because of its coming together with an unvocalised nūn) from God's signs after they have been revealed to you, in other words, do not consult with them in such [matters], and summon, people, to your Lord, by affirming His Oneness and worshipping Him, and never be of the idolaters, by supporting them (lā takūnanna: the apocopating particle does not affect the [ending of the] verb here because of its invariability).

[28:88]

And do not call on, [do not] worship, another god with God; there is no god except Him. Everything will perish except His Countenance, except Him. His is the judgement, the effective decree, and to Him you will be brought back, by being raised from the grave.
Meccan, except for verses 1 to 11 inclusive, which are Medinese; it consists of 69 verses revealed after [sūrat] al-Rūm.

(Al-'Ankabût)

[29:1]

Alif lām mīm: God knows best what He means by these [letters].

[29:2]

Do people suppose that they will be left to say, that is, [that they will be left alone] because of their saying, 'We believe', and they will not be tried?, tested with that which will reveal the sincerity of their belief. This [verse] was revealed regarding a group of individuals who when they became believers endured suffering at the hands of the idolaters.

[29:3]

And certainly We tried those who were before them. So God shall surely know those who are sincere, in their faith — a knowledge of direct vision — and He shall surely know those who are liars, regarding it.

[29:4]

Or do those who commit evil deeds, idolatry and acts of disobedience, suppose that they can elude Us?, so that We will not be able to requite them. Evil is that, judgement of theirs, which they judge!

[29:5]

Whoever expects to encounter God, [should know that] God's [appointed] term, for this [encounter], will indeed come; so let him prepare for it. And He is the Hearer, of the sayings of His servants, the Knower, of their actions.

[29:6]

And whoever struggles, in war or against [the temptations of] his own soul, struggles only for his own sake, because the benefits [to be reaped] from his struggle will be for his sake and not for God's. For truly God is Independent of [the creatures of] all the Worlds, mankind, jinn and angels, and [He is also without need] of their worship.

[29:7]

And those who believe and perform righteous deeds, We will surely absolve them of their misdeeds, by their performance of righteous deeds, and We will indeed requite them with the best of what they used to do, namely, their righteous deeds (it [ahsana] is in the accusative because the operator of the oblique [bi] has been omitted).

[29:8]

And We have enjoined on man kindness to his parents, that he should be dutiful towards them; but if they urge you to ascribe to Me as partner that of which you do not have any knowledge, [any knowledge] that accords with reality, and so is meaningless, then do not obey them, in [such incitements to] idolatry. To Me will be your return whereat I will inform you of what you used to do, and I will requite you for it.

[29:9]

And those who believe and perform righteous deeds, assuredly We shall admit them among the righteous, [among] the prophets and the saints, by gathering in the company of one another [at the Resurrection].

[29:10]

And among people there are those who say, 'We believe in God', but if such [a person] suffers hurt in God's cause, he takes people's persecution, that is, their harming of him, to be [the same] as God's chastisement, in terms of his fear of it, and so he obeys them and behaves hypocritically. Yet if (la-in: the lām is for oaths) there comes help, to believers, from your Lord, and they take spoils, they will assuredly say (la-yaqūlunna: the [final] nūn [of the indicative] has been omitted because of the other nūn coming after it, and likewise the wāw, indicating the plural person [has been replaced by a damma], because of two unvocalised consonants coming together), 'We were indeed with you', in faith, so give us a share of the booty. God, exalted be He, says: Does God not know best what is in the breasts of all creatures?, [what is] in their hearts of faith or hypocrisy? Indeed [He does].

[29:11]

And God shall surely ascertain those who believe, in their hearts, and He shall surely ascertain the hypocrites, and He will requite each group accordingly (the lām in both verbs [la-ya'lamanna, 'He shall ascertain'] is for oaths).

[29:12]

And those who disbelieve say to those who believe, 'Follow our path, our religion, and we will bear [responsibility for] your sins', when you follow us, should there be any [such sins] (the imperative here functions as a predicate). God, exalted be He, says: But they will not [be able to] bear anything of their sins. Truly they are liars, in [saying] this.

[29:13]

And they shall certainly bear their [own] burdens, their sins, and other burdens along with their [own] burdens, [as punishment] for saying to believers: Follow our path [previous verse] and for their leading

astray those who follow them [blindly]; and on the Day of Resurrection they shall surely be questioned concerning what they used to invent, [what] they used to fabricate of lies against God, a questioning of rebuke (the lām in both verbs [la-yahmilunna and la-yus'alunna] is for oaths; in both [verbs] the [plural] indicators of the subject, wāw and nūn [-ūna], have been omitted).

[29:14]

And verily We sent Noah to his people, when he was forty years of age or older, and he remained among them a thousand-less-fifty years, calling them to affirm God's Oneness, but they denied him; so the Flood engulfed them, a deluge of water drifted against them, rising above them and drowning them, for they were wrongdoers, idolaters.

[29:15]

Then We delivered him, namely, Noah, and the occupants of the ship, those who were with him in it, and We made this a sign, a lesson, for all peoples, for [all] peoples that would come after them, should they disobey the messengers sent to them. Noah lived for a further sixty years or more after the Flood, until mankind multiplied [again].

[29:16]

And, mention, Abraham, when he said to his people, 'Worship God and fear Him, fear His punishment; that is better for you, than the worship of idols which you practice, if you only knew, what is good from what is otherwise.

[29:17]

What you worship besides God, that is, other than Him, are only graven images and you fabricate a calumny, you speak lies [such as]: '[These] graven images are God's partners'. Truly those whom you worship besides God have no power to provide for you. So seek your provision from God, request it from Him, and worship Him, and be thankful to Him; to Him you shall be returned.

[29:18]

But if you deny, that is, if you deny me, O people of Mecca, then [many] communities have denied before you, that is, before my time; and the messenger's duty is only to communicate [the Message] clearly'. Both stories are meant to comfort the Prophet (s). And regarding his people, God, exalted be He, says:

[29:19]

Have they not seen (yaraw, or taraw, 'have you not seen?'), observed, how God originates creation (yubdi'u, from [4th form] abda'a; a variant reading has yabda'u from [1st form] bada'a, both with the same meaning: 'He creates them originally') then, He, restores it, namely, creation, just as He originated them? Surely that, which is mentioned of the first and the second [acts of] creation, is easy for God, so how can they deny the second one?

[29:20]

Say: 'Travel in the land and observe how He originated creation, of those before you, and [how He] made them die. Then God shall bring about the other genesis (al-nashā'a, or al-nash'a). Truly God has power over all things, among them the origination [of creation] and the restoration [thereof].

[29:21]

He chastises whomever He will, to chastise, and has mercy on whomever He will, to have mercy, and to Him you shall be returned.

[29:22]

And you will never be able to thwart [Him], your Lord [and prevent Him] from catching up with you, on earth, or in the heaven, were you to be in it, in other words, you cannot elude Him; and you do not have besides God, that is, other than Him, any guardian, to defend you against Him, or any helper, to help you [escape] from His chastisement.

[29:23]

And those who disbelieve in God's signs and the encounter with Him, namely, the Qur'ān and the Resurrection [respectively], they have despaired of My mercy, that is, [of attaining] My Paradise, and for those there shall be a painful chastisement.

[29:24]

God, exalted be He, says with regard to the tale of Abraham, peace be upon him: But the only answer of his people was that they said, 'Slay him, or burn him!' Then God delivered him from the fire, into which they threw him, by making it cool and harmless for him. Surely in that, namely, [in that] deliverance of him from it, there are signs — namely, the fact that it did not have any affect on him despite its greatness, and the fact that it was extinguished and that within a brief period meadows sprung up in its place — for a people who believe, [a people who] affirm the truth of God's Oneness and His power, for they are the ones to benefit from these [signs].

[29:25]

And he, Abraham, said: 'You have adopted mere idols besides God, which you worship (mā [of innamā] relates to the verbal noun) for the sake of [mutual] affection between you (mawaddatu baynikum: this is the predicate of inna [of innamā]; the accusative reading [mawaddata baynikum] would denote a direct object denoting reason, so that the mā would denote 'entirety') — in other words, you are friends of one another in your worship of them, in the life of this world. Then on the Day of Resurrection you will disown one another, the leaders will dissociate from those who followed [them]; and you will curse one another, those who followed will curse their leaders; and your abode, your destination all together, will be the Fire, and you will have no helpers', to protect you against it.

[29:26]

And Lot believed in him, he affirmed the sincerity of Abraham, and he was his [paternal] nephew, from his brother Hārān, and he, Abraham, said, 'Indeed I am migrating, away from my people, toward my Lord, to where my Lord commands. So he shunned his people and emigrated from the rural lands of Iraq to Syria. Indeed He is the Mighty, in His kingdom, the Wise', in what He does.

[29:27]

And We gave him, after Ishmael, Isaac, and Jacob, after Isaac; and We ordained among his descendants prophethood, thus all prophets after Abraham are descended from him, and the Scripture, meaning, the [Holy] Books, the Torah, the Gospels, the Psalms and the Criterion (al-furqān). And We gave him his reward in this world, which is fair praise [of him] by members of all the [Abrahamic] religions. And in the Hereafter he shall truly be among the righteous, for whom there shall be the highest degrees [of reward].

[29:28]

And, mention, Lot, when he said to his people 'Truly you (read a-innakum, pronouncing both hamzas, or not pronouncing the second and inserting an alif between the two in either case and in both instances) commit lewdness, namely, [coming in unto] the rears of men, such as none in [all] the worlds, of jinn or men, has committed before you.

[29:29]

What! Do you come unto men, and cut off the way, the [travel] roads of passers-by, committing lewd acts with whoever passes your way, such that people ceased to pass by [where] you [live], and you discuss in your gatherings, in your conversations, indecency?', [you discuss] committing lewd acts with one another. But the only answer of his people was that they said, 'Bring us the chastisement of God, if you are truthful', in your deeming such [acts] vile and that chastisement will befall those who do such things.

[29:30]

He said, 'My Lord, help me, by making that of which I spoke come true regarding the sending down of chastisement, against the people who work corruption', those who are disobedient, by coming unto men. So God answered his call.

[29:31]

And when Our messengers came to Abraham with the good tidings, of Isaac and Jacob after him, they said, 'We shall assuredly destroy the people of this town, namely, the town of Lot, for truly its people are evildoers', disbelievers.

[29:32]

He, Abraham, said, 'Lo! Lot is in it.' They, namely, the messengers, said, 'We know very well who is in it. Assuredly We shall deliver him (read la-nunjiyannahu or la-nunajjiyannahu) and his family, except his wife: she is of those who will stay behind', [of those] who will remain behind in the chastisement.

[29:33]

And when Our messengers came to Lot, he was distressed on their account, he was grieved because of them, and he was constrained [unable] to help them, because they had handsome faces, dressed as guests, and thus he feared for them from his people. So they informed him that they were the messengers of his Lord. But they said, 'Do not be afraid, nor grieve. We shall surely deliver you (read munajjūka or munjūka) and your family, except your wife: she is of those who will remain behind (ahlaka, 'your family', is in the accusative as a supplement to the [suffixed direct object pronoun] kāf [of munajjūka, 'We shall surely deliver you']).

[29:34]

We are indeed going to bring down (read munzilūna or munazzilūna) upon the people of this town a scourge, a chastisement, from the heaven because of, on account of the acts of, their immorality'.

[29:35]

And verily We have left of that a clear sign, a manifest one — namely, the remains of its [the town's] ruins — for a people who understand, [a people who] reflect.

[29:36]

And, We sent, to Midian, their brother Shu'ayb. He said, 'O my people! Worship God and anticipate the Last Day, fear it, namely, the Day of Resurrection; and do not be degenerate in the earth, working corruption' (mufsidīna is a circumstantial qualifier, emphasising its operator [wa-lā ta'thaw, 'do not be degenerate']; it [the verb] derives from 'athiya, meaning afsada, 'he corrupted').

[29:37]

But they denied him, and so the earthquake, the violent tremor, seized them, and they ended up lying lifeless prostrate in their habitations, keeled over their knees, dead.

[29:38]

And, We destroyed, ʿĀd, and Thamūd (may be fully declined, or not [as diptotes], denoting both the district or the tribe [respectively])— it is indeed evident to you, their destruction, from their [former] dwellings, in al-Hijr and in Yemen. For Satan adorned for them their deeds, of disbelief and disobedience, and thus barred them from the Way, the way of truth, though they had been discerning, perceptive people.

[29:39]

And, We destroyed, Korah, and Pharaoh, and Hāmān! And verily Moses brought them, beforehand, clear signs, manifest proofs, but they acted arrogantly in the land; and they could not thwart Us, they could not elude Our chastisement.

[29:40]

So each, of those mentioned, We seized for his sin; and among them were some upon whom We unleashed a squall of stones, as in the case of the people of Lot, and among them were some who were seized by the Cry, such as Thamūd, and among them were some whom We made the earth swallow, such as Korah, and among them were some whom We drowned, like the people of Noah, Pharaoh and his people. And God never wronged them, by chastising them for [having committed] no sin, but they wronged themselves, by committing sins.

[29:41]

The likeness of those who choose besides God [other] patrons, namely, idols, from whom they hope to profit, is as the likeness of the spider that makes a home, for itself in which to shelter. And truly the frailest, the weakest, of homes is the home of the spider, for it neither protects it from heat nor cold — likewise, idols cannot benefit those who worship them — if they only knew, this, they would not worship them.

[29:42]

Truly God knows whatever thing (mā functions like alladhī) they call on, [what] they worship (read yadʿūna, ʿthey call on', or tadʿūna, ʿyou call on') besides Him, other than Him. And He is the Mighty, in His kingdom, the Wise, in what He does.

[29:43]

And such similitudes, in the Qur'ān, We strike them, We coin them, for [the sake of] mankind; but none understands them, [none] grasp them, except those who know, those who reflect.

[29:44]

God created the heavens and the earth with truth, that is, rightly. Surely in that there is a sign, indicating His power, exalted be He, for believers — they are specifically mentioned because they are the ones to benefit thereby in their faith, in contrast to disbelievers.

[29:45]

Recite what has been revealed to you of the Book, the Qur'ān, and maintain prayer; truly prayer prohibits lewd acts and indecency, [defined as such] according to the Law. In other words, that is its purpose provided that the person adheres to [observance of] it. And the remembrance of God is surely greater, than other acts of obedience, and God knows what you do, and He will requite you for them.

[29:46]

And do not dispute with the People of the Scripture unless it be with that — in that manner of disputation, bettering the most virtuous way, such as calling [them] to God by [reference to] His signs and pointing out His arguments; except [in the case of] those of them who have done wrong, by waging war and refusing to accept [to pay] the jizya-tax: dispute with these using the sword, until such time as they submit or pay the jizya-tax; and say, to those who have accepted [the imposition upon them of] the jizya-tax, should they inform you of something stated in their Scriptures: 'We believe in that which has been revealed to us and revealed to you — and neither believe nor disbelieve them in that [which they tell you] — our God and your God is one [and the same], and to Him we submit', [to Him] we are obedient.

[29:47]

Thus have We revealed to you the Book, the Qur'ān, in the same way that We have revealed to them the Torah and other [scripture]. And so those to whom We have given the Scripture, the Torah, such as 'Abd Allāh b. Salām and others, believe in it, in the Qur'ān, and of these, people of Mecca, there are some who believe in it; and none denies Our signs, after they have been manifested, except disbelievers, namely, the Jews, and those for whom it was apparent that the Qur'ān was the truth, and that the one who brought it was truthful but still denied it.

[29:48]

And you did not use to recite before this, namely, [before] the Qur'ān, any [other] Book, nor did you write it with your right hand, for, had you been reciting [something] and writing, then those who follow falsehood, the Jews, would have had doubts, about you and would have said, 'What the Torah states is that he will be unlettered (ummī), unable to read or write'.

[29:49]

Nay, but it, that is, the Qur'ān which you have brought, is clear signs in the breasts of those who have been given knowledge, namely, the believers, who preserve it [in their hearts], and none denies Our signs except wrongdoers, namely, the Jews — they denied them after they were manifested to them.

[29:50]

And they, namely, the disbelievers of Mecca, say, 'Why has not some sign been sent down to him, [to] Muhammad (s), from his Lord?' (āyatun, 'sign': a variant reading has āyātun, 'signs') such as the she-camel of Sālih, or the staff of Moses, or the Table of Jesus. Say, to them: 'Signs are only with God, and He sends them down as He will, and I am only a plain warner', making manifest my warning of [the punishment of] the Fire for disobedient people.

[29:51]

Is it not sufficient for them, regarding what they have demanded, that We have revealed to you the Book, the Qur'ān, which is recited to them? — as it constitutes a ongoing sign that will never terminate, in contrast to the signs mentioned. Surely in that, Book, is mercy and a reminder, an admonition, for a people who believe.

[29:52]

Say: 'God suffices as a witness between me and you', of my sincerity. He knows whatever is in the heavens and the earth, including my circumstances and yours. And those who believe in falsehood, namely, all that is worshipped besides God, and [who] disbelieve in God, from among you — those, they are the losers, in their bargain, for they have purchased disbelief in return for faith.

[29:53]

And they ask you to hasten the chastisement. Yet were it not for an appointed term, for this [chastisement], the chastisement would have come upon them, before long, but it shall assuredly come upon them suddenly while they are unaware, of the time of its coming.

[29:54]

And they ask you to hasten the chastisement, in this world. And lo! Hell shall encompass the disbelievers,

[29:55]

on the Day when the chastisement shall envelop them from above them and from under their feet, and We shall say, thereat (read [the verb] as naqūlu, in other words, 'We shall command that it be said; or [if read] yaqūlu, 'he shall say', namely, the one in charge of [meting out] chastisement), 'Taste now what you used to do!', that is, [taste] the requital for it, as you will not be able to elude Us.

[29:56]

O My servants who believe! My earth is indeed vast. So worship [only] Me, in whichever land worship is possible, by emigrating to it from a land in which worship is not possible — this [verse] was revealed regarding the oppressed Muslims [living] in Mecca, who were constrained to manifest [their] Islam in it.

[29:57]

Every soul shall taste death. Then to Us you shall be returned (turja'ūna; or yurja'ūna, 'they shall be returned') after resurrection.

[29:58]

And those who believe and perform righteous deeds, We shall surely lodge them, We shall give them residence (a variant reading has nuthwiyannahum, [derived] from thawā', 'residence'; the transitive link to the indirect object ghurafan is made without [the preposition] fī, 'in') in lofty abodes of Paradise, underneath which rivers flow, to abide, decreed for them to live forever, in them — excellent is, this reward as, the reward of the toilers;

[29:59]

they are, those who are steadfast, in [enduring] the harm inflicted [upon them] by the idolaters, and in [enduring] the Emigration, in order to make manifest the religion [of Islam], and who put their trust in their Lord, so that He provides for them whence they do not expect.

[29:60]

And how many (ka-ayyin means kam) an animal there is that does not bear its own provision, on account of its inability [to do so]. Yet God provides for it, and for you, O Emigrants (al-muhājirūn), even when you carry with you neither supplies nor substance. And He is the Hearer, of your sayings, the Knower, of your consciences.

[29:61]

And if (wa-la-in: the lām is for oaths) you were to ask them, namely, the disbelievers, 'Who created the heavens and the earth and disposed the sun and the moon?' They would assuredly say, 'God.' So how then are they turned away?, from affirming His Oneness after affirming that [God created them].

[29:62]

God extends provision, He makes it abundant, for whomever He will of His servants, by way of a test, and He straitens, He restricts it, for him, after having extended it, that is, for whomever He will to try. Truly God has knowledge of all things, among them the occasion in which [it is appropriate for Him] to extend or to straiten.

[29:63]

And if (wa-la-in: the lām is for oaths) you were to ask them, 'Who sends down water from the heaven, and therewith revives the earth after its death?' They would assuredly say, 'God': so how can they ascribe partners to Him?! Say, to them: 'Praise be to God!', that the proof has been established against you. Nay, but most of them do not realise, their contradictiousness in this respect.

[29:64]

And the life of this world is nothing but diversion and play, whereas closeness [to God] pertains to concern for the Hereafter, since the fruits thereof will be revealed in it. But surely the Abode of the Hereafter is indeed the [true] Life, if they only knew, this, [then] they would not prefer this world to it.

[29:65]

And when they board the ship, they call on God, making their supplications purely to Him, in other words, they do not call on any other besides Him, suffering distress which only He is able to remove; but when He delivers them to land, behold! they ascribe partners, to Him,

[29:66]

that they may be ungrateful for what We have bestowed on them, of graces, and that they may seek enjoyment, in consenting to worship idols together (a variant reading [for the purposive wa-li-yatamatta'ū] has wa'l-yatamatta'ū, 'and let them seek their enjoyment', as an imperative denoting a threat), for they will soon know!, the consequences of this.

[29:67]

Or is it that they have not seen, [have not] realised, that We have appointed, their town of Mecca to be, a secure Sanctuary, while people are snatched away all around them?, by being killed or taken captive, except for them? Is it that they believe in falsehood, [in] the idol, and are [wont to be] ungrateful for God's grace?, when they ascribe partners to Him?

[29:68]

And who — in other words, there is none [who] — does greater wrong than he who invents a lie against God, by ascribing partners to Him, or denies truth, be it the Prophet or the Book, when it comes to him? Is there not in Hell a lodging, an abode, for the disbelievers?, in other words, there is such [an abode] therein and such [a person] belongs with them.

[29:69]

But as for those who struggle for Our sake, for Our truth, We shall assuredly guide them in Our ways, that is, the means to come to Us, and truly God is with the virtuous, the believers, assisting and helping.
Meccan, except for verse 17, which is Medinese; it consists of 60 verses, revealed after [sūrat] al-Inshiqāq.

(Ar-Rûm)

[30:1]

Alif lām mīm: God knows best what He means by these [letters].

[30:2]

The Byzantines — who are among the People of the Scripture — have been vanquished; the Persians vanquished them, and they are not people of a scripture, but worship graven images. The Meccan disbelievers rejoiced in this [defeat of the Byzantines] and said to the Muslims, 'We shall vanquish you as the Persians vanquished the Byzantines';

[30:3]

in the nearer [part of the] land, that is, in the Byzantine land [that lies] nearest to Persia in Mesopotamia (al-Jazīra). There the two armies met and the Persians were the ones who had begun the invasion. But they, that is the Byzantines, after their vanquishing (ghalabihim: the verbal noun [ghalab] has been annexed to the direct object [hum], in other words, ghalabatu fāris iyyāhum, 'the Persians' vanquishing of them') shall be the victors, over the Persians,

[30:4]

in a few years (bidʿ, [usually means] between three and nine or ten years). So the two armies met again seven years after this former encounter and the Byzantines defeated the Persians. To God belongs the command before and after, that is, before the defeat of the Byzantines and thereafter, that is to say, the Persian victory at first and the Byzantine victory later were [the result of] God's command, in other words, His will, and on that day, the day when the Byzantines will be victorious, the believers shall rejoice

[30:5]

in God's help, to them against the Persians. They [the believers] indeed rejoiced in this, as they came to know of it on the day that it took place, on the day of [the battle of] Badr, when Gabriel came down with this [news] thereon, in addition to their rejoicing in their victory over the idolaters on that [same] day. He helps whomever He will; and He is the Mighty, the Victor, the Merciful, to believers.

[30:6]

The promise of God (waʿda'Llāhi is the verbal noun substituting for the [full] verbal construction; it is actually waʿadahumu'Llāhu al-nasr, 'God promised them victory'). God does not fail His promise, of such [help], but most people, namely, the disbelievers of Mecca, are not aware, of His promise to help them [to victory].

[30:7]

They know [merely] an outward aspect of the life of this world, that is to say, its various means of [securing] livelihood, such as commerce, agriculture, construction and cultivation and so on; but they, of the Hereafter, they are oblivious (this repetition of hum, 'they', is for emphasis).

[30:8]

Have they not contemplated themselves?, so that they might emerge from their oblivion. God did not create the heavens and the earth, and what is between them, except with the truth and an appointed term, for that [creation], at the conclusion of which this [creation] will perish, and after which will be the Resurrection. But indeed many people, that is to say, [such as] the Meccan disbelievers, disbelieve in the encounter with their Lord, that is, they do not believe in resurrection after death.

[30:9]

Have they not travelled in the land and beheld how was the consequence for those before them?, of [past] communities, which was that they were destroyed for denying their messengers. They were more powerful than them — such were ʿĀd and Thamūd — and they effected the land, they tilled it and churned it up to

sow crops and cultivate [trees], and developed it more than these, the Meccan disbelievers, have developed it; and their messengers brought them clear signs, manifest proofs, for God would never wrong them, by destroying them without being guilty, but they used to wrong themselves, by denying their messengers.

[30:10]

Then the consequence for those who committed evil was evil (al-sūʾā is the feminine form of al-aswaʾ, ʿthe worst'; [it may be read as] the predicate of kāna if one reads ʿāqibatu, in the nominative; or it is the subject of kāna if read as ʿāqibata, in the accusative; and so what is meant is Hell [in the former reading], or [according to the latter reading] simply their evil actions) because they denied the signs of God, the Qurʾān, and made a mock of them.

[30:11]

God originates creation, in other words, He produces the creation of mankind, then He will reproduce it, that is, the creation of them, after their death, then to Him you shall be returned (read turjaʿūna; or yurjaʿūna, ʿthey shall be returned').

[30:12]

And on the Day when the Hour comes, the sinners will be dumbfounded, the idolaters will be fall into silence, as their [line of] argument can no longer be continued.

[30:13]

And none from among those partners of theirs, those whom they ascribed as partners of God, namely, the idols, to intercede for them, shall be intercessors for them and they shall disavow these partners of theirs, in other words, they shall dissociate from them.

[30:14]

And on the Day when the Hour comes, that day (yawmaʾidhin, is [repeated] for emphasis) they, believers and disbelievers, shall be separated.

[30:15]

As for those who believed and performed righteous deeds, they shall be made happy in a garden [of Paradise].

[30:16]

But as for those who disbelieved and denied Our signs, [namely] the Qurʾān, and the encounter of the Hereafter, the Resurrection and other matters, those, they shall be arraigned into the chastisement.

[30:17]

So glory be to God — in other words, [so] glorify God, meaning: perform prayer — when you enter the [time of the] night, in which there are two prayers, the sunset one (maghrib) and the later night one (ʿishāʾ), and when you rise in the morning, in which there is the morning prayer (subh).

[30:18]

And to Him belongs [all] praise in the heavens and the earth — a parenthetical statement, in other words, the inhabitants in both of these [realms] praise Him — and as the sun declines (wa-ʿashiyyan is a supplement to hīna, ʿwhen' [of the previous verse]), in which comes the afternoon prayer (ʿasr), and when you enter noontime, in which comes the midday prayer (zuhr).

[30:19]

He brings forth the living from the dead, as in the case of the human being [who is produced] from a sperm-drop and a bird from an egg, and He brings forth the dead, a sperm-drop or an egg, from the living, and He revives the earth, with vegetation, after it has died, dried out. And in such [a manner], of being brought forth, you shall be brought forth, from the graves (read [either as] the active takhrujūna, 'you shall come forth', or the passive tukhrajūna, 'you shall be brought forth').

[30:20]

And of His signs, exalted be He, indicating His power, is that He created you, in other words, your origin, Adam, of dust, then lo! you are human beings, of flesh and blood, spreading, across the earth.

[30:21]

And of His signs is that He created for you, from yourselves, mates — Eve was created from Adam's rib and the remainder of mankind from the [reproductive] fluids of men and women — that you might find peace by their side, and become intimate with them, and He ordained between you, all, affection and mercy. Surely in that, mentioned, there are signs for a people who reflect, upon God's handiwork, exalted be He.

[30:22]

And of His signs is the creation of the heavens and the earth and the differences of your tongues, that is, your languages, such as Arabic, non-Arabic and so on, and your colours, such as white or black or otherwise, even though [all of] you are [originally] the offspring of the same man and woman. Surely in that there are signs, indications of His power, exalted be He, for all peoples ([this may be vocalised either as] li'l-'ālamīna or li'l-'ālimīna, so [it means] either rational creatures, or people of knowledge [respectively]).

[30:23]

And of His signs is your sleep by night and day, by His will, as a repose for you, and your seeking, during the day, of His bounty, in other words, your going about [freely] in order to seek a living [is] by His will. Surely in that there are signs for people who listen, listening in a way so as to [be prompted to] reflect and take heed.

[30:24]

And of His signs is His showing you lightning to arouse fear, in the traveller, of storms, and hope, in the one not travelling, of [the coming of the] rain; and He sends down water from the heaven and with it He revives the earth after it has died, that is, [after] it has dried out, so that it produces vegetation [once again]. Surely in that, mentioned, there are signs for people who understand, [a people who] reflect.

[30:25]

And of His signs is that the heaven and the earth remain standing by His command, by His will, without any supports; then, when He calls you [to come] out of the earth, when Isrāfīl blows the Horn for the raising from the graves [to commence], lo! you shall come forth, from it alive. Thus your coming forth out of it by a call constitutes one of His [many] signs, exalted be He.

[30:26]

And to Him belongs whoever is in the heavens and the earth, as possessions, creatures and servants. All are obedient to Him.

[30:27]

And He it is Who initiates the creation, of mankind, then brings it back, after their destruction, and that is [even] easier for Him, than the initiation — from the perspective of those addressed for whom to repeat something is easier than doing it for the first time — otherwise, in God's case, exalted be He, both are just as easy. His is the loftiest description in the heavens and the earth, the most sublime attribute, namely that 'there is no god except God'. And He is the Mighty, in His kingdom, the Wise, in His creation.

[30:28]

He has struck, He has coined, for you, O idolaters, a similitude, that is [actually drawn], from yourselves, and it is [as follows]: do you have among those whom your right hands own, that is to say, among your servants, any partners, of yourselves, [who may share] in what We have provided for you, of property and so on, so that you, and they, are equal therein, fearing them as you fear your own [folk], [just as you fear] those free men like you? (the interrogative is meant as a negation) in other words, 'your servants are not partners of yours in what you own, so how can you make some of God's servants partners of His. So We detail the signs, [so] We explain them in such detail, for people who understand, [a people who] reflect.

[30:29]

Nay, but those who do evil, through idolatry, follow their own desires without any knowledge. So who will guide he whom God has led astray?, that is to say, he will have none to guide him. And they have no helpers, [no] protectors against God's chastisement.

[30:30]

So set your purpose, O Muhammad (s), for religion, as a hanīf, as one inclining to it — in other words, devote your religion, you and whoever follows you, purely to God — a nature given by God, upon which He originated mankind, and this [nature] is His religion: in other words, adhere to it. There is no changing God's creation, His religion, that is to say, do not change it by becoming idolaters. That is the upright religion, the belief in God's Oneness, but most people, namely, the Meccan disbelievers, do not know, [anything of] God's Oneness —

[30:31]

turning, referring, to Him, exalted be He, concerning what He has commanded and what He has forbidden (munībīna, 'turning' is a circumstantial qualifier referring to the subject [of the verb] aqim, 'set up', in other words [addressing the third plural person] aqīmū, 'set up') and fear Him and establish prayer and do not be among the idolaters,

[30:32]

[of] those (mina'lladhīna is a substitution [for al-mushrikīna, 'idolaters'] using the same operator of the oblique [min]) who have divided up their religion, by being at variance over what they worship, and have become [dissenting] factions, sects divided over this [matter], each party, among them, rejoicing, delighting, in what they have (a variant reading [for farraqū] is fāraqū, in other words, 'of those who have parted with the religion to which they have been commanded').

[30:33]

And when some distress, some hardship, befalls people, that is, [people such as] the Meccan disbelievers, they call on their Lord, turning, returning, in penitence to Him, alone. Then, when He lets them taste mercy from Him, by way of rain, lo! a party of them ascribe partners to their Lord.

[30:34]

Let them be ungrateful for what We have given them (this is [an imperative] meant as a threat). 'So take

your enjoyment. Soon you will know', the consequences of your enjoyment (there is a shift away from the third person address to the second).

[30:35]

Or (am: the hamza here is meant for denial) have We revealed any warrant, any argument or scripture, to them which might speak, a token speech, of what they associate with Him?, in other words, commanding them to associate others with God? No!

[30:36]

And when We let people, that is, [people such as] the disbelievers of Mecca and others, taste some mercy, some grace, they exult in it, an exultation of arrogance. But if some evil, some hardship, befalls them for what their own hands have sent ahead, behold! they despair, of mercy. It is in the nature of a believer to give thanks in times of grace and to hope [for mercy] from his Lord in times of hardship.

[30:37]

Have they not seen, [have they not] realised, that God extends, He makes abundant, His provision to whomever He will, as a test, and straitens?, and He restricts it for whomever He will, as a trial? Surely in that there are signs for people who believe, in them.

[30:38]

And give the relative what is his due, in the way of dutifulness and kindness, and the needy and the wayfarer, the traveller, [give] voluntary alms — the Prophet's community must emulate him in this respect. That is better for those who desire God's Countenance, [who desire] His reward, in exchange for what they do; those, they are the successful, the winners.

[30:39]

And what you give in usury — such as when something is given as a gift or a present for the purpose of demanding more in return; it [the practice of usury] (ribā) is referred to by the same noun denoting that [illicit] 'extra' (ziyāda) requested in the [financial] transaction — that it may increase the wealth of the people, giving it, does not increase with God — there is no reward in it for those who give it. But what you give as alms (zakāt), as voluntary alms (sadaqa), seeking, thereby, God's Countenance, such [of you who do so] — they are the receivers of manifold increase, in their reward for what they sought (there is here a shift of address away from the second person).

[30:40]

God is the One Who created you, then provided for you, then makes you die, then gives you life: is there anyone among your associates, of those whom you have associated with God, who does anything of the kind? No! Glory be to Him and exalted be He above what they associate, with Him.

[30:41]

Corruption has appeared on land, in the wastelands, because of the rain being withheld and the vegetation diminishing, and on sea, in lands near rivers because of their waters diminishing, because of what people's hands have perpetrated, of acts of disobedience, that He may make them taste (li-yudhīqahum; or [may be read] li-nudhīqahum, 'that We may make them taste') something of what they have done, that is, the punishment for it, that perhaps they may repent.

[30:42]

Say, to the Meccan disbelievers: 'Travel in the land and behold how was the consequence for those who

were before; most of them were idolaters', and so they were destroyed because of their idolatry, and their dwellings and habitations lie [desolate] in ruin.

[30:43]

So set your purpose for the upright religion, the religion of Islam, before there comes the inevitable day from God, namely, the Day of Resurrection. On that day they shall be sundered (yassaddaʿūna: the original tā' [yatasaddaʿūna] has been assimilated with the sād), that is, they will be split [into separate groups] after the Reckoning [destined] for Paradise or the Fire.

[30:44]

Whoever disbelieves, [the consequence of] his disbelief shall upon him, that is, the evil consequences of his disbelief, which will be [his being punished in] the Fire, and those who act righteously, they will be paving the way for [the salvation of] their own souls, preparing their places in Paradise,

[30:45]

that He may requite (li-yajziya is semantically connected to yassaddaʿūna, 'they shall be sundered') those who believe and perform righteous deeds out of His bounty, [that He may] reward them. Indeed He does not like the disbelievers, in other words, He will punish them.

[30:46]

And of His signs, exalted be He, is that He unleashes the winds as bearers of good tidings, meaning, so that they may bring you good tidings of rain, and that He may let you taste, thereby, of His mercy, namely, [in the way of] rain and fertile soil, and that the ships may run, thereby, by His command, by His will, and that you may seek, [that you may] request of, His bounty, provision, by way of commerce at sea, and that perhaps you might [then] give thanks, for these graces, O people of Mecca, and so affirm His Oneness.

[30:47]

And verily We sent before you messengers to their people and they brought them clear signs, plain proofs of their sincerity concerning their Message to them, but they denied them. Then We took vengeance upon those who were guilty, We destroyed those who denied them, and it was ever incumbent upon Us to give victory to the believers, over the disbelievers, by destroying these and delivering the believers.

[30:48]

God is the One Who unleashes the winds which then raise, stir up, clouds, and He then spreads them across the heaven as He will, in small or large quantities, and He forms them into fragments (read kisafan or kisfan: 'scattered pieces') then you see the rain issuing out of them, that is, out of the midst of them. Then when He drops it, the rain, upon whomever of His servants He will, lo! they rejoice, they are happy because of the rain.

[30:49]

Though indeed before it was sent down upon them, before that (min qablihi is [repeated] for emphasis) they had been despondent, despairing of its sending down.

[30:50]

So behold the effects (a variant reading has [singular] athar, 'the effect') of God's mercy, that is, His grace in giving [them] rain, how He revives the earth after it has died, [after] it has dried out, so that it produces vegetation [again]. Surely He is the Reviver of the dead and He has power over all things.

[30:51]

But if (wa-la-in, the lām is for oaths) We unleash a [different] wind, that damages vegetation, and they see it turn yellow, they would begin (la-zallū is the response to the [conditional] oath) after that, that is, after its turning yellow, to disbelieve, to deny the grace of [having been given] rain.

[30:52]

And so you cannot make the dead hear, nor can you make the deaf hear the call when (read al-duʿāʾa idhā, pronouncing both hamzas, or by not pronouncing the second one [that comes] between it and the yāʾ) they go away with their backs turned.

[30:53]

Nor can you guide the blind out of their error. You can only make hear, in a way so as to understand and accept, those who believe in Our signs, [in] the Qurʾān, and have thus submitted, sincere in their affirmation of God's Oneness.

[30:54]

God is the One Who created you from [a state of] weakness, [from] a 'base fluid' [cf. Q. 32:8], then He ordained after, a second, weakness, which is the weakness of [the period of] childhood, strength, that is, the strength of youth, then after strength He appointed weakness [again] and grey hair, the weakness of old age and the grey hairs of decrepitude (read [vocalised as] duʿf, 'weakness', in all three places). He creates what He will, of weakness and strength, youth and grey hairs, and He is the Knower, of how to manage His creatures, the Omnipotent.

[30:55]

And on the Day when the Hour comes the guilty, the disbelievers, shall swear that they had not remained more than an hour, in the grave. God, exalted be He, says: That is how they use to be deceived, [how] they used to be turned away from the truth — the Resurrection — similar to the way in which they have [now] been turned away from the real truth about how long they had remained.

[30:56]

But those who have been given knowledge and faith, of angels and others, shall say, 'You have remained according to God's decree, in accordance with what He had decreed [for you] in His prior knowledge, until the Day of Resurrection. This is the Day of Resurrection, which you rejected, but you did not know', that it would come to pass.

[30:57]

So on that day their excuses, for denying it, will not profit (read lā yanfaʿu or lā tanfaʿu) the evildoers, nor will they be asked to make amends (yustaʿtabūna means 'they will [not] be asked for al-ʿutbā', which denotes 'a return to that which pleases God').

[30:58]

And verily We have struck, We have coined, for mankind in this Qurʾān every [kind of] similitude, as a way of cautioning them. And if (wa-la-in, the lām is for oaths) you, O Muhammad (s), were to bring them a [miraculous] sign, such as the staff or the hand in the case of Moses, those who disbelieve, from among them, will certainly say (la-yaqūlanna: the indicative nūn has been omitted because of the other nūn coming after it, and likewise the wāw [replaced by the damma in lu], because of two unvocalised consonants coming together and it indicates the plural person), 'You — in other words, Muhammad (s) and his Companions — are nothing but followers of falsehood'.

[30:59]

Thus does God seal the hearts of those who do not know, [anything of] God's Oneness, in the same way that He has sealed the hearts of these [aforementioned individuals].

[30:60]

So be patient. Surely God's promise, to give you victory over them, is true. And do not let them cause you to be inconstant, those who are uncertain, of the Resurrection, in other words, do not let them cause you to succumb to inconstancy and frivolity by abandoning patience, that is to say, do not abandon it.
Meccan, except for verses 27, 28 and 29, which are Medinese; it consists of 34 verses revealed after [sūrat] al-Sāffāt.

(Luqmân)

[31:1]

Alif lām mīm: God knows best what He means by these [letters].

[31:2]

Those, namely, these signs, are the signs of the wise Book, the Qur'ān, the one containing wisdom (the genitive annexation [āyātu'l-kitābi'l-hakīm] has the [partitive] meaning of min, 'from');

[31:3]

it is, a guidance and a mercy (read nominative rahmatun; the popular accusative reading [rahmatan] would make it a circumstantial qualifier referring to āyāt, 'signs', the operator of which being the implicit demonstrative import of tilka, 'those') for the virtuous,

[31:4]

who maintain the prayer (alladhīna yuqīmūna'l-salāta, an explication of al-muhsinīna, 'the virtuous') and pay the alms and who are certain of the Hereafter (the repetition of hum, 'they' [here translated 'who'] is for emphasis).

[31:5]

Such follow guidance from their Lord and it is they who are the successful, the winners.

[31:6]

And among people there is he who purchases idle talk, in other words, that [part of it] which diverts [people] from its [true] significance, that he may lead [people] astray (read li-yadilla; or li-yudilla) from the way of God, the religion of Islam, without knowledge and take it (read [subjunctive] wa-yattakhidhahā as a supplement to yudilla, 'that he may lead astray'; or [indicative] wa-yattakhidhuhā as a supplement to yashtarī, 'who buys') in mockery, as something to be mocked. For such there will be a humiliating chastisement, one of abasement.

[31:7]

And when Our signs, in other words, [in] the Qur'ān, are recited to such [a one] he turns away disdainfully as though he never heard them, as though there were a deafness in his ears (both comparisons constitute two circumstantial qualifiers referring to the subject of [the verb] wallā, 'turns away'; or it is that the second [comparison] is an explication of the first). So give him tidings of, inform him of, a painful chastisement. The

use of [the expression] 'good tidings' meant derisively against such [a person] — this was al-Nadr b. al-Hārith. He used to visit al-Hīra for commerce and purchase books containing the stories of the non-Arab peoples and then recount these to the people of Mecca. He would say, 'Muhammad recounts to you the stories of 'Ād and Thamūd, whereas I relate to you the stories of the Persians and the Byzantines!' They would thus [go to] enjoy his stories and neglect to listen to the Qur'ān.

[31:8]

Surely those who believe and perform righteous deeds, for them there shall be Gardens of Bliss,

[31:9]

abiding therein (khālidīna fīhā, is a circumstantial qualification [of a future status]), in other words, their abiding therein will have been ordained once they enter it — a promise of God in truth, that is to say, God promised them this and realised it in truth; and He is the Mighty, Whom nothing can overwhelm and so prevent Him from fulfilling His promise and His threat [of chastisement], the Wise, the One Who assigns all things to their rightful places.

[31:10]

He created the heavens without any pillars that you can see ('amad is the plural of 'imād, which is an ustuwāna, 'a column') — this is the truth since there are no actual pillars — and cast high mountains into the earth, lest it shake with you, and He dispersed therein all kinds beasts. And We sent down (there is a shift from the third [to the second] person) water from the heaven and We caused to grow in it of every splendid kind, [every] fair specimen.

[31:11]

This is God's creation, in other words, what is created by Him. Now show me, inform me, O people of Mecca, what those [you worship] besides Him, [those] other than Him, have created, namely, your gods, so that you have associated them with Him, exalted be He (mā is an interrogative of denial and a subject; dhā has the significance of alladhī, and what follows it of the relative clause is the predicate [of the subject mā]; arūnī glosses 'the action', and what follows it stands in place of two direct objects). Nay (bal, is for transition) but the evildoers are in manifest error, [error] that is evident because of their ascribing partners to God: and you are like them.

[31:12]

And verily We gave Luqmān wisdom, comprising knowledge, religiousness, and right-mindedness in speech; his many wisdoms are well-known. He used to give legal opinions [in matters of religion] before David was summoned [to prophethood], but lived on into the latter's summoning. He then took to acquiring knowledge from him [David] and refrained from giving [any more] legal opinions, explaining this thus: 'Should I not be content if someone [like the prophet David] has spared me the trouble?' He was once asked, 'What is the worst kind of person?' He said, 'The one who does not care that people should see him doing evil'. In other words, [We gave him wisdom] and We said to him: 'Give thanks to God, for the wisdom that He has given you. Whoever gives thanks only for his own sake, because the reward for his gratitude shall be his, and whoever is ungrateful, for a grace, then surely God is Independent, [without need] of His creation, Praised', in what He does.

[31:13]

And, mention, when Luqmān said to his son, when he was admonishing him, 'O my son (yā bunayya is an affectionate diminutive [of yā ibnī]) do not ascribe partners to God: idolatry is truly a tremendous wrong', so return to him [in repentance] and submit [to Him].

[31:14]

And We have enjoined man concerning his parents, We commanded him to be dutiful towards them — his mother bears him, and weakens, in weakness after weakness, that is to say, she is weakened by the pregnancy, the pains of labour and the delivery; and his weaning is in two years, and We said to him [to man]: ‘Give thanks to Me and to your parents. To Me is the journey’s end, the return.

[31:15]

But if they urge you to ascribe to Me as partner that whereof you have no knowledge, that accords with [any] reality, then do not obey them. And keep them company in this world honourably, in other words, with decency: dutifulness and kindness — and follow the way of him who returns to Me [in penitence], with [acts of] obedience. Then to Me will be your return, and I will inform you of what you used to do, and requite you for it (the [entire] sentence containing the ‘enjoinder’ [verse 14] and what comes after it constitutes a parenthetical statement).

[31:16]

‘O my son! Even if it, namely, the evil trait, should be the weight of a grain of mustard-seed, and [even if] it be in a rock, or in the heavens, or in the earth, in other words, in the most concealed place therein, God will bring it forth, and He will call [that person] to account for it. Truly God is Subtle, in bringing it forth, Aware, of its location.

[31:17]

O my son! Establish prayer and enjoin decency and forbid indecency. And be patient through whatever may befall you, as a result of such enjoining and forbidding. Truly that, which is mentioned, is true constancy, in other words, that is one of those necessary things regarding which one must have firm resolve.

[31:18]

And do not turn your cheek disdainfully from people [illegible] a variant reading has tusā‘ir) do not turn your face away in disdain, and do not walk upon the earth exultantly, in other words, with haughtiness. Truly God does not like any swaggering braggart, strutting in his step, [boasting] in front of people.

[31:19]

And be modest in your bearing, being moderate in it, neither dragging slowly nor rushing, but peaceful and dignified, and lower your voice; indeed the most hideous of voices is the donkey’s voice’, beginning [its hideous bray] with an exhalation and ending with an inhalation.

[31:20]

Do you not see, do you [not] realise, O you who are being addressed, that God has disposed for you whatever is in the heavens, such as the sun, the moon, and the stars, that you may benefit from them, and whatever is in the earth, of fruits, rivers and animals, and He has showered, He has made abundant and made complete, His favours upon you, [both] outwardly, namely, [by giving you your] wholesome form, even limbs and otherwise, and inwardly?, that is, [by giving you] knowledge and so on. Yet among people, that is, [people such as] the Meccan disbelievers, there are those who dispute concerning God without any knowledge or guidance, from a messenger, or an illuminating scripture, revealed by God, rather [they dispute] by [blindly] imitating [others].

[31:21]

And if it is said to them: ‘Follow what God has revealed’, they say, ‘We will rather follow what we found our fathers following’. He, exalted be He, says: What! Would they follow such [things], even though Satan were calling them to the chastisement of the Blaze?, that is, to what will bring it about necessarily? No!

[31:22]

And whoever surrenders his purpose to God, that is, [whoever] takes to obeying Him, and is virtuous, a believer in [His] Oneness, has certainly grasped the firmest handle, the stronger end, which is not in danger of being severed, and to God belongs the sequel of all matters, their [ultimate] return.

[31:23]

And whoever disbelieves, then do not let his disbelief grieve you, O Muhammad (s), do not be concerned with his disbelief. To Us shall be their return and We shall inform them of what they did. Truly God knows [best] what is in the breasts, just as [He knows] other things, and so He will requite [them] accordingly.

[31:24]

We will give them comfort, in this world, for a little [while], for the [duration of the] days of their lives, then We will drive them, in the Hereafter, to a harsh chastisement, namely, the chastisement of the Fire from which they will find no escape.

[31:25]

And if (wa-la-in, the lām is for oaths) you were to ask them, 'Who created the heavens and the earth?', they will surely say, 'God' (la-yaqūlunna, 'they will surely say', the indicative nūn has been omitted because of the like [sc. the nūn] coming after it, and likewise the wāw of the [plural] person, because of two unvocalised consonants coming together). Say: 'Praise be to God', for the manifestation of the definitive argument against them by the affirmation of the Oneness [of God]. Nay, but most of them do not realise, that this [affirmation] is an obligation upon them.

[31:26]

To God belongs whatever is in the heavens and the earth, as possessions, creatures and servants, and so none other than Him deserves to be worshipped in them. Indeed God, He is the Independent, [without need] of His creatures, the Praised, in His actions.

[31:27]

And if all the trees on earth were pens, and the sea (wa'l-bahru is a supplement to [mā] the subject of anna) replenished with seven more seas, were ink, the Words of God would not be spent, [those words] expressing all the things He knows, written in those pens with that [amount of] ink or with even more [ink] than that [would not be spent], for His knowledge, exalted be He, is infinite. Truly God is Mighty, nothing being beyond Him, Wise, from Whose knowledge and wisdom nothing escapes.

[31:28]

Your creation and your resurrection are only as [that of] a single soul, in terms of creation and resurrection, because it is the result of the words kun fa-yakūn, '"Be!" and it is!' Truly God is Hearer, hearing everything that may be heard, Seer, seeing everything that may be seen, nothing able to distract Him from anything else.

[31:29]

Have you not seen, have you [not] realised, O you being addressed, that God makes the night pass into the day and makes the day pass into the night, such that the increase of the one is relative to the decrease of the other, and He has disposed the sun and the moon, each, of the two, running, in its course, to an appointed term, namely, [to] the Day of Resurrection, and that God is Aware of what you do?

[31:30]

That, which is mentioned, is [so] because God, He is the Truth, the established [truth], and whatever they call on (read yadʿūna; or tadʿūna, 'you call on') whatever they worship, besides Him is, evanescent, falsehood, and because God is the High [Exalted], above His creation by virtue of [His] subjugation [of them], the Great, the Mighty.

[31:31]

Have you not seen that the ships run upon the sea by the grace of God, that He may show you, O you who are being addressed in this [statement], some of His signs? Surely in that there are signs, lessons, for every [servant who is] steadfast, [in abstaining] from acts of disobedience to God, grateful, for His grace.

[31:32]

And if waves cover them, that is, [if] these rise above the disbelievers, like awnings, like mountains that act as awnings over those below them, they call on God, sincere before Him in their faith, that is, [in their] supplication, that He may deliver them, in other words, they do not call on any other [god] with Him; but when He delivers them to land, some of them compromise, middling between belief and disbelief, while others persist in their disbelief. And none denies Our signs, an example of which is Our delivering [them] from [such treacherous] waves, except every perfidious ingrate, [ungrateful] for God's graces, exalted be He.

[31:33]

O people, namely, [such as] the people of Mecca, fear your Lord and fear a day when no parent shall avail a child, thereon in any way; and no child, thereon, shall avail its parent in any way. Surely God's promise, of resurrection, is true. So do not let the life of this world deceive you, [and divert you] from Islam, and do not let the Deceiver, Satan, deceive you concerning God, because of His forbearance and granting [people] respite.

[31:34]

Lo! God, with Him lies knowledge of the Hour, when it will come to pass; and He sends down (read yunzilu, or yunazzilu) the rain, at times which [only] He knows; and He knows what is in the wombs, whether it is a male or a female; and not one of the three things is known by anyone other than God, exalted be He. And no soul knows what it will earn tomorrow, of good or evil, but God, exalted be He, knows this; and no soul knows in what land it will die, but God, exalted be He, knows this. Truly God is Knower, of all things, Aware, of the inward and outward aspects thereof. Al-Bukhārī reported [by way of an isnād] from [ʿAbd Allāh] Ibn ʿUmar the following hadīth: 'The Keys of the Unseen are five: Lo! God, with Him lies knowledge of the Hour … to the end of the sūra' [above].
Meccan, except for verses 16 to 20 inclusive, which are Medinese; it consists of 30 verses revealed after [sūrat] al-Mu'minūn.

(As-Sajdah)

[32:1]

Alif lām mīm: God knows best what He means by these [letters].

[32:2]

The revelation of the Book, the Qur'ān (tanzīlu'l-kitābi, the subject) whereof there is no doubt (lā rayba fīh, the first predicate) from the Lord of the Worlds (min rabbi'l-ʿālamīna, the second predicate).

[32:3]

Or do they say, 'He, Muhammad (s), has invented it'? Nay, but it is the truth from your Lord, that you may warn, thereby, a people to whom no warner came before you (mā is for negation) that perhaps they may find [right] guidance, by your warning.

[32:4]

God is He Who created the heavens and the earth and whatever is between them in six days, the first of which was Sunday and the last of which was Friday, then He presided upon the Throne (al-'arsh in the [classical Arabic] idiom denotes the seat of a king), a presiding worthy of Him. You do not have, O disbelievers of Mecca, besides Him, in other words, other than Him, any protector (min waliyyin is the subject of the particle mā with the min added [extra]) in other words, [any] helper, or intercessor, to ward off His chastisement from you. Will you not then remember?, this and become believers.

[32:5]

He directs the command from the heaven to the earth, for the duration of this world, then it ascends, then the command and the direction [thereof] returns, to Him in a day whose measure is a thousand years by your reckoning, in this world. In sūrat sa'ala, [An asker] asked [the measure is said to be]: 'fifty thousand years' [Q. 70:4] — and this [day] is the Day of Resurrection, [reckoned so] because of the severity of its terrors for the disbeliever. As for the believer, however, for him it will be easier than performing any one of [his] obligatory prayers in this world — as is stated in hadīth.

[32:6]

That, Creator and Director, is the Knower of the Unseen and the visible, that is, what is hidden from creatures and what is present before them, the Mighty, the Invincible in His kingdom, the Merciful, to those who are obedient to Him,

[32:7]

Who perfected everything that He created (read khalaqahu, as a past tense functioning as an adjectival qualification [of what He perfected]; or khalqahu, 'its creation', as an inclusive substitution [for kulla shay'in, 'everything']). And He began the creation of man, Adam, from clay,

[32:8]

then He made his progeny, his offspring, from an extract, a blood clot, of a base, delicate, fluid, namely, the sperm-drop;

[32:9]

then He proportioned him, that is to say, He created Adam, and breathed into him of His spirit, in other words, He made him a living sensory being after having been an inanimate thing. And He made for you, in other words, for [you] his descendants, hearing, meaning, ears, and sight and hearts. Little thanks do you give (mā here is extra, emphasising the 'littleness' [of the thanks]).

[32:10]

And they, namely, the deniers of resurrection, say, 'When we are lost beneath the earth, [when] we have gone thereunder, having become dust mixed with its dust, shall we be indeed created anew?' (an interrogative of denial; [read a-innā] by pronouncing both hamzas, or by not pronouncing the second one and inserting an alif between them either way, in both places). God, exalted be He, says: Nay, but they disbelieve in the encounter with their Lord, through resurrection.

[32:11]

Say, to them: 'The Angel of death, who has been charged with you, shall receive you [in death], in other words, he shall seize your spirits, then to your Lord you shall be returned', alive, whereat He will requite you for your deeds.

[32:12]

And if could you but see the guilty, the disbelievers, hanging their heads [low] before their Lord, lowering them in shame, saying: 'Our Lord! We have seen, the resurrection that we denied, and heard, from You the confirmation of [the truth of] the messengers concerning that in which we used to call them liars. So send us back, to the world, so that we may act righteously, therein, for indeed we are convinced', now. But none of this is of any use to them and they will not be sent back (the response to [the conditional clause beginning with] law, 'if', is [an implicit] 'you would see a terrible thing').

[32:13]

God, exalted be He, says: 'And had We [so] willed, We could have given every soul its [means to] guidance, so that it may be guided through faith and obedience, through its own choice, but My Word became due, and it is that: "Verily I shall fill Hell with jinn and mankind together".

[32:14]

When they enter [Hell] its Keepers shall say to them: So taste [now], the chastisement, for your having forgotten the encounter of this day of yours, in other words, for your having neglected to believe in it. We [too] shall forget you, we shall abandon you in the chastisement. And taste [now] the everlasting chastisement for what you used to practise', of disbelief and denial.

[32:15]

Only those believe in Our signs, [such as] the Qur'ān, who, when they are reminded of them, admonished [with them], fall down in prostration and make glorifications, ensconced, in praise of their Lord, in other words, they say, 'Glory be to God through His praise' (subhāna'Llāh wa-bi-hāmdihi), and they do not disdain, to believe and to obey.

[32:16]

Their sides withdraw, they rise, from their lying places, the places for lying down [to sleep] together with the bedding, in order to spend the night in prayer (tahajjud), to supplicate to their Lord in fear, of His punishment, and in hope, of His mercy, and they expend of what We have provided them, they give voluntary alms.

[32:17]

For no soul knows what has been kept hidden for them in the way of joyous sights (a variant reading [for ukhfiya] has the imperfect tense ukhfī) as a reward for what they used to do.

[32:18]

Is he who is a believer like him who is a transgressor? They are not equal, namely, the believers and the transgressors.

[32:19]

As for those who believe and perform righteous deeds, for them shall be the Gardens of the Abode — a hospitality (nuzul is what is prepared for a guest) for what they used to do.

[32:20]

But as for those who transgressed, by disbelieving and denying, their abode shall be the Fire. Whenever they seek to exit from it, they shall be brought back into it, and it shall be said to them, 'Taste the chastisement of the Fire which you used to deny'.

[32:21]

And We shall surely make them taste the nearer chastisement, that is, the chastisement of this world — in their being killed or taken captive, or [through] years of drought and disease — before the greater chastisement, the chastisement of the Hereafter, that perhaps they, namely, those remaining of them, may return, to belief.

[32:22]

And who does greater wrong than he who is reminded of the signs of his Lord, [such as] the Qur'ān, but then turns away from them?, in other words, none does greater wrong than such [a person]. Assuredly We shall take vengeance upon the criminals, the idolaters.

[32:23]

And verily We gave Moses the Scripture, the Torah; so do not be in doubt concerning the encounter with Him, and indeed he and He met on the Night of the Journey; and We appointed him, namely, Moses — or [read 'We appointed it'] the Scripture, a guidance for the Children of Israel.

[32:24]

And We appointed among them leaders (read a-immatan by pronouncing both hamzas, or by substituting the second one with a yā) who guided, people, by Our command, when they had endured [patiently], in [observing] their religion, and against the hardships [they suffered] because of their enemies (lammā, 'when': a variant reading has limā, 'because') and had conviction in Our signs, [the ones] indicating Our power and Our Oneness.

[32:25]

Surely your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ, in matters of religion.

[32:26]

Or is it not an indication for them how many generations, communities, on account of their disbelief, We destroyed before them, that is to say, has [not] Our destruction of many [generations] become clear to the disbelievers of Mecca, amid whose dwellings they walk (yamshūna is a circumstantial qualifier referring to the person of the pronoun lahum, 'for them') during their travels to Syria and other places, so that they might take heed? Surely in that there are signs, indications of Our power. Are they not able to hear?, in a way so as to reflect and be admonished.

[32:27]

Or have they not seen how We drive the water to barren land (juruz), [this] is arid land that contains no vegetation), and therewith bring forth crops whereof their cattle and [they] themselves eat? Can they not see?, this and so realise that We have the power to bring them back [to life after death].

[32:28]

And they say, to the believers: 'When will this [decisive] Judgement, between us and yourselves, be, if you

are truthful?’

[32:29]

Say: ‘On the day of [this] Judgement, [which will be effected] by sending the chastisement on them, their [newly found] faith [then] shall not benefit those who had been disbelievers, nor shall they be given respite, to make repentance or [offer] excuses.

[32:30]

So turn away from them, and wait, for the chastisement to be sent down on them. They too are waiting, for your death to take place or [for you] to be killed and so be rid of you — this was [revealed] before the command to fight them.
Medinese; it consists of 73 verses, revealed after [sūrat] Āl ‘Imrān.

(Al-Ahzâb)

[33:1]

O Prophet! Fear God, remain in fear of Him, and do not obey the disbelievers and the hypocrites, [and so follow them] in what contravenes your Law. Truly God is Knower, of what will happens before it happens, Wise, in what He creates.

[33:2]

And follow what is revealed to you from your Lord, namely, the Qur’ān. Truly God is Aware of what you do (ta‘malūna; a variant reading has ya‘malūna, ‘[what] they do’).

[33:3]

And put your trust in God, regarding this affair of yours; and God suffices as Guardian, to preserve you. And [the members of] his [the Prophet’s] community are subject to the same [admonitions] in all of the above.

[33:4]

God has not placed two hearts inside any man: [this was revealed] in order to refute those disbelievers who said that they each had two hearts with which they could reason better than Muhammad’s single mind; nor has He made your wives whom (read as allā’ī, or allā’) you repudiate by zihār (read tazzahharūna, or tuzāhirūna; the original tā’ [of tatazāharūna] has been assimilated with the zā’) — a man would say to his wife for example, ‘You are for me as [untouchable as] my mother’s back’ — your mothers, in other words, [He has not made you wives] like [your] mothers, so that they are illicit [for conjugality] in that respect, [a practice] which in pre-Islamic times was considered a [valid form of] divorce. An atonement with [necessary] conditions is necessary in such a case, as mentioned in sūrat al-Mujādila [Q. 58:2-3]. Nor has He made those whom you claim as [adopted] sons (ad‘iyā’, the plural of da‘iyy, which is one claimed as the son of one who is not his [biological] father) your sons, in reality. That is a mere utterance of your mouths, namely, [of] the Jews and the hypocrites. When the Prophet (s) married Zaynab bt. Jahsh, who had been Zayd b. Hāritha’s wife, the adopted son of the Prophet (s), they said, ‘Muhammad married his son’s wife!’, and so God proved them liars in this. But God speaks the truth, in this [matter], and He guides to the way, the way of truth.

[33:5]

Instead, attribute them to their [true] fathers. That is more equitable, [that is] more just, in the sight of God. If you do not know their [true] fathers, then they are your brethren in religion and [as] your associates. And you would not be at fault for any mistake you make, in this respect, except, in, what your hearts may premeditate, after the prohibition [has been issued]. And God is Forgiving, of whatever you said

before the prohibition [was issued], Merciful, to you in this respect.

[33:6]

The Prophet is closer to the believers than their [own] souls, in terms of what he calls them to and what their own souls have called them to contravene, and his wives are their mothers, insofar as they [the believers] are forbidden to marry them. And those related by blood, kinsmen, are more entitled, to inherit [from], one another in the Book of God than the [other] believers and the Emigrants, in other words, than inheriting on account of [their sharing] faith and the Emigration, which had been the case at the beginning of Islam but was then abrogated; barring any favour you may do your friends, by [making] a bequest, which is permissible. This, namely, the abrogation of inheritance on account of [shared] faith and Emigration by the inheritance on account of kinship, is written in the Book — in both instances al-kitāb, 'the Book', denotes the Preserved Tablet (al-lawh al-mahfūz).

[33:7]

And, mention, when We took a pledge from the prophets, at the point when they were brought forth from the loins of Adam, the size of atoms, and from you, and from Noah and Abraham and Moses and Jesus son of Mary, that they worship [only] God and call others to worship Him (the mention of the five [names] is an instance of supplementing the specific to the general). And We took from them a solemn pledge, a solid [one], that they fulfil what they have been charged with, and this was [effected] by [swearing] an oath to God, after which the pledge was consummated;

[33:8]

that He, God, may question the truthful about their truthfulness, in delivering the Message, as a way thereby to [justifiably] reproach the disbelievers; and He, exalted be He, has prepared for those who disbelieve, in them, a painful chastisement ('adhāban alīman is a supplement to akhadhnā, 'We took').

[33:9]

O you who believe! Remember God's favour to you when hosts, of disbelievers, came against you, as confederates, at the time the Ditch (al-khandaq) was being dug, and We unleashed against them a [great] wind and hosts, of angels, you did not see. And God is ever Seer of what you do (read ta'malūna to imply 'in the way of [your] digging of the ditch'; or read ya'malūna, '[of what] they do', to imply 'the idolaters' forming of a confederation').

[33:10]

When they came at you from above you and from below you, in other words, from the higher side of the valley and from its lower side, from the east and from the west, and when the eyes turned away [in fear], from everything, to [gaze at] their enemies [approaching] from every side, and the hearts lept to the throats (hanājir, the plural of hunjura, which lies at the bottom of the gullet) out of intense fear, while you entertained all sorts of, different, thoughts concerning God, [some] of assistance, some of despair;

[33:11]

it was there that the believers were [sorely] tried, [there] they were tested, to distinguish the sincere individual from the one otherwise, and were shaken with a mighty shock, because of the severity of the terror.

[33:12]

And, mention, when the hypocrites, and those in whose hearts is sickness, namely, weakness of conviction, were saying, 'What God and His Messenger promised us, of assistance [to victory], was [nothing] but delusion', falsehood.

[33:13]

And when a party of them, namely, the hypocrites, said, 'O people of Yathrib!, namely, the region of Medina (it [Yathriba] is a diptote because of its being a proper noun and because of the [morphological similarity it bears to a] verbal form) there is not a stand [possible] (read muqām or maqām) for you [here], in other words, no place to stay and no [strategic] position, so turn back, to your dwellings in Medina — they had set out with the Prophet (s) towards the foot of a mountain outside Medina for battle. And a group of them [even] sought the permission of the Prophet, to turn back, saying, 'Our homes are exposed, unprotected and we fear for them'. God, exalted be He, says: although they were not exposed. They only sought to flee, from battle.

[33:14]

And had they been invaded in it, namely, Medina, from all sides and had they been exhorted, in other words, had the invaders exhorted them, to treachery, [a return to] idolatrous ways, they would have committed it (read la-ātawhā, or la-atawhā, meaning, 'they would have offered it', or 'they would have committed it' [respectively]) and would have hesitated thereupon but a little.

[33:15]

Though they had assuredly pledged to God before that, that they would not turn their backs [to flee]; and a pledge given to God must be answered for, regarding whether it was fulfilled [or not].

[33:16]

Say: 'Flight will not avail you should you flee from death or [from] being slain, and then, if you were to flee, you would not be extended comfort, in this world, after you have fled, except a little', [except for] the remainder of your terms [of life]. 1756381685

[33:17]

Say: 'Who is it that can protect you, grant you sanctuary, from God should He desire [to cause] you ill, [whether it be] destruction or defeat, or, [who is it that] can cause you ill, should He, God, desire for you mercy?', good. And they shall not find for themselves besides God, in other words, other than God, any protector, to avail them, or helper, to ward off harm from them.

[33:18]

Indeed God already knows the hinderers among you and those who say to their brethren, 'Come to us', and they do not engage in the battle except a little, for show and for [the sake of their] reputation,

[33:19]

grudging to you, in their help (ashihha, 'grudging', is the plural of shahīh, and is a circumstantial qualifier referring to the subject [of the verb] ya'tūna, 'they engage'). And when there is a panic, you see them looking at you, their eyes rolling like one, that is, like the look of one, or the rolling of one, fainting at death, in other words, [one] in the throes thereof; but when the panic subsides, and the spoils have been secured, they scald you, they hurt you, or they smite you, with [their] sharp tongues, in their greed for the riches, in other words, for the spoils, which they demand [greedily]. Those, they never believed, really. Therefore God has invalidated their works, and that, invalidation, is easy for God, by His will.

[33:20]

They suppose that the confederates, of disbelievers, have not [yet] departed, to Mecca, because of their fear of them, and were the confederates to come, a second time, they would wish that they were in the

desert with the Bedouins asking about your news, your encounters with the disbelievers. And if they were among you, this second time, they would fight but a little, for show and for fear of being reviled.

[33:21]

Verily there is for you a good example (read iswa or uswa) in the Messenger of God, to emulate in combat and in holding one's ground [therein], for whoever (li-man substitutes for lakum, 'for you') hopes for [the encounter with] God, fears Him, and the Last Day, and remembers God often, in contrast to those who do not.

[33:22]

And when the believers saw the confederates, of disbelievers, they said, 'This is what God and His Messenger promised us, in the way of trial and [assistance to] victory, and God and His Messenger were truthful', about the promise. And that only increased them in faith, in belief in God's promise, and submission, to His command.

[33:23]

Among the believers are men who are true to the covenant they made with God, in steadfastly remaining alongside the Prophet (s). Some of them have fulfilled their vow, having died or been killed [fighting] for God's cause, and some are still awaiting, for this [fate], and they have not changed, [their commitment to] the covenant, in the least, and they stand in contrast to the situation with the hypocrites;

[33:24]

that God may reward the truthful for their truthfulness and chastise the hypocrites, if He will, by causing them to die in [a state of] hypocrisy, or relent to them. Surely God is Forgiving, to he who repents, Merciful, to him.

[33:25]

And God repulsed those who were disbelievers, namely, the confederates, in their rage, without their attaining any good, [without achieving] their desire in any way to triumph over the believers. And God spared the believers from fighting, by [unleashing] the wind and the angels. And truly God is Strong, in bringing about what He wants, Mighty, prevailing with His way.

[33:26]

And He brought down those of the People of the Scripture, namely, the [Banū] Qurayza, who had supported them from their strongholds (sayāsī is the plural of sīsa, and is that in which one fortifies himself [against an enemy]) and He cast terror into their hearts, [so that] some, of them, you slew, and these were the combatants, and some, of them, you took captive, namely, their children.

[33:27]

And He made you inherit their land and their homes and their possessions, and a land you had not trodden, thitherto, and this was [the territory of] Khaybar, which was captured after [that of] Qurayza. And God has power over all things.

[33:28]

O Prophet! Say to your wives: — who were nine, and they had asked him for some of the adornments of this world, which he did not possess — 'If you desire the life of this world and its adornment, come [now], I will provide for you, in other words, the compensation [to be provided] for divorce, and release you in a gracious manner, I will divorce you and will not coerce [you to stay].

[33:29]

But if you desire God and His Messenger and the Abode of the Hereafter, namely, Paradise, then God has indeed prepared for the virtuous among you, [virtuous for] desiring the Hereafter, a great reward', namely, Paradise: so choose the Hereafter over [the life of] this world.

[33:30]

O wives of the Prophet! Whoever of you commits manifest indecency (read mubayyana, or mubayyina, meaning [respectively], 'it has become evident', meaning, 'one that is evident') the chastisement shall be doubled (yudā'af: a variant reading has [2nd form] yuda''af, and still another has nuda''if, 'We shall double', in which case [read] al-'adhāba, as accusative) for her, in other words, twice the chastisement for other women; and that is easy for God.

[33:31]

But whoever of you is obedient to God and His Messenger, and acts righteously, We shall give her a twofold reward, in other words, twice the reward for other women (variant readings [for ta'mal and nu'tihā] are [impersonal] ya'mal, '[whoever] acts', and yu'tihā, 'He will give her'). And We have prepared a noble provision for her, in Paradise, in addition [to the twofold reward].

[33:32]

O wives of the Prophet! You are not like any other, group of, women. If you fear, God, for you are more exalted [in status], then do not be complaisant in your speech, with men, lest he in whose heart is a sickness, hypocrisy, aspire [to you], but speak honourable words, without any complaisance.

[33:33]

And stay in your houses (read qirna or qarna, derived from al-qarār, and is actually, aqrirna or aqrarna from qarirtu or qarartu: the vowelling of the rā' is moved to the qāf and [the rā'] is omitted together with the conjunctive hamza) and do not flaunt your finery (tabarrajna, with one of the two original tā' [of tatabarrajna] letters omitted) in the [flaunting] manner of the former Time of Ignorance, in other words, before Islam, when they used to display their beauty to men — [the stipulation regarding] such 'displays' after [the coming of] Islam is mentioned in the verse: and not to display their adornment except what is apparent [Q. 24:31]. And maintain prayer and pay the alms, and obey God and His Messenger. Indeed God will but to rid you of sin, O, People of the House, in other words, [O] women of the Prophet (s), and to purify you, of it, with a thorough purification.

[33:34]

And remember that which is recited in your houses of the revelations of God, [of] the Qur'ān, and wisdom, the Sunna. Truly God is Kind, to His friends, Aware, of all His creatures.

[33:35]

Indeed the men who have submitted [to God] and the women who have submitted [to God], and the believing men and the believing women, and the obedient men and the obedient women, and the men who are truthful and the women who are truthful, in their faith, and the patient men and the patient women, [steadfast] in [performing] acts of obedience, and the humble men and the humble women, and the charitable men and the charitable women, and the men who fast and the women who fast, and the men who guard their private parts and the women who guard their private parts, from what is unlawful, and the men who remember God often and the women who remember God often — for them God has prepared forgiveness, of [their] acts of disobedience, and a great reward, for their acts of obedience.

[33:36]

And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding 'Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter's behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught sight of her and felt love for her, whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), 'I want to part with her'. But the Prophet said to him, 'Retain your wife for yourself', as God, exalted be He, says:

[33:37]

And when (idh is dependent because of [an implied preceding] udhkur, 'mention [when]') you said to him to whom God had shown favour, by [guiding him to] Islam, and to whom you [too] had shown favour: by manumitting him — this was Zayd b. Hāritha, who had been a prisoner of war before [the coming of] Islam (in the period of al-jāhiliyya). The Messenger of God (s) purchased him before his call to prophethood, and then manumitted him and adopted him as his son — 'Retain your wife for yourself and fear God', before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that should Zayd part with her you would marry her, and you feared people, would say, 'He has married his son's wife!', though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. Zayd subsequently divorced her and her [obligatory] waiting period was completed. God, exalted be He, says: So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you — the Prophet consummated his marriage with her without [the customary] permission [from her legal guardian] and gratified the Muslims with [a feast of] bread and meat — so that there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them. And God's commandment, that which He has decreed, is bound to be realised.

[33:38]

There is no restriction for the Prophet in what God has ordained, [in what] He has made lawful, for him: [that is] God's precedent (sunnata'Llāhi is in the accusative because the operator of the oblique has been removed [from the oblique construction ka-sunnati'Llāhi, 'as is God's precedent') with those who passed away before, of prophets, which is that there is no restriction for them in this respect, a [special] dispensation for them regarding marriage — and God's commandment, what He does, is inexorable destiny

[33:39]

— [those] who (alladhīna qualifies the previous alladhīna) deliver the Messages of God and fear Him, and fear no one except Him, and therefore they do not fear what people [might] say about that which God has made lawful for them. And God suffices as Reckoner, as keeper of the deeds of His creatures and [as One] to reckon with them.

[33:40]

Muhammad is not the father of any man among you: he is not Zayd's biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him]; but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a son that is a [fully grown] man to be a prophet after him (a variant reading [for khātim al-nabiyyīna] has khātam al-nabiyyīn, as in the instrument [known as a] 'seal', in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad's] Law.

[33:41]

O you who believe! Remember God with much remembrance.

[33:42]

And glorify Him morning and evening, in other words, at the beginning of the day and at the end of it.

[33:43]

It is He Who blesses you, that is to say, Who shows mercy to you, and His angels, ask forgiveness for you, that He may bring you forth, that He may always bring you forth, from darkness, namely, [from] disbelief, into light, namely, faith. And He is Merciful to the believers.

[33:44]

Their greeting, from Him, exalted be He, on the day they encounter Him will be 'Peace', [extended to them] by the tongues of the angels. And He has prepared for them a noble reward, namely, Paradise.

[33:45]

O Prophet! Indeed We have sent you as a witness, against those to whom you have were sent, and as a bearer of good tidings, for those who affirm your sincerity, of Paradise, and as a warner, for those who deny you, of the [punishment of the] Fire,

[33:46]

and as a summoner to God, to obedience to Him, by His leave, by His command, and as a illuminating lamp, in other words, the equivalent of it, in terms of one's being able to find guidance therewith.

[33:47]

And give good tidings to the believers that there will be for them a great bounty from God, namely, Paradise.

[33:48]

And do not obey the disbelievers and the hypocrites, in [assenting to do] what contravenes your Law; and disregard, leave aside, their injuriousness — do not retaliate against them for it until you receive a command [from God] regarding [how to deal with] them. And put your trust in God, for He will suffice you, and God suffices as Guardian, One to Whom matters are entrusted.

[33:49]

O you who believe if you marry believing women and then divorce them before you have touched them (read tamassūhunna or tumāsūhunna) that is, before you have copulated with them, there shall be no [waiting] period for you to reckon against them, [no] waiting period [needed to preclude pregnancy] or otherwise. But provide for them, give them what they can use for [securing] comforts, in cases where no dowry has been fixed for them; otherwise theirs is to retain half of what was fixed, but no more — this is what Ibn 'Abbās said and it is [the opinion] followed by al-Shāfi'ī'; and release them in a gracious manner, leave them be without [the intention to cause them any] harm.

[33:50]

O Prophet! Indeed We have made lawful for you your wives whom you have given their dowries and what

your right hand owns, of those whom God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as Safiyya and Juwayriyya, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers (nikāh, 'marriage', when expressed by the term hiba, 'gift', denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā') before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect.

[33:51]

You may put off (read turji' or turjī), you may postpone [consorting with], whomever of them you wish, namely, of your wives, from their turn [for intimacy], and consort, embrace [in conjugality], whomever you wish, of them, and come unto her, and as for whomever you may desire of those whom you have set aside, from their share, you would not be at fault, to desire her and consort with her [again]. He was given the choice in this respect after it had been obligatory for him to give each wife her [equal] share [of conjugality]. That, freedom of choice, makes it likelier that they will be comforted and not grieve, and that they will be satisfied with what you give them, of what has been mentioned of your freedom to choose [whom to consort with], every one of them (kulluhunna emphasises the subject of [the verb] yardayna, 'they will be satisfied') will be well-pleased with what you give her. And God knows what is in your hearts, with respect to [your] women and [your] preferring some [to others]. We have given you the freedom to choose [from among them] in order to make it easier for you to have what you desire. And God is Knower, of His creatures, Forbearing, in refraining from punishing them.

[33:52]

Women are not lawful for you (read lā tahillu, or lā yahillu) beyond that, beyond the nine that have chosen you [as their husband], nor [is it lawful] for you to change (tabaddala: one of the two original tā' letters [of tatabaddala] has been omitted) them for other wives, by divorcing them or some of them and marry in place of those whom you divorce, even though their beauty impress you, except those whom your right hand owns, of slavegirls, which is [in contrast] lawful for you. In addition to these [slavegirls] the Prophet (s) came to own Māriya [the Copt]. She bore for him Ibrāhīm, who died during his lifetime. And God is Watcher over, Preserver [of], all things.

[33:53]

O you who believe, do not enter the Prophet's houses unless permission is granted you, to enter by invitation, to [share] a meal, and so you enter, without waiting for the [right] moment, [for] when it is ready (ināhu, a verbal noun from anā, ya'nī). But when you are invited, enter, and, when you have had your meal, disperse, without, lingering for, any [leisurely] conversation, amongst yourselves. Indeed that, lingering, is upsetting for the Prophet, and he is [too] shy of you, to make you leave, but God is not shy of the truth, that you should leave — in other words, He would never refrain from declaring it (a variant reading [for yastahyī] has yastahī). And when you ask anything of [his] womenfolk, in other words, the wives of the Prophet (s), ask them from behind a screen, a curtain. That is purer for your hearts and their hearts, than [entertaining] sinful thoughts. And you should never cause the Messenger of God hurt, in any way; nor ever marry his wives after him. Assuredly that in God's sight would be very grave, as a sin.

[33:54]

Whether you disclose anything or keep it hidden, regarding marrying them after him, truly God has knowledge of all things, and will requite you for it.

[33:55]

They [the Prophet's wives] would not be at fault with regard to [socialising with] their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their own, believing, women, or what their right hands own, of slavegirls or [male] servants, in seeing them or conversing with them without a screen. And fear [O women] God, in what you have been commanded. Surely God is Witness to all things, with nothing being hidden from Him.

[33:56]

Indeed God and His angels bless the Prophet, Muhammad (s). O you who believe, invoke blessings on him and invoke peace upon him in a worthy manner, in other words, say: 'O God, bless our master Muhammad and grant him peace' (Allāhumma sallī 'alā sayyidinā Muhammad wa-sallim).

[33:57]

Indeed those who are injurious to God and His Messenger — and they are the disbelievers, who attribute to God what He is exalted above of such things as [His having] a son or a partner and they deny His Messenger — God has cursed them in this world and the Hereafter, He has banished them [from His mercy], and has prepared for them a humiliating chastisement, and that is the Fire.

[33:58]

And those who cause hurt to believing men and believing women without the latter's having done anything, [those who] accuse them of what they have not done, have verily borne [the guilt of] calumny, they have borne lies, and [the burden of] manifest sin.

[33:59]

O Prophet! Tell your wives and daughters and the women of the believers to draw their cloaks closely over themselves (jalābīb is the plural of jilbāb, which is a wrap that covers a woman totally) — in other words, let them pull part of it [also] over their faces, leaving one eye [visible], when they need to leave [the house] for something. That makes it likelier that they will be known, to be free women, and not be molested, by being approached. In contrast, slavegirls did not use to cover their faces and so the disbelievers used to pester them. And God is Forgiving, of any occasion in the past when they may have neglected to cover themselves, Merciful, to them in His veiling them.

[33:60]

If (la-in, the lām is for oaths) the hypocrites do not desist, from their hypocrisy, and likewise those in whose hearts is a sickness, [in their urge] to fornicate, as well as the scaremongers in the city, who alarm the believers by saying [to them things like], 'Your enemy is here and your raiding parties have been massacred!', or [they say to them], 'They have been defeated!'. Assuredly We will urge you [to take action] against them, We will give you sway over them, then they will not be your neighbours, they will not dwell near you, in it except for a little [while], after which they will depart.

[33:61]

Accursed, banished from mercy, [shall they be], wherever they are found they shall be seized and slain violently, that is to say, that is the ruling concerning them — meant as a command [for the Prophet].

[33:62]

God’s precedent, in other words, God has made this His precedent [in dealing], with those who passed away before, with regard to the hypocrites of past communities who used to alarm believers with their scaremongery, and you will find that there is no changing God’s precedent, [no changing of it] from Him.

[33:63]

People, [such as] the people of Mecca, question you concerning the Hour: when will it be? Say: ‘Knowledge thereof lies only with God — and what do you know, [what would] provide you with knowledge thereof? In other words, you do not know it, perhaps the Hour is near’.

[33:64]

God has indeed cursed the disbelievers, He has banished them [from His mercy], and prepared for them a blaze, a violent fire into which they shall be admitted,

[33:65]

to abide, their abiding having been foreordained, therein forever. They shall not find any protector, to preserve them from it, or helper, to ward it off from them.

[33:66]

On the day when their faces are turned about in the Fire they shall say, ‘O (yā is for alerting) would that we had obeyed God and obeyed the Messenger!’

[33:67]

And they, namely, those who had been the followers [of the leaders of error], shall say, ‘Our Lord, we obeyed our leaders (read [plural] sādatanā, or sādātanā, which is the plural of the plural) and elders, and they led us astray from the way, the path of guidance.

[33:68]

Our Lord, give them a double chastisement, in other words, twice the like of our chastisement, and curse them, chastise them, with numerous curses!’, with the equivalent number [of chastisements] (la‘nan kathīran, ‘numerous curses’, is also read la‘nan kabīran, [which means] ‘with a mighty curse’).

[33:69]

O you who believe, do not behave, towards your Prophet, as did those who harmed Moses — when they would say, for example, ‘The only reason he does not wash with us is that he has an inflammation in his testicles’ — whereat God absolved him of what they alleged: when Moses placed his robe on a rock to go to wash, the rock hurtled away with it until it came to a halt amid a group of men from the Children of Israel. As Moses chased it and took his robe to cover himself, they saw that he had no such inflammation (udra is an inflammation of the testicle). And he was distinguished in God’s sight. An instance of our Prophet (s) being subjected to hurt was when [on one occasion] while dividing up the spoils a man said to him, ‘This is a division that I do not want to please God!’, whereat the Prophet (s) became angered and said, ‘May God have mercy upon Moses, for truly he was hurt with worse than this, but endured’ — reported by al-Bukhārī.

[33:70]

O you who believe, fear God and speak words of integrity, what is proper.

[33:71]

He will rectify your deeds for you, He will accept them, and will forgive you your sins. And whoever obeys God and His Messenger has verily achieved a great success, he has attained his ultimate goal.

[33:72]

Indeed We offered the Trust — [the obligation to] prayer and other matters which, when performed, result in reward and when neglected, result in punishment — to the heavens and the earth and the mountains, and created in them the power of comprehension and speech [at the time of that offer], but they refused to bear it and were apprehensive of it; but man, Adam, undertook it, when it was offered to him. Truly he is a wrongdoer, to his own soul because of what he undertook, ignorant, of [the responsibility that comes with] it —

[33:73]

so that God may chastise (li-yu'adhdhiba, the lām therein is semantically connected to 'aradnā, 'We offered', which resulted in 'Adam's undertaking') the hypocrites, men and women, and the idolaters, men and women, those who forsake the Trust, and that God may relent to the believing men and believing women, who fulfil the Trust. And God is Forgiving, to believers, Merciful, to them.
Meccan, except for verse 6, which is Medinese; it consists of 54 or 55 verses, revealed after [sūrat] Luqmān.

(Saba')

[34:1]

Praise be to God — God, exalted be He, praises Himself with these [words]; the import constitutes the eulogy that 'praise' is ever-established [for God] and it entails the attribution to Him of all that is beautiful, exalted be He — to Whom belongs whatever is in the heavens and whatever is in the earth, as possessions and creation. And to Him belongs [all] praise in the Hereafter, as in this world, for His friends praise Him as they enter Paradise. And He is the Wise, in what He does, the Aware, of His creatures.

[34:2]

He knows what penetrates the earth, of water and so forth, and what issues out of it, of vegetation and so on, and what comes down from the heaven, of provision and so on, and what ascends into it, of deeds and so on, and He is the Merciful, to His friends, the Forgiving, to them.

[34:3]

And those who disbelieve say, 'The Hour, the Resurrection, will never come to us'. Say, to them: 'Yes indeed, by my Lord, it shall come to you — [by] the Knower of the Unseen (read 'ālimi'l-ghaybi as an adjectival qualification [of wa-rabbī, 'by my Lord'], or read 'ālimu'l-ghaybi, as the predicate of a [missing] subject [such as huwa, 'He is']; or read 'allāmi'l-ghaybi). Not [even] the weight of an atom escapes, is hidden [from], Him in the heavens or in the earth, nor [is there] anything smaller than that or greater, but it is in a Manifest Book, namely, the Preserved Tablet (al-lawh al-mahfūz),

[34:4]

that He may requite, thereat, those who believe and perform righteous deeds — for such there will be forgiveness and a fair provision, in Paradise.

[34:5]

And those who strive against, [who strive] to invalidate, Our signs, namely, the Qur'ān, deeming Us inomnipotent (mu'ajjizīna, a variant reading [of this] here and later on [in verse 38, below] is mu'ājizīna: [so that respectively these mean] 'deeming that We are incapable' [mu'ajjizīna], or [if read mu'ājizīna] 'vying

with Us, in order to elude Us') for they suppose that there is no [such thing as] resurrection or punishment — for such there will be a chastisement of an awful punishment' (read either alīmin or alīmun [respectively] as an adjectival qualification of rijzin, 'punishment' or 'adhābun, 'chastisement').

[34:6]

And those who have been given knowledge — the believers from among the People of the Scripture, such as 'Abd Allāh b. Salām and his companions — see, they know, that what has been revealed to you from your Lord, that is, the Qur'ān, is the, decisive, truth, and [that] it guides to the path, the way, of the Mighty, the Praised, in other words, of God, the Lord of Might Who is ever-praised.

[34:7]

And those who disbelieve say, that is, some of them say to others in order to provoke disbelief [in them]: 'Shall we show you a man — namely, Muhammad (s) — who will inform you that when you have been utterly torn to pieces you shall indeed be created anew?'

[34:8]

Has he invented (read a'ftarā; the hamza, read with a fatha vowelling, is for the interrogative and suffices in place of the conjunctive hamza) a lie against God, in this [respect], or is there a madness in him, [does he suffer] a dementia on account of which he has imagined that? God, exalted be He, says: Nay, but those who do not believe in the Hereafter, that comprises resurrection and chastisement, will be in the chastisement, thereat, and in error that is far, from the truth, in this world.

[34:9]

Have they not observed what is before them and what is behind them, in other words, what is above them and what is beneath them, of heaven and earth? If We will [it], We can make the earth swallow them or let fall on them fragments (read kisfan or kisafan: 'large pieces') from the heaven (a variant reading has the third person singular for all three verbs [sc. yashā', 'He will', yakhsif, 'He makes to swallow', yusqit, 'He lets fall']). Surely in that, which is observed, there is a sign for every penitent servant, turning back to his Lord, [signs] indicating God's power to resurrect and to do what He will.

[34:10]

And verily We bestowed on David a [great] favour from Us — prophethood and scripture — and We said: 'O mountains, repeat with him [in praise], by making glorifications, and the birds [too]!' (read wa'l-tayra in the accusative as a supplement to the [syntactical] locus of jibāl, 'mountains', in other words, and We also called on them to glorify [God] with him). And We made iron malleable for him, so that it was as dough in his hands.

[34:11]

And We said: 'Fashion, from it, long coats of mail — complete suits of armour which the person wearing it drags behind him along the ground — and measure [well] the links', that is, in the weaving of the coats (the maker of these is called sarrād). In other words, make them so that the rings thereof are arranged properly. And act, O family of David, together with him, righteously. Indeed I am Seer of what you do, and will requite you for it accordingly.

[34:12]

And, We disposed, for Solomon the wind (the nominative reading of al-rīhu would be based on an implicit [missing verb] sakhkharnā, 'We disposed') its morning course, meaning its journey from the morning to the noon, was a month's journey and its evening course, that is, its journey from the noon to sunset, was a month's journey. And We caused a fount of [molten] copper to flow for him, in other words, We caused the

copper to melt for him, and so the fount flowed for three days and nights like water, and to this day people have been using of that [copper] which was given to Solomon [at that time]. And of the jinn [there] were those who worked before him by the leave, by the command, of his Lord. And such of them as deviated from Our command, to him to obey him [Solomon], We would make them taste the chastisement of the Blaze, the Fire in the Hereafter — but it is also said, [that their chastisement was] in this world, in which case an angel would smite one of them with a lash thereof that would scorch him.

[34:13]

They fashioned for him whatever he wished: lofty shrines (mahārīb are high edifices which are ascended by stairs) and statues (tamāthīl is the plural of timthāl, which is any thing which you fashion as a likeness [of another]), in other words, brass, crystal or marble figures — the use of figures was not prohibited according to his Law; and basins (jifān is the plural of jafna) like cisterns (jawābin is the plural of jābiya, which is a large basin) — around each 'basin' a thousand men would gather to eat — and cauldrons built into the ground, fixed with foundations, and cannot be moved from their places: these were made from the [rocks of the] mountains of Yemen, and to which one ascended by climbing up a ladder. And We said: 'Work, O, House of David, in obedience to God, in thankfulness, to Him for what He has given you. And few indeed of My servants are thankful', labouring in obedience to Me in thanks for My favours.

[34:14]

And when We decreed for him, for Solomon, death, in other words, [when] he died — he remained supported against his staff an entire year, while the jinn continued to toil in hard labour as was customary, unaware of his death, until [finally] when a termite ate through his staff, he fell to the ground [and was seen to be] dead — nothing indicated to them that he had died except a termite (al-ard is the verbal noun from uridat al-khashaba, passive verbal form, in other words, 'it [the piece of wood] was eaten away by a termite [al-arada]') that gnawed away at his staff (read minsa'atahu or minsātahu, replacing the hamza with an alif, meaning a 'staff', so called because [when describing it one would say] yunsa'u bihā, to mean it is used to repel or drive away [creatures]'). And when he fell down, dead, the jinn realised, it became apparent to them, that (an, is softened, in other words, annahum) had they known the Unseen — comprising what was hidden from them in the way of Solomon being dead — they would not have continued in the humiliating chastisement, [in] that hard labour of theirs, [in which they continued] as they supposed him to be alive, which is in contrast to what they would have supposed had they known the Unseen and the fact that he had been there an entire year, judging by how much of the staff the termite had eaten through after his death; in other words, [they would not have continued in the humiliating chastisement] for a single day or even a single night [longer].

[34:15]

Verily there was for Sheba (Saba', declined [as li-Saba'in] or left as indeclinable [li-Saba'a], is [the name of] a tribe that took its name from one of their Arab ancestors) in their dwelling-place, in Yemen, a sign: indicating God's power, exalted be He, two gardens (jannatān, a substitution [for āyatun, 'a sign']) to the right and to the left, in other words, on the right side of their valley and on its left side. And it was said to them: 'Eat of your Lord's provision and give thanks to Him, for the graces He has bestowed on you in the land of Sheba. A good land — in which there was no dung, gnats, flies, fleas, scorpions, or snakes, and in which when a stranger passed through with his clothes lice-infected, these [lice] would be killed off because of the purity of its air — and, God is, a forgiving Lord.'

[34:16]

But they were disregardful, of giving thanks to Him and became disbelievers, so We unleashed upon them the flood of the Dam (al-'arim is the plural of 'arima, which is a structure or something similar that holds water back [to be stored] for when it is needed), in other words, [We unleashed upon them] the flood-waters of their valley which had been held back by the mentioned [structure] so that they engulfed their two gardens together with all their property. And We gave them in place of their two gardens two gardens bearing (dhawātay, a dual form of [feminine plural] dhawāt; usually [the form dhātay from] the singular

[would have been used]) bitter fruit, bitter and vile (ukul may be read as a genitive annexation [ukulin khamtin] in the sense of 'that which is eaten [thereof being bitter]; or it may be read without [as ukuli khamtin]; and this [phrase] is supplemented [by the following, wa-athlin wa-shay'in min sidrin qalīl) and tamarisk and sparse lote trees.

[34:17]

That, replacement [of what they had], is what We requited them with for their ingratitude: and is anyone but the ingrate ever [so] requited? (read hal yujāzā illā'l-kafūru; or read as hal nujāzī illā'l-kafūra, 'Would We requite anyone but the ingrate?'), in other words, it is only the like of such who is called to account.

[34:18]

And We set between them, between Sheba, who were in Yemen, and the towns which We had blessed, with [abundance of] water and trees — these being the towns of Syria, to which they used to travel for commerce — prominent towns, continuous [along the route] from Yemen to Syria, and We facilitated [for travellers] the journeying through them, such that they would rest for the afternoon in one and spend the night in the next, [and so on] until the end of their travel, having no need of any supplies or water along the way; and We said, 'Travel through them night and day safely', having no fear by night or by day.

[34:19]

But they said, 'Our Lord, make far apart (ba''id: a variant reading has bā'id) the stages of our travel', to Syria: make these [stages through] deserts, so that they could glory before the poor in riding their camels and bearing their supplies and water, and so they behaved wantonly with the graces [bestowed on them by God], and they wronged their souls, through disbelief, and so We made them bywords, [of wrongdoing] in this respect, for those who came after them, and We caused them to disintegrate totally, We scattered them all over the lands. Surely in that, which is mentioned, there are signs, lessons, for every [servant who is] steadfast, [in refraining] from acts of disobedience, grateful, for [God's] graces.

[34:20]

And verily Iblīs proved true (read sadaqa or saddaqa) his opinion of them, that is, of the disbelievers among them — [the folk of] Sheba — which was that by his tempting them to go astray, they would follow him. So they followed him ([if the verb above is read] sadaqa, this would mean that 'he was right in his opinion', and [if read] saddaqa, it would mean that 'he found this [opinion of his] to be true') — [all] except a group of the believers (mina'l-mu'minīna, [the min, 'of'] is explicative [not partitive], in other words, [all except that group] who were the believers: they did not follow him).

[34:21]

And he did not have any warrant over them, any power to sway [them], from Us, but that We might know, by [this] knowledge being made manifest, him who believed in the Hereafter from him who was in doubt thereof, and so requite each of the two accordingly. And your Lord is Preserver, Watcher, of all things.

[34:22]

Say, O Muhammad (s), to the disbelievers of Mecca: 'Call on those whom you have asserted, those whom you have asserted to be gods, besides God, in other words, other than Him, so that they might benefit you, as you are wont to assert. God, exalted be He, says of them: They do not possess [even] so much as the weight of an atom, of good or evil, in the heavens or in the earth, and they do not have any share in either of them, nor has He, exalted be He, among them, the gods, any auxiliary', [anyone required as His] helper.

[34:23]

And intercession will not avail with Him, exalted be He — this was in response to their saying that their gods

would intercede [for them] with Him — except for him to whom leave is given, in this respect (read adhina, '[to whom] He gives leave'; or udhina, '[to whom] leave is given'). Yet, when fear is banished from their hearts (read active fazza'a, or passive fuzzi'a), [when fear] is removed from them, upon leave being given for this [intercession], they will say — some will say to others in anticipation of a favourable outcome — 'What has your Lord said?', concerning this. They will say: [He has said] the saying that is, 'The truth', in other words, leave has been given for it. And He is the Exalted, above His creation, by [His] subjugation [of them], the Great, the Tremendous.

[34:24]

Say: 'Who provides for you from the heavens, rain, and [from] the earth?', vegetation. Say: 'God!' — [even] if they do not say it, there is no other [valid] answer. And indeed either we or you are — in other words [either] one of the two parties [is] — rightly guided or in manifest error. The ambiguity here [concerning which of the two is rightly guided] is intended as a gentle invitation for them to [embrace] faith if their way to it is facilitated [by God].

[34:25]

Say: 'You will not be questioned about the sins we committed, nor shall we be questioned about what you do', for we are quit of you.

[34:26]

Say: 'Our Lord will bring us together, on the Day of Resurrection, then He will judge between us with truth, and He will admit the truthful into Paradise and the liars into the Fire. And He is the Judge, the Knowing', in what He judges.

[34:27]

Say: 'Show me, apprise me of, those whom you have joined to Him as associates, in worship. No indeed! — [this is] meant to deter them from [even] supposing that He has an associate. Rather He is God, the Mighty, Whose way will prevail, the Wise', in the way in which He manages [the affairs of] His creation and so He could not have any associate in His kingdom.

[34:28]

And We did not send you except to all (kāffatan is a circumstantial qualifier referring to al-nās, 'mankind', and is made to precede [li'l-nās] because of the importance attached to it) of mankind [both] as a bearer of good tidings, to believers, of Paradise, and a warner, to the disbelievers, of chastisement, but most people, such as the disbelievers of Mecca, do not know, this.

[34:29]

And they say, 'When shall this promise, of chastisement, be [fulfilled], if you are being truthful?', concerning it.

[34:30]

Say: 'Yours is the tryst of a Day which you can neither defer nor advance by a single hour', and this is the Day of Resurrection.

[34:31]

And those who disbelieve, from among the people of Mecca, say, 'We will not believe in this Qur'ān, nor in that which was [revealed] before it' — in other words, what preceded it, such as the Torah and the Gospel, both of which contain proofs of the Resurrection — because they reject the truth of this [last]. God, exalted

be He, says of them: But if you were to see, O Muhammad (s), when the evildoers, the disbelievers, are brought to stand before their Lord, bandying arguments against one another. Those who were oppressed — the followers — will say to those who were arrogant — the leaders: 'Had it not been for you, barring us from faith, we would have been believers', in the Prophet.

[34:32]

Those who were arrogant will say to those who were oppressed, 'Was it us who barred you from guidance after it had come to you?, Nay! Rather you were guilty', of your own accord.

[34:33]

And those who were oppressed will say to those who were arrogant, 'Nay, but [it was your] scheming night and day, in other words, [such were] your schemes against us during both [of these times], when you used to command us to disbelieve in God and set up partners with Him'. And they, that is, the two parties, will conceal their remorse, for not having believed in Him, when they see the chastisement, in other words, each person will hide it [his remorse] from the next for fear of being reviled; and We will place fetters around the necks of the disbelievers, [while they are] in the Fire. Shall they be requited except, the requital, for what they used to do?, in the world.

[34:34]

And We did not send a warner to any town without its affluent ones, its leaders, those enjoying [life's] comforts, saying, 'Indeed we disbelieve in that [Message] with which you have been sent'.

[34:35]

And they say, 'We possess more wealth and children, than those who are believers, and we shall not be chastised'.

[34:36]

Say: 'Truly my Lord extends provision, He makes it abundant, for whomever He will, as a test, and restricts [it], for whomever He will, to try [them], but most people, such as the disbelievers of Mecca, do not know', this [truth].

[34:37]

Nor is it your wealth or your children that will bring you near to Us in closeness, except for, but [it is], those who believe and act righteously: those, they shall have a twofold reward for what they did, in other words, [they shall have it] as the reward of their action — as a good deed, for example, is rewarded tenfold or more — and they shall be in the lofty abodes, of Paradise, secure, from death and otherwise (a variant reading [for al-ghurufāt] is al-ghurfa [the generic noun] implying a plural).

[34:38]

And those who strive against Our signs, namely, the Qur'ān, [seeking] to invalidate it, supposing [Us] to be inomnipotent — or [supposing] that they can elude Us — those, they will be arraigned into the chastisement.

[34:39]

Say: 'My Lord extends provision, He makes it abundant, for whomever He will of His servants, as a test, and restricts [it] for him, after having extended it — or [He restricts it] for him whom He will to try, and whatever thing you may expend, for [the cause of] good, He will replace it. And He is the best of providers'. It is said that every man 'provides for' his dependants (yarzuqu 'ā'ilatahu), meaning that [he does so] from

the provision given [to him] by God.

[34:40]

And, mention, on the Day when He will gather them all together, namely, [all] the idolaters, He will say to the angels, 'Was it these who used to worship you?' (read a-hā'ūlā'i iyyākum, pronouncing both hamzas, or by replacing the first with a yā' or dropping it altogether).

[34:41]

They will say, 'Glory be to You, exalted above that You should have an associate! You are our Supporter, not they, in other words, as far as we are concerned there are no bonds of association between us and them. Nay, (bal, is to indicate transition) rather, they used to worship the jinn, the devils, in other words, [they used to] obey them and [agree to] worship us; most of them were believers in them', accepting as truth what these [jinn] used to say to them.

[34:42]

God, exalted be He, says: 'So today none among you has any power over another, in other words, none of those worshipped [have any power] over any of those who worshipped, either to benefit, [through] intercession, or to hurt', [through] chastisement. And We shall say to those who did wrong, who disbelieved: 'Taste the chastisement of the Fire which you used to deny!'

[34:43]

And when Our signs, [from] the Qur'ān, are recited to them, [being] clear signs, evident [ones], by the tongue of our Prophet Muhammad (s), they say, 'This is just a man who desires to bar you from [worshipping] what your fathers used to worship', of idols. And they say, 'This, Qur'ān, is nothing but a calumny, a lie, that has been invented, against God. And those who disbelieve say to the truth, the Qur'ān, when it comes to them, 'This is nothing but plain sorcery'. God, exalted be He, says:

[34:44]

And We did not give them any scriptures for them to study, nor did We send them any warner before you, so on what grounds do they deny you?

[34:45]

And those who were before them [also] denied, and they, these ones [the Meccans], have not received [even] a tenth of what We gave those [others], in the way of might, long life and abundance of wealth. Yet they denied My messengers, [who were sent] to them, so how was My abhorrence! [so how was] My rebuttal against them through punishment and destruction, in other words, it was appropriate.

[34:46]

Say: 'I will give you just one [piece of] admonition: namely, that you rise up for God, in other words, for His sake, in twos and individually, and then reflect: and realise [that], there is no madness in your companion, Muhammad (s). He is just a warner to you before [the befalling of] a severe chastisement', in the Hereafter, if you disobey him.

[34:47]

Say, to them: 'I have not asked you, in return for [my] warning and delivering the Message [to you], any reward, since it is for [the benefit of] you, in other words, I do not ask you for any reward in return for this. Indeed my reward lies only with God, and He is Witness over all things', observing [them all], knowing my truthfulness.

[34:48]

Say: 'Indeed my Lord hurls the truth, He casts it onto His prophets — [He is] the Knower of the Unseen', [of] all that is hidden from His creatures throughout the heavens and the earth.

[34:49]

Say: 'The truth, Islam, has come. And falsehood, disbelief, neither originates nor restores [anything]', in other words, it leaves no trace [of itself] behind.

[34:50]

Say: 'If I go astray, from the truth, I will be going astray only to my own loss, that is to say, the sin of my going astray shall be held against me; and if I am rightly guided, it will have been by what my Lord reveals to me, of the Qur'ān and wisdom. Truly He is Hearer, of supplications, Nigh'.

[34:51]

If you could but see, O Muhammad (s), when they are stricken with terror, at the Resurrection, you would see a dreadful thing, and so there is no escape, for them, from Us, that is to say, they will not [be able to] elude Us, and they are seized from a close quarter, namely, [from] the graves.

[34:52]

And they will say, 'We believe in him [now]', in other words, [in] Muhammad (s) — or [if read 'We believe in it', then] in the Qur'ān. But how can they attain [it] (read tanāwush or tanā'ush), that is, attain faith, from a place that is far away, from the place for [attaining] it — as they are [now] in the Hereafter, and the [proper] place for [attaining] it was in this world —

[34:53]

when they disbelieved in it before?, in this world. And they throw guesses at the Unseen from a far-off place, in other words, [they make guesses] about something the knowledge of which was hidden far away from them, as when they would say that the Prophet was a sorcerer, or a poet, or a soothsayer, or that the Qur'ān was sorcery, poetry or soothsaying.

[34:54]

And a barrier is set between them and what they crave, in the way of faith — in other words, [their craving] to embrace it — just as was done with their counterparts, in [respect to] disbelief, formerly, in other words, before them. Indeed they used to be in grave doubt, [doubt] causing them to have misgivings about that in which they now believe, but the proofs for which they never considered in this world.
Meccan: it consists of 45 or 46 verses, revealed after [sūrat] al-Furqān.

(Fâtir)

[35:1]

Praise be to God, God praises Himself with in these [terms], as explained at the beginning of [the preceding] sūrat Saba', Originator of the heavens and the earth, the One Who created them without any precedent, Appointer of the angels as messengers, to [His] prophets, having wings in [sets of] two or three or four. He multiplies in creation, in angels and other [creatures], what He will. Surely God has power over all things.

[35:2]

Whatever mercy God unfolds for mankind, in the way of provision or rain, none can withhold it; and whatever He withholds, thereof, none can release it after Him, that is, after His withholding it. And He is the Mighty, Whose way prevails, the Wise, in what He does.

[35:3]

O people, that is, the people of Mecca, remember God's grace to you, in His making you dwell within the [Meccan] Sanctuary and preventing raids against you. Is there any creator (min khāliqin: min is extra; khāliq is the subject) other than God (read ghayru'Llāhi or gharyri'Llāhi, as an adjectival qualification of khāliq, 'creator', either concording with the [oblique] form [of min khāliqin] or concording with the syntactical status [thereof]; the predicate of the subject [is the following]) who provides for you from the heaven, rain, and, from the, earth?, vegetation (the interrogative is [actually] an affirmative, that is to say, 'there is no creator or provider other than Him). There is no god except Him. So how then do you deviate?, how are you turned away from affirming His Oneness when you already affirm that He is the Creator and the Provider?

[35:4]

And if they deny you, O Muhammad (s), with regard to your coming with [the message of] God's Oneness, resurrection, reckoning and punishment, verily [other] messengers before you were denied, in this respect, so be steadfast as they were steadfast; and to God all matters are returned, in the Hereafter, when He will requite the deniers and grant victory to the messengers.

[35:5]

O mankind! Indeed God's promise, of resurrection and of other issues, is true. So do not let the life of this world deceive you, from believing in [all of] that, and do not let the Deceiver, Satan, deceive you concerning God, on account of His forbearance and respiting [of sinners in this life].

[35:6]

Truly Satan is an enemy to you. So treat him as an enemy, by being obedient to God and do not obey him; he only summons his faction, his followers in disbelief, so that they may be among the inhabitants of the Blaze, the fierce Fire.

[35:7]

Those who disbelieve, theirs will be a severe chastisement; but those who believe and perform righteous deeds, theirs will be forgiveness and a great reward — this is a declaration of what [fate] will be for the adherents of Satan and what will be for his opponents [respectively].

[35:8]

The following was revealed regarding Abū Jahl and others: Is he, the evil of whose deeds is made [to seem] fair to him, by distortion, so that he deems it good […]? (a-fa-man, 'is he [whose]' constitutes the subject, the predicate of which is [an omitted] 'like one whom God has guided?' No! And this [predicate] is indicated by [what follows]). Indeed God leads astray whomever He will and guides whomever He will. So do not let your soul expire for their sake, for those to whom it has made [to seem] fair, out of sighings, by becoming anguished lest they do not believe. Indeed God is Knower of what they do, and He will requite them for it.

[35:9]

And it is God Who unleashes the winds (al-riyāha: a variant reading has al-rīha) and they raise clouds (fa-tuthīru'l-sahāba: the imperfect tense here is used to narrate the past), that is, they stir them up, then We drive them (there is a shift here from the third person [to the first person] address) to a dead land (read mayyitin or maytin), wherein is no plant life, and therewith revive the earth, of that land, after it has been dead, [after] its having been dried-out. In other words, We made seeds and grass grow in it: Such will be

the Raising, that is, the Resurrection and the bringing [of the dead] back to life.

[35:10]

Whoever desires glory [should know that] all glory belongs to God, in this world and in the Hereafter, and it cannot be obtained from Him except through obedience to Him, so let such [a one] be obedient to Him. To Him ascends good words, that is to say, He is aware of such [good words], and these are [statements such as] 'there is no god except God' and the like; and as for righteous action, He exalts it, He accepts it; but those who plot evil, schemes against the Prophet — [as was the case] at the council assembly, in the way of imprisoning him, killing him or expelling him, as mentioned in [sūrat] al-Anfāl [Q. 8:30] — theirs shall be a severe chastisement and their plotting shall come to nothing: it shall be ruined.

[35:11]

And God created you from dust, by having created your father Adam from it, then from a drop of [seminal] fluid, in other words, from sperm, by creating his seed from it; then He made you pairs, males and females. And no female bears or brings forth except with His knowledge (illā bi-'ilmihi is a circumstantial qualifier, in other words, '[except] that it is known by Him') and no long-living person is given long life, in other words, the life of none is increased for one who has a long life, nor is anything diminished of his life, in other words, [of the life of] that same long-living person or some other long-living person, but it is [recorded] in a Book, namely, the Preserved Tablet. Surely that is easy for God.

[35:12]

Nor are the two [kinds of] seas alike: this one is extremely sweet, pleasant to drink and that one is salty, extremely bitter. Yet from each, of the two, you eat fresh meat, namely, fish, and obtain, from the salt — and it is also said, from both of them — ornaments which you wear, namely, pearls and coral. And you see, you sight, the ships therein, in each of the two [seas], ploughing through (mawākhira, in other words, tamkhuru'l-mā'a, meaning, 'it cleaves it as it makes its way through it, coming and going by the same wind) that you may seek of His bounty, exalted be He, through commerce, and that perhaps you may give thanks, to God for this [bounty].

[35:13]

He, God, makes the night pass, enter, into the day, so that it becomes longer, and He makes the day pass into the night, so that it becomes longer, and He has disposed the sun and the moon, each, of them, moving, in its course, to an appointed term — [to] the Day of Resurrection. That is God, your Lord; to Him belongs [all] sovereignty. As for those on whom you call, [whom] you worship, besides Him, in other words, other than Him — and they are the idols — they do not possess [even] so much as the husk of a date-stone.

[35:14]

If you call on them, they will not hear your call, and [even] if they heard —hypothetically [speaking] — they would not [be able to] respond to you; and on the Day of Resurrection they will disown your [idolatrous] associations, in other words, your associating them with God [in power], that is to say, they will declare themselves innocent of you and of your worship of them. And none can inform you, about the state in the two abodes, like One Who is Aware, Knower, and this is God, exalted be He.

[35:15]

O mankind! You are the ones who are in need of God, in every state. And God, He is the Independent, [without any need] of His creatures, the Praised, the One Who is praised in whatever He does with them.

[35:16]

If He will, He can take you away and bring about a new creation, instead of you.

[35:17]

And that is not an arduous thing for God.

[35:18]

And no burdened soul shall bear the burden of another [sinful soul]. And should one, soul, burdened heavily, with sin, call for, some of, its burden to be borne, by another, nothing of it will be borne, even if, the one called, be a relative, kin, such as a father or a son — the impossibility of 'having something borne [by another]' in both instances is something ordained by God. You can only warn those who fear their Lord in secret, in other words, those who fear Him despite not having seen Him, for they are the ones to benefit from the warning, and observe the prayer, maintain [performance of] it. For whoever purifies himself, cleansing himself of idolatry and other [similar abominations], is purifying himself only for [the sake of] his own soul, because the reforming of his self pertains to him. And to God is the [end of the] journeying, the return in the Hereafter when He will requite according to deeds.

[35:19]

Nor are the blind and the seer equal, that is, the disbeliever and the believer [are not equal],

[35:20]

nor darkness — disbelief — and light — faith;

[35:21]

nor shade and torrid heat, namely, Paradise and the Fire;

[35:22]

nor are the living equal to the dead, the believers and the disbelievers [respectively] (the addition of the particle lā, 'nor', in all three instances is for emphasis). Indeed God makes to hear whomever He will, to be guided, so that such [a person] then responds to Him by embracing faith. But you cannot make those who are in the graves to hear, namely, the disbelievers — whom He has likened to the dead — [to hear] and so respond.

[35:23]

You are but a warner, to them.

[35:24]

Truly We have sent you with the truth, with [right] guidance, as a bearer of good tidings, to him who responds to it, and a warner, to him who does not respond to it. And there is not a community but there has passed, there has been, in it a warner, a prophet to warn it.

[35:25]

And if they, that is, the people of Meccans, deny you, those before them also denied: their messengers brought them manifest signs, miracles, and with scriptures, such as the scrolls of Abraham, and with the illuminating Book, namely, the Torah and the Gospel, so endure [patiently] as they endured.

[35:26]

Then I seized those who disbelieved, for their denial, and how was My abhorrence!, [how was] My rebuttal

against them by way of punishment and destruction, in other words, it was appropriate.

[35:27]

Have you not seen, [have you not] realised, that God sends down water from the heaven, wherewith We bring forth (there is here a shift from the third person [to the first person] address) fruits of diverse hues, such as green, red, and yellow [fruits] and so on? And in the mountains are streaks (judad is the plural of judda, which is a mountain trail or the like) white and red, and yellow, of diverse hues, some intense and some pale, and [others] pitch-black? (gharābību sūd is a supplement to judadun, 'streaks', meaning, dark-black rocks: one commonly says aswad ghirbīb, but rarely ghirbīb aswad).

[35:28]

And of humans and beasts and cattle, there are diverse hues likewise, like the diversity of the [hues of] fruits and mountains. Indeed only those of God's servants who have knowledge fear Him, in contrast to the ignorant, such as the disbelievers of Mecca. Truly God is Mighty, in His kingdom, Forgiving, of the sins of His faithful servants.

[35:29]

Indeed those who recite the Book of God and observe prayer, they maintain [performance of] it, and expend of what We have provided them secretly and openly, [to give] as alms and otherwise, anticipate a commerce that will never be ruined,

[35:30]

that He may pay them in full their rewards, the reward for their mentioned deeds, and enrich them out of His bounty. Truly He is Forgiving, of their sins, Appreciative, of their obedience.

[35:31]

And that which We have revealed to you of the Book, the Qur'ān, is the truth, confirming what was [revealed] before it, in other words, [confirming] the Books that came before it. Indeed, with regard to His servants, God is truly Aware and Seeing, knowing [both their] inward and outward aspects.

[35:32]

Then We gave the Book, the Qur'ān, to those of Our servants whom We chose, namely, your community. Yet some of them are those who wrong themselves, by failing to act fully in accordance with it, and some of them are moderate, acting in accordance with it most of the time, and some are those who take the lead in [performing] good works, so that in addition to his [acquiring] knowledge he disseminates it and shows [others] the way [to proper conduct] as well as acting in accordance [with the Qur'ān], by the leave of God, by His will. That, bequest to them of the Book, is the greatest favour!

[35:33]

Gardens of Eden, as a [permanent] residence, into which they will be admitted, the three [types of servants mentioned] (read active yadkhulūnahā, 'they will enter it', or passive yudkhalūnahā, 'into which they will be admitted', as the predicate of the subject jannāt, 'gardens') — therein they will be adorned (yuhallawna is a second predicate) with, some, bracelets of gold and pearls, studded with gold, and their garments therein will be of silk.

[35:34]

And they will say, 'Praise be to God Who has removed, all, grief from us. Truly our Lord is Forgiving, of sins, Appreciative, of obedience,

[35:35]

Who out of His favour has made us to dwell in the Abode of [everlasting] Stay, wherein no toil shall touch us, nor shall we be touched by any fatigue', lack of strength caused by exhaustion, [and this is] because [religious] obligations no longer apply therein (the second of these ['fatigue'], which is consequent upon the first ['toil'], is mentioned in order to make explicit the non-existence [of any toil in Paradise]).

[35:36]

And as for those who disbelieve, there will be for them the fire of Hell: they will neither be done away with, through death, so that they may die, and find rest, nor will any [aspect] of its chastisement be lightened for them, [not even for] a single moment. In this way, in the way that We requite these, We requite every ingrate, [every] disbeliever (read yujzā kullu kafūrin, 'every ingrate is [so] requited'; or najzī kulla kafūrin, '[so] We requite every ingrate').

[35:37]

While therein they will be crying out, calling for help in distress, howling and saying: 'Our Lord! Bring us forth, from it, and we will act righteously, other than how we used to act'. But it will be said to them: 'Did We not give you long life, enough, time, in which to take heed, for him who would take heed? And [moreover] the warner, the Messenger, came to you, but you did not respond to his call, so taste now [this chastisement]! For the evildoers, the disbelievers, have no helper', to ward off from them the chastisement.

[35:38]

Truly God is Knower of the Unseen of the heavens and the earth; truly He knows well what is in the breasts, what is in the hearts — thus there is all the more reason that He should [also] have knowledge of other things, given the way people are.

[35:39]

It is He Who made you successors in the earth (khalā'if, 'successors', is the plural of khalīfa) in other words, one succeeding the other. So whoever disbelieves, of you, his disbelief will be to his own detriment, that is, the evil consequences of his disbelief [will be so]. And their disbelief does not increase the disbelievers with their Lord [in anything] except disfavour, wrath. And their disbelief does not increase the disbelievers [in anything] except loss, of [the reward of] the Hereafter.

[35:40]

Say: 'Have you considered your associates on whom you call, [those whom] you worship, besides God?, in other words, other than God — and they are the idols whom you asserted to be partners of God, exalted be He. Show me, apprise me of, what [part] of the earth they have created. Or do they have some partnership, some share alongside God, in, the creation of, the heavens?' Or have We given them a scripture, so that they are [acting] upon a clear proof, a definitive argument, therefrom?, to the effect that they have some partnership with Me? Nothing of the sort! Nay, but the evildoers, the disbelievers, promise one another nothing but delusion, falsehood, when they say that the idols will intercede for them.

[35:41]

Truly God sustains the heavens and the earth lest they disappear, in other words, He prevents them from disappearing. And if (wa-la-in: the lām is for oaths) they were to disappear there is none that can sustain them after Him, in other words, other than Him. Truly He is ever Forbearing, Forgiving, in deferring the punishment of the disbelievers.

[35:42]

And they, that is, the disbelievers of Mecca, swore by God their most solemn oaths, [they swore] with utmost effort [to be sincere] in them, that if a warner, a messenger, were to come to them, they would be more readily guided than any one of the communities, [than] the Jews, the Christians or others, in other words, [more readily guided] than any one of these — having [themselves] seen the extent to which these [groups] called each other liars, given that: The Jews say, 'The Christians stand on nothing', and the Christians say, 'The Jews stand on nothing', [Q. 2:113]. But when a warner, namely, Muhammad (s), did come to them, this, coming of his, only increased them in aversion, further away from [right] guidance,

[35:43]

acting with disdain in the land, against faith (istikbāran fī'l-ardi, an object denoting reason) and devising, acts of, evil, in the way of idolatry and otherwise; and evil schemes will beset, surround, only their authors, namely, the one who devises [such evil] (the qualifying of makr, 'scheme', with the noun al-sayyi', 'evil', is intrinsic [to the fact that it is a scheme], and so the annexation of the former to the latter is said to be alternative usage in which the annexed term is implied, as a precaution against annexing a noun to an adjective). So do they expect, do they await, anything but the precedent of the ancients?, God's way [of dealing] with them, such as chastising them for their denial of the messengers? Yet you will never find any change in God's precedent, and you will never find any revision in God's precedent, that is to say, chastisement is never replaced by anything else, nor is it ever meted out other than to the one who deserves it.

[35:44]

Have they not travelled in the land and seen the nature of the consequence for those who were before them — and they were mightier than these in power?, but [still] God destroyed them for their denial of the messengers. And God is not such that anything in the heavens or in the earth can escape Him, pre-empt Him or elude Him. Truly He is ever Knower, of all things, Omnipotent.

[35:45]

Were God to take mankind to task for what they have acquired, of acts of disobedience, He would not leave on its surface, that is, the earth's, a single creature, a single living thing moving thereon. But He reprieves them to an appointed term, namely, [to] the Day of Resurrection. And when their term comes — then truly [they will know that] God is ever Seer of His servants, and so He will requite them according to [the nature of] their deeds, rewarding the believers and punishing the disbelievers.
Meccan, except for verse 45, which is Medinese; it consists of 83 verses, revealed after [sūrat] al-Jinn.

(Yâ-Sîn)

[36:1]

Yā sīn: God knows best what He means by these [letters].

[36:2]

By the Definitive Qur'ān, made definitive by its marvellous arrangement and unique meanings,

[36:3]

you, O Muhammad (s), are indeed of those sent [by God],

[36:4]

on a ('alā is semantically connected to the preceding [statement]) straight path, that is, [you follow] the way of the prophets before you, [enjoining] the affirmation of God's Oneness and guidance (the emphasis

expressed by the oath [in 'by the definitive Qur'ān'] and the remainder [of the statement] is a response to the disbelievers' saying to him, 'You have not been sent [by God]!' [Q. 13:43].

[36:5]

A revelation from the Mighty, in His kingdom, the Merciful, to His creatures (tanzīla'l-'azīzi'l-rahīm is the predicate of an implicit subject, namely, al-qur'ān),

[36:6]

that you may warn, therewith, a people (qawman, connected to tanzīla, 'a revelation') whose fathers were not warned, in the period of the interval (al-fatra), so they, this people, are oblivious, to faith and right guidance.

[36:7]

The word, for chastisement, has already proved true, it has become due, for most of them, for they, in other words, most of them, will not believe.

[36:8]

Indeed We have put fetters around their necks, to bind to them their hands (because ghull [is a fetter that] shackles the hands to the neck), such that they, the hands, are, bound, up to the chins (adhqān is the plural of dhaqan, which is where the two sides of the beard meet) so that their heads are upturned, they are unable to lower them: this [statement] is figurative and is meant to indicate their inability to yield to faith or to lower their heads to it.

[36:9]

And We have set before them a barrier (read saddan or suddan in both instances) and behind them a barrier; so We have covered them, so they do not see — this is also figurative, depicting the way in which the paths of faith are closed to them.

[36:10]

And it is the same to them whether you warn them (read a-andhartuhum, pronouncing both hamzas; or by substituting an alif for the second one; or by not pronouncing the second one but inserting an alif between the one not pronounced and the other one, or without [the insertion]) or do not warn them, they will not believe.

[36:11]

You can only warn, in other words, your warning will only benefit, him who follows the Remembrance, the Qur'ān, and fears the Compassionate One in secret, who fears Him despite not having seen Him; so give him the good tidings of forgiveness and a noble reward, namely, Paradise.

[36:12]

Truly it is We Who bring the dead to life, for the resurrection, and record, in the Preserved Tablet, what they have sent ahead, during their lives, of good or evil, that they may be requited for it, and their vestiges, what conduct was followed after them as good practice. And everything (kulla shay'in is in the accusative because of the verb that governs it [and is the following]) We have numbered, We have recorded precisely, in a clear register, a clear Book, namely, the Preserved Tablet.

[36:13]

And strike for them as a similitude (mathalan is the first direct object) the inhabitants (ashāba is the second direct object) of the town, [of] Antioch (Antākya), when the messengers, namely, Jesus’s disciples, came to it (idh jā’ahā’l-mursalūna is an inclusive substitution for ashāba’l-qaryati, ‘the inhabitants of the town’).

[36:14]

When We sent to them two men, and they denied them both (from idh arsalnā ilayhim ithnayni fa-kadhdhabūhumā to the end is a substitution for the previous idh, ‘when’), so We reinforced [them] (read fa-‘azaznā or fa-‘azzaznā, in other words, We reinforced the two men) with a third, and they said, ‘We have indeed been sent to you [by God]’.

[36:15]

They said, ‘You are nothing but humans like us, and the Compassionate One has revealed nothing. You are only lying!’

[36:16]

They said, ‘Our Lord knows (qālū rabbunā ya‘lamu functions like an oath. Emphasis is intensified by this [oath] and also by the [addition of the] lām to what was before [simply, mursalūna, ‘we have been sent’] to counter their intensified denial) that we have indeed been sent to you [by Him]!

[36:17]

And our duty is only to communicate in clear terms’, to deliver the Message clearly and manifestly with plain proofs, such as the curing of the blind, the leper and the diseased and the bringing of the dead back to life.

[36:18]

They said, ‘We augur ill of you, for we have been deprived of rain because of you. If (la-in: the lām is for oaths) you do not desist, we will surely stone you and there shall befall you, at our hands, a painful chastisement’.

[36:19]

They said, ‘May your augury of ill be with you!, [as punishment] for your disbelief. What! [Even] if (a-in: the interrogative hamza has been added to the conditional in, ‘if’, the hamza may be pronounced or elided, but in both cases add an alif between it and the other one) [it be that] you are being reminded?, [even if] you are being admonished and made to fear [God’s chastisement]? (the response to the conditional has been omitted, that is to say, ‘do you augur ill and disbelieve [even if it be that you are being admonished]?’ and this [response] constitutes the object of the interrogative, which is meant [rhetorically] as a rebuke). Nay, but you are a profligate people!’, who transgressing the bounds [set by God] with your [practice of] idolatry.

[36:20]

And there came a man from the furthest part of the city — this was Habīb the carpenter, who had believed in these messengers and whose house lay at the far end of the city — hastening, with a hurried pace, after he had heard that the people had denied the messengers. He said, ‘O my people, follow the messengers!

[36:21]

Follow (ittabi‘ū, this reiterates the preceding [ittabi‘ū]) them who do not ask you for any reward, in return for [delivering to you] the message, and who are rightly guided. And so he was asked, ‘Do you follow their religion?’ So he replied:

[36:22]

And why should I not worship Him Who originated me, [Him Who] created me — in other words: there is nothing to prevent me from worshipping Him when the necessitating factors for this exist, and the same applies to you — and to Whom you shall be returned?, after death, whereupon He will requite you for your disbelief.

[36:23]

Shall I take (a-attakhidu: regarding the two hamzas here, the same applies as mentioned with regard to a-andhartuhum above; this is an interrogative meant as a denial) besides Him, in other words, other than Him, [other] gods, idols, whose intercession, [that intercession of theirs] which you assert, if the Compassionate One should wish me any harm, will not avail me in any way, nor will they [be able to] save me? (wa-lā yunqidhūn is an adjectival qualification of ālihatan, 'gods').

[36:24]

Truly then, in other words, in the case of me worshipping [gods] other than God, I would be in manifest error.

[36:25]

Lo! I believe in your Lord. So listen to me!', in other words, hear what I have to say; but they stoned him and he died.

[36:26]

It was said, to him upon his death: 'Enter Paradise!' — but it is also said that he entered it while he was [still] alive. He said, 'O (yā is for calling attention [to something]), would that my people knew

[36:27]

with what [munificence] my Lord has forgiven me, [would that they knew] of His great forgiveness, and made me of the honoured ones!'

[36:28]

And We did not send (mā here is for negation) down on his people, namely, Habīb's, after him, after his death, any host from the heaven, that is, any angels to destroy them, nor do We [ever] send down, any angels to destroy anyone.

[36:29]

It, their punishment, was but one Cry — Gabriel gave a cry to them — and lo! they were extinguished, silent, dead.

[36:30]

Ah, the anguish for servants, [such as] these and their like from among those who denied the messengers and were destroyed (this [word, hasra] denotes 'extreme agony'; the vocative here is being used metaphorically, in other words, 'It is time for you [O anguish], so come now!'). Never did a messenger come to them but that they mocked him (this [statement] is given as an explanation of the cause thereof [of the 'agony'] since it [the statement] entails their mockery which itself results in their being destroyed and which in turn is the cause of the 'anguish').

[36:31]

Have they — that is, those inhabitants of Mecca who said to the Prophet, 'You have not been sent [by God]!' [Q. 13:43] — not seen, [not] come to know (the interrogative is meant [rhetorically] as an affirmative) how many (kam here is predicative [as opposed to interrogative], in other words [it is to be understood as] kathīran, 'many'; it is operated by the statement that comes next [below] and it comments on the operative clause for the statement that preceded it); the meaning then is as follows: indeed, many, generations, communities, We have destroyed before them, [how] that they, the ones destroyed, never return?, to those deniers [who are now alive]? So will they not learn from their example? (from annahum, '[how] that they', to the end [of the verse] is a substitution for the preceding clause [kam ahlaknā qablahum mina'l-qurūni], bearing in mind the aforementioned general meaning).

[36:32]

And indeed (in, is either for negation or is in its softened form) every one of them, that is, every single creature (kullun is the subject) will be gathered (jamī'un is the predicate of the subject) before Us, at the Scene, following their resurrection, arraigned (muhdarūna is a second predicate) for the Reckoning (read lammā with the sense of illā, or lamā with the lām functioning as a separator and the mā being extra).

[36:33]

And a sign for them, of the [truth of] resurrection (wa-āyatun lahum is a preceding predicate) is the dead earth (read maytatu or mayyitatu) which We revive, with water (ahyaynāhā is the subject) and out of which We bring forth grain, such as wheat, so that they eat thereof;

[36:34]

and We have placed therein gardens, orchards, of date-palms and vines, and We have caused, a number of, springs to gush forth therein,

[36:35]

that they might eat of its fruits (read thamarihi or thumurihi) in other words, [of] the fruits of the mentioned date-palms and otherwise; but it was not their hands that made it, namely, they did not cultivate the fruits. Will they not then give thanks?, for His favours to them, exalted be He?

[36:36]

Glory be to Him Who created all the pairs, the specimens, of what the earth produces, of seeds and other things, and of themselves, of males and females, and of what they do not know, of marvellous and strange creatures.

[36:37]

And a sign for them, of the tremendous power [of God], is the night, from which We strip, We separate, the day and, behold, they find themselves in darkness, passing into the darkness [of the night].

[36:38]

And the sun [which] runs (from wa'l-shamsu tajrī to the end [of the statement] is subsumed by [the introductory] wa-āyatun lahum, 'and a sign for them'; alternatively, it constitutes another sign [for them]; similar is the case with wa'l-qamara, 'and the moon' [further below]) to its resting-place, in other words, it does not overstep it. That, namely, its running, is the ordaining of the Mighty, in His kingdom, the Knower, of His creation.

[36:39]

And the moon — (read wa'l-qamaru, in the nominative, or wa'l-qamara, in the accusative; and it may be in

the accusative because of a following verb that governs it) We have determined it, with respect to its course, [to run] in phases — twenty eight phases in twenty eight nights of every month; it becomes concealed for two nights when the month has thirty days, and for one night when it has twenty nine days — until it returns, during its final phase seeming to the [human] eye, like an aged palm-bough, in other words, like the stalk with a date cluster when it ages, becoming delicate, arched and yellowish.

[36:40]

It does not behove — it is [neither] facilitated nor is it right for — the sun to catch up with the moon, and so appear together with it at night, nor may the night outrun the day, and thus it [the night] never arrives before the latter ends and each (kullun: the nunation compensates for the [missing] genitive annexation [that would have been constructed] with al-shams, 'the sun', al-qamar, 'the moon', and al-nujūm, 'the stars') [of these] is in an orbit, swimming, moving — these [celestial bodies] are being treated as [though they were] rational beings.

[36:41]

And a sign for them, of Our power, is that We carried their seed (dhurriyatahum: a variant reading has dhurriyyātihim), that is to say, their original ancestors, in the laden Ark, that is, Noah's fully-loaded ship,

[36:42]

and We have created for them the like of it, that is, the like of Noah's Ark, namely, the small and large ships resembling it which they have made, by the instruction of God, exalted be He, in which they ride.

[36:43]

And if We will, We drown them, despite the existence of ships [for them to ride safely in], whereat they have no one to call to, [none] to succour [them], nor are they rescued, delivered —

[36:44]

except by a mercy from Us and for an enjoyment until some time, in other words, they can only be saved by Our showing them mercy and Our permitting them to enjoy those pleasures of theirs until their terms [of life] are concluded.

[36:45]

And when it is said to them, 'Beware of that which is before you, of the chastisement of this world, as [it is said] to others, and that which is behind you, of the chastisement of the Hereafter, that perhaps you might find mercy', they turn away [in aversion].

[36:46]

And never did a sign of the signs of their Lord come to them, but that they turned away from it.

[36:47]

And when it is said, that is, [when] the poor ones from among the Companions [of the Prophet] say, to them: 'Expend, on us, of what God has provided you', of wealth, those who disbelieve say to those who believe, in mockery of them: 'Are we to feed those whom, if God willed, He would feed?, as you are wont to believe? You, in saying this to us, together with this believe of yours, are only in manifest error!' — as an explicit declaration of their disbelief this [statement] is very effective [in the way that it has been expressed].

[36:48]

And they say, ‘When will this promise, of resurrection, be [fulfilled], if you are being truthful?’, therein.

[36:49]

God, exalted be He, says: They await but a single Cry, namely [the cry of] Isrāfīl’s First Blast, that will seize them while they are disputing (read yakhassimūna, which is actually yakhtasimūna, where the vowel of the tā’ has been moved to the khā’ and it [the tā’] has been assimilated with the sād, in other words: while they are oblivious to it, busily engaged in disputes, concluding bargains, eating and drinking and so on; a variant reading has yakhsimūna similar [in pattern] to yadribūna, in which case the meaning is: while they dispute with one another).

[36:50]

Then they will not be able to make any testament, that is, to make a bequest, nor will they return to their folk, from their markets and their businesses, rather they will die then and there.

[36:51]

And the Trumpet is blown — this is the Horn — at the second Blast for the Resurrection [to take place]; between the two Blasts is an interval of forty years; and lo! they, those interred, will be scrambling out of their graves towards their Lord, emerging therefrom hurriedly.

[36:52]

They, the disbelievers among them, will say, ‘O (yā is for calling attention [to something]) woe to us! (waylanā means halākanā, ‘[O] our destruction!’, and it is a verbal noun which has no [regular] verbal conjugation) Who has raised us from our place of sleep?, [they say this] because they will have been asleep in the interval between the two blasts and will not have been punished [yet]. This, that is, [this] raising, is that which the Compassionate One had promised and, regarding which, the messengers had spoken the truth’: they affirm [this truth] when such affirmation is no longer of any benefit to them — but it is also said that this is said to them.

[36:53]

It is but a single Cry, and, behold, they will all be arraigned before Us!

[36:54]

So today no soul shall be wronged in any way, and you shall not be requited, except, the requital of, what you used to do.

[36:55]

Indeed today the inhabitants of Paradise are busy (read fī shughlin or fī shughulin), [oblivious] to what the inhabitants of the Fire are suffering, [busy] delighting in pleasures such as deflowering virgins — not busy with anything wearisome, as there is no toil in Paradise — rejoicing, blissful (fākihūna is a second predicate of inna, the first being fī shugulin, ‘busy’);

[36:56]

they (hum, the subject) and their spouses, beneath the shade (zilāl is the plural of zulla or zill, and is the predicate) in other words, no [blinding] sunlight affects them, reclining upon (muttaki’ūna is a second predicate, connected to ‘alā, ‘upon’) couches (arā’ik is the plural of arīka, which is a bed inside a curtained canopy, or the bedding therein).

[36:57]

They have fruits therein and, therein, they have whatever they call for, [whatever] they wish for.

[36:58]

"Peace!" (salāmun is a subject) — the word (qawlan is its predicate), that is, [peace] by way of a word, from a Lord [Who is] Merciful, to them, in other words, He says to them, 'Peace be on you!'

[36:59]

And, He says: 'Stand apart, O you sinners, on this day!, in other words, separate yourselves from the believers — [said to them] upon their mingling with the latter.

[36:60]

Did I not charge you, command you, O children of Adam, by the tongues of My messengers, that you should not worship Satan, [that you should] not obey him; truly he is a manifest enemy to you, one whose enmity is evident,

[36:61]

and that [you should] worship Me, [and that you should] affirm My Oneness and obey Me — that is the straight path?

[36:62]

For verily he has led astray from among you many a creature (jibillan is the plural of jabīl, similar [in pattern] to qadīm, 'old'; a variant reading has jubulan). Did you not use to comprehend?, his enmity and his misguidance, or the chastisements that befell them and so believe? And it will be said to them in the Hereafter:

[36:63]

This is Hell, which you were promised!

[36:64]

Burn therein today [as chastisement] for that which you used to reject!'

[36:65]

Today We shall seal up their mouths, namely, [the mouths of] the disbelievers for their saying: By God, our Lord, we were never idolaters!' [Q. 6:23]; and their hands shall speak to Us, and their feet shall bear witness, as will other [parts of their bodies] concerning what they used to earn, and so each limb will speak of that [sinful action] which issued from it.

[36:66]

And had We willed We would have obliterated their eyesight, We would have rendered them blind by obliterating them, then, they [would have tried to] advance towards the path, to be on their way as usual, but how would they have seen?, then. In other words, they would not have been to see.

[36:67]

And had We willed We would have transformed them, [into] apes or swine or stones, in their place

(makānatihim, variant reading has makānātihim, the plural of makāna, meaning makān, in other words 'in their dwellings'); then they would have neither been able to go ahead nor to return, in other words, they would not then be able to come and go.

[36:68]

And whomever We give long life, by prolonging his term [of life], We cause him to regress (nankushu; a variant reading has [2nd verbal form] nunakkishu, derived from al-tankīs) in creation, that is, in terms of his physical form, so that after having enjoyed strength and youth, he becomes feeble and decrepit. Will they then not understand?, that One Who is able to effect such [a state] — with which they are familiar — is also able to resurrect, that they might then become believers? (a variant reading [for ya'qilūna, 'they understand'] has [the second person plural] ta'qilūna, 'you understand').

[36:69]

And We did not teach him, that is, the Prophet, poetry — this was [revealed] to refute their saying, 'This Qur'ān that he has brought is but poetry!' — nor is it, poetry, seemly, [nor is it] facilitated, for him. It — that which he has brought — is just Remembrance, an admonition, and a Qur'ān that clarifies, that manifests [God's] rulings and other matters;

[36:70]

that he may warn (li-yundhira; or read li-tundhira, 'that you may warn'), therewith, whoever is alive, able to comprehend what is being said to him — and such are the believers — and that the Word, of chastisement [from God], may be fulfilled against the disbelievers, who are like the dead, unable to comprehend what is said to them.

[36:71]

Or, have they not seen, have they [not] realised (the interrogative is meant as an affirmative, and the wāw inserted therein [in a-wa-lam] is for supplementation) that We have created for them, and for all human beings, of what Our hands worked, [of] what We have made without any partner or helper, cattle, namely, camels, cows and sheep, so that they are their owners?, masters [controlling them].

[36:72]

And We have subdued, We have disposed, these [cattle] for them, so that some of them provide rides for them and some of them they eat.

[36:73]

And there are other benefits for them therein, such as their wool, fur and hairs, and drinks, [made] from their milk (mashārib is the plural of mashrab meaning shurb, 'a drink'; or [what is meant is] the place [from which the drink issues]). Will they not then give thanks?, to the One Who has bestowed these graces upon them and so become believers? In other words, they do not do [any of] this.

[36:74]

And they have taken besides God, in other words, other than Him, [other] gods, idols, which they worship, that perhaps they might be helped, protected against God's chastisement by their gods' interceding for them, as they are wont to claim.

[36:75]

They, their gods, cannot help them — they are being treated as [though they were] rational beings — and they, their idol gods, are their host, as they claim, their supporters, ever-present, [but] in the Fire, together

with them.

[36:76]

So do not be grieved by their remarks, to you, that you have not been sent [by God] and otherwise. Assuredly We know what they conceal and what they proclaim, in this respect and otherwise, and We will requite them accordingly.

[36:77]

Or has man — namely, [the like of] al-ʿĀsī b. Wāʾil — not seen, [has he not] realised, that We created him from a drop, of sperm [and so on in stages] until We made him powerful and strong. Then lo! he is an open adversary, severely antagonistic towards Us, [openly] making this manifest by his denial of resurrection.

[36:78]

And he strikes for Us a similitude, in this respect, and forgets [the manner of] his creation, from a sperm-drop, a thing more curious than his similitude; he says, 'Who will revive the bones when they are rot?', in other words, [when they have become] withered (He does not say ramīmatun, 'decayed', because it [ramīmun, 'rot'] is a noun and not an adjective). It is reported that he [al-ʿĀsī] took some withered bones and crushed them into pieces and said to the Prophet (s), 'Do you think that God can revive these [bones] after they have decayed and become rot?' And so the Prophet (s) said, 'Yes indeed! And He will also throw you into the Fire'.

[36:79]

Say: 'He will revive them Who originated them the first time, and He is Knower of all creation, [of every single] creature, generally and in detail, before and after it has been created —

[36:80]

He Who has made for you, and for all human beings, fire from the green tree, namely, [from] the markh and ʿafār [variety], or [from] all trees, except for the jujube (ʿunnāb), and, behold, from it you kindle', [from it] you strike fire: this is proof of the power [of God] to resurrect, for in this [example of the green tree] He has combined [the elements of] water, fire and wood; but neither the water extinguishes the fire, nor does the fire ignite the wood.

[36:81]

Is not He Who created the heavens and the earth, in all their immensity, able to create the like of them?, namely, human beings, in all their minuteness? Yes indeed, He is able to do this — God Himself replies here. And He is the Creator (khallāq means Creator of many things), the Knower, of all things.

[36:82]

His command, His affair, when He wills a thing, that is, [when He will] to create something, is just to say to it 'Be', and it is (a variant reading [for fa-yakūnu] has fa-yakūna, as a supplement to yaqūla, 'to say').

[36:83]

So glory be to Him in Whose hand is the dominion of all things (malakūt means mulk: the wāw and tāʾ have been added for hyperbole) and to Whom you will be returned, restored, in the Hereafter.
Meccan: it consists of 182 verses, revealed after [sūrat] al-Anʿām.

(As-Sâffât)

[37:1]

By those who are ranged in ranks — [by] the angels who range their souls in worship or their wings in the air awaiting their orders;

[37:2]

and the drivers who drive [away], the angels who drive the clouds;

[37:3]

and those who recite, that is to say, the readers of the Qur'ān, they recite it, by way remembrance (dhikran is a verbal noun referring to [the action of] al-tāliyāt, 'those who recite').

[37:4]

Indeed your God, O people of Mecca, is certainly One,

[37:5]

Lord of the heavens and the earth and all that is between them, and Lord of the sun's risings, that is, as well as the sun's settings — each day it [the sun] has a rising and a setting.

[37:6]

We have indeed adorned the lowest heaven with an adornment, the stars, that is to say, [adorned] with their light or with them [the stars] (the genitive annexation [bi-zīnati'l-kawākib] is for explication; similarly [explicative] is the reading of bi-zīnatin, 'with an adornment', with nunation, [the adornment] explained as being 'the stars');

[37:7]

and to guard (wa-hifzan is in the accusative because of an implied verb) that is to say, 'We have guarded it with meteors', from every (min kulli is semantically connected to the implied verb) any rebellious devil, who is a transgressor, in rebellion against obedience.

[37:8]

They, namely, the devils (lā yasmaʿūna, this is [the beginning of] a new sentence) cannot listen in — this 'listening' of theirs represents that faculty with which they memorise [what they hear] — on the High Council, the angels in the heavens (the [normally transitive verb] al-samāʿ is complemented with the preposition ilā, 'to' [here 'in on'] because it includes the additional sense of 'paying attention' [while listening]; a variant reading has yassammaʿuna, which is actually yatasammaʿūna, the tā' have been assimilated with the sīn), for they, the devils, are pelted, with flames, from every side, from the remotest regions of the heavens,

[37:9]

to repel [them] (duhūran is a verbal noun from daharahu, meaning, 'he repelled him, driving him away'; it is an object denoting reason) and theirs, in the Hereafter, is an everlasting chastisement;

[37:10]

except him who snatches a fragment (al-khatfa is the verbal noun, that is to say, '[that] one time'; the exceptive clause refers to the subject [of the verb] yasmaʿūna, in other words, 'the only devil that is able to

listen is the one that hears a word from the angels and snatches it away quickly') and who is then pursued by a piercing flame (shihāb is a meteor) that pierces him, or burns him or robs him of his senses.

[37:11]

So ask them, in other words, inquire of the people of Mecca for affirmation or by way of rebuke: Are they stronger as a creation, or those [others] whom We created?, of angels, heavens, the two earths and all that is in them (the use of man, 'those whom' [in man khalaqnā] indicates that the reference is predominantly to [other] rational creatures). Indeed We created them, that is, their origin, Adam, from a viscous clay, that sticks to the hand. The [intended] meaning is that their physical make-up is fragile so let them not behave arrogantly by rejecting the Prophet and the Qur'ān, a fact which will result in their — easily accomplished — destruction.

[37:12]

Nay, but (bal is for effecting a transition from one object to another, which in this case is to inform of his state and theirs) you marvel, ('ajibta) addressing the Prophet (s), that is, [you marvel] that they deny you, while they engage in ridicule, at your marvelling,

[37:13]

and [even] when they are reminded, [when] they are admonished with the Qur'ān, they are not mindful, they do not heed the admonition,

[37:14]

and when they see a sign, such as the splitting of the moon [cf. Q. 54:1], they make it an object of ridicule, they deride it.

[37:15]

And they say, regarding it: 'This is nothing but manifest sorcery — and they say in denial of the Resurrection —

[37:16]

When we are dead and have become dust and bones, shall we indeed be resurrected? (In both places [sc. a-idhā and a-innā] either pronounce both hamzas, or read without pronouncing the second one and inserting an alif between them, in both cases).

[37:17]

And our forefathers too?' (read aw ābā'unā indicating a supplement; or read a-wa-ābā'unā as an interrogative, effecting the supplement with the wāw; so that what is being supplemented is either the inna together with its subject [sc. a-inna la-mab'ūthūna], or the subject [of the verb] la-mab'ūthūna, in which case the interrogative hamza is a separator).

[37:18]

Say: 'Yes, you will be resurrected, and you will be utterly humiliated!'

[37:19]

For it will be only (innamā hiya, this [hiya] is a demonstrative pronoun explained by [the following, zajratun) a single cry and, lo! they, all creatures, will be, alive, watching, [to see] what will be done with them.

[37:20]

And they, the disbelievers, will say, 'O (yā is for calling attention) woe to us!', [O] our destruction [is here] (waylanā is a verbal noun without any [regular] verbal conjugation). And the angels will say to them: 'This is the Day of Retribution', the Day of Reckoning and Requital.

[37:21]

'This is the Day of Judgement, between [all] creatures, that you used to deny!'

[37:22]

It is then said to the angels: 'Gather those who did wrong, to their own souls through idolatry, together with their mates, their associates from among the devils, and what they used to worship,

[37:23]

besides God, in other words, other than Him, in the way of graven images, and lead them, direct them and drive them, to the path of Hell, the way to the Fire.

[37:24]

But [first] stop them, detain them on the path, for they must be questioned, about all their sayings and deeds, and it will be said to them in rebuke:

[37:25]

"What is wrong with you that you do not help one another?", as was the case with you in this world. And it will be said to them:

[37:26]

Nay, but today they offer complete submission, [they are] compliant, abased.

[37:27]

And some of them will turn to others, questioning each other, blaming one another and disputing.

[37:28]

They, that is, the followers among them, will say, to those whom they followed: 'Indeed you used to approach us from the right', in other words, from that aspect in which we used to trust you, for you used to swear that you followed the truth, and so we believed you and we followed you — in other words, 'Indeed, you have led us astray!'

[37:29]

They, the ones who were followed, say, to them [the followers]: 'On the contrary! You were [simply] not believers, for it would only be true that we led you astray if you had actually been believers [in the first place] and then rejected faith and followed us.

[37:30]

And we did not have any warrant, any sway or power, over you, to compel you to follow us. Nay, but you [yourselves] were a rebellious folk, astray, like us.

[37:31]

So our Lord’s Words, of chastisement — namely, His Words: ‘Verily I shall fill Hell with jinn and mankind together’ [Q. 11:119] — have become due against us, both. Indeed we shall, both, taste, the chastisement with these Words — which prompts them to say:

[37:32]

So we led you astray — the reason for which is given by their saying — indeed we [ourselves] were astray’.

[37:33]

God, exalted be He, says: So they on that day, the Day of Resurrection, will share in the chastisement, for they shared in the error.

[37:34]

Indeed so, in the same way that We deal with these, We deal with sinners, other than these, in other words, We chastise both of them the followers and those who were followed.

[37:35]

For truly it was they who, in other words, [it was] these [sinners] who — given the context that follows — when it was said to them, ‘There is no god except God’, used to be scornful,

[37:36]

and would say, ‘Are we to abandon our gods for a mad poet?’, that is, for the sake of what Muhammad (s) says? (as regards the hamzas [in a-innā, ‘are we’], the same applies as mentioned above).

[37:37]

God, exalted be He, says: Nay, but he has brought [them] the truth and confirmed the [earlier] messengers, namely, those who had also brought this [truth], which is that there is no god except God.

[37:38]

‘You shall certainly (there is a shift from the third person address [to the second] here) taste the painful chastisement,

[37:39]

and you will only be requited, the requital for, what you used to do’.

[37:40]

Except for God’s sincere servants, namely, the believers (the exception clause here is a discontinuous one),

[37:41]

whose requital is mentioned in His saying: For them there will be, in Paradise, a distinct provision, morning and evening —

[37:42]

fruits (fawākihu either substitutes for rizqun, or is an explication thereof) here these [fruits] represent what

is eaten for delight and not for the sake of preserving one's health [as in this world], for the inhabitants of Paradise are in no need of preserving it given that their bodies will be created to be everlasting — and they will honoured, with God's reward, glory be to Him, exalted be He,

[37:43]

in the Gardens of Bliss,

[37:44]

[reclining] upon couches, facing one another, so that they do not see the back of one another;

[37:45]

they are served from all round, each one of them [is so served], with a cup (ka'san, [this denotes] the vessel with the drink in it) from a spring, of wine that flows along the ground like streams of water,

[37:46]

white, whiter than milk, delicious to the drinkers, in contrast to the wine of this world which is distasteful to drink,

[37:47]

wherein there is neither madness, nothing to snatch away their minds, nor will they be spent by it (read yunzafūna or yunzifūna, from [1st form] nazafa or [4th form] anzafa, said of one drinking, in other words, they are [not] inebriated [by it], in contrast to the wine of this world),

[37:48]

and with them will be maidens of restrained glances, who reserved their glances [exclusively] for their spouses and do not look upon any other — because of the beauty they [the maidens] see in them — with beautiful eyes (ʿīn means with large and beautiful eyes),

[37:49]

as if they were, in terms of [the starkness of their white] colour, hidden eggs, of ostriches, sheltered by their feathers from dust, the colour being that whiteness with a hint of pallor, which is the most beautiful of female complexions.

[37:50]

Some of them, some of the inhabitants of Paradise, will turn to others, questioning each other, regarding what they experienced in the [life of the] world.

[37:51]

One of them will say, 'Indeed I had a comrade, a companion who used to reject [the idea of] resurrection,

[37:52]

who used to say, to me in reproach, "Are you really among those who affirm as truth, the Resurrection [and],

[37:53]

[that] when we are dead and have become dust and bones, we shall actually be called to account?" ', that we shall be requited and reckoned with — he rejects [the truth of] this as well (as regards all three instances of the hamzas [sc. a-innaka, a-idhā, and a-innā] what has been mentioned above [applies]).

[37:54]

He, the one speaking, says, to his brethren [in Paradise], 'Will you have a look?', together with me into the Fire, to see his condition — but they will say, 'No'.

[37:55]

Then he, that speaker, will take a look, through one of the apertures in Paradise, and he will catch sight of him, that is, he will see his comrade, in the centre of Hell, in the middle of the Fire.

[37:56]

He will say, to him, acknowledging that he [the latter] deserves his fate: 'By God! You very nearly destroyed me, you [almost] ruined me through your misguidance (in, this has been softened from the hardened form [inna]).

[37:57]

And had it not been for the favour of my Lord, His grace to me in giving me faith, I [too] would have been of those arraigned', with you, in the Fire. The inhabitants of Paradise will say:

[37:58]

Do we then not die [anymore],

[37:59]

aside from our first death, that is, the one [which we suffered] in this world, and are we not to be chastised?' — this interrogative statement is one made out of [sheer] delight and in order to speak [at length] of the graces of God, exalted be He, in [His] granting of everlasting life and refraining from inflicting any punishment.

[37:60]

Truly this, that has mentioned [as being the reward] for the inhabitants of Paradise, is indeed the mighty success.

[37:61]

For the like of this let [all] the workers work — it is said that this is said to them, or it is what they say [themselves].

[37:62]

Is that, which is mentioned to them, a better hospitality (nuzul, denotes what is prepared for one who is being received as a guest and so forth) or the Zaqqūm tree, that is prepared for the inhabitants of the Fire — it is the vilest and most bitter tree of the Tihāma region, which God causes to grow in the Fire, as will be stated shortly.

[37:63]

We have indeed made it, for that reason [sc. its being a tree in the Fire], a trial for the wrongdoers?,

namely, [for] the disbelievers of Mecca, for they said, 'Fire consumes trees so how can it make them grow forth?'

[37:64]

Indeed it is a tree that comes forth from the very source of Hell, in other words, from the depths of Hell, with its branches extending up through all its [different] levels.

[37:65]

Its spathes, likened to the spathes of a date-palm, are like the heads of devils, [as] vile-looking snakes.

[37:66]

And indeed they, the disbelievers, will eat of it, despite its vileness, because of the severity of their hunger, and will fill their bellies from it.

[37:67]

Then, lo!, on top of it they will have a brew of boiling water, which they drink and which mixes with what they have eaten and becomes a brew thereof.

[37:68]

Then indeed their return shall be to Hell-fire — this suggests that they exit from it [only] to drink the boiling water, which is located outside it.

[37:69]

Lo! they found their fathers to be astray,

[37:70]

and so they are [also now] hurrying in their footsteps: they shall be prodded to follow them and they end up hurrying towards it [Hell-fire].

[37:71]

And verily most of the ancients, of past communities, went astray before them,

[37:72]

and We certainly had sent among them warners, in the way of messengers to threaten [them].

[37:73]

So behold how was the consequence for them who were warned, namely, the disbelievers: in other words the sequel for them was [that they ended up in] the chastisement;

[37:74]

[all] except God's sincere servants, namely, the believers, who are saved from chastisement because they were sincere in their worship (mukhlisīna); or (if one reads mukhlasīna) because God has made them sincerely devoted to such [worship].

[37:75]

And verily Noah called to Us, when he said, ‘My Lord: I have been overcome, so help [me] [Q. 54:10], and how excellent were the Hearers of the prayer, for him, were We: in other words he invoked Us against his people, so We destroyed them by drowning [them].

[37:76]

And We delivered him and his family from the great distress, which was the drowning,

[37:77]

and made his descendants the survivors, thus all human beings are descended from him, peace be upon him. He had three sons: Shem (Sām), the ancestor of the Arabs, the Persians and the Byzantines; Ham (Hām), the ancestor of the Negroes; and Japheth (Yāfith), the ancestor of the Turks, the Khazar and [the peoples of] Gog and Magog and [the inhabitants of] such regions.

[37:78]

And We left, We preserved, for him, fair praise, among posterity: [among] the prophets and communities [after him] until the Day of Resurrection [which is]:

[37:79]

‘Peace, from Us, be to Noah among the worlds!’

[37:80]

Thus indeed, in the way that We requited them, We requite the virtuous.

[37:81]

He was indeed one of Our faithful servants.

[37:82]

Then We did drown the others, the disbelievers from among his folk.

[37:83]

And truly of his adherents, that is, of those who agreed with him on the fundaments of religion, was Abraham, despite the fact that there was a long interval between them, 2640 years, and between them came [the prophets] Hūd and Sālih.

[37:84]

When he came to his Lord, in other words, he continued to follow Him upon coming to Him, with a heart that was pure, of any doubt or the like,

[37:85]

when he said, [while still] in this continuous state of his, to his father and his folk, in reproach: ‘What do — what is it that — you worship?

[37:86]

Is it a calumny (a-ifkan, as regards the two hamzas, the same applies as mentioned before) — gods other

than God — that you desire? (ifkan is an object denoting reason; ālihatan is the direct object of turīdūna, 'you desire'; ifk denotes the worst kind of lie). In other words: do you worship [any] other than God?

[37:87]

What then is your supposition regarding the Lord of the Worlds?', having worshipped other than Him, [do you think] that He will leave you without punishment? No! They were a people of astrologers. On one occasion, they went out to celebrate a festival of theirs and left their food behind with their idols, claiming that they were securing thereby blessings for it and that they would eat it upon their return. They had said to the lord Abraham: 'Come out with us'.

[37:88]

And he cast a glance at the stars — to delude them into thinking that he relies on them, so that they would then trust him —

[37:89]

and said, 'Indeed I feel [I will be] sick', that is, I will fall ill.

[37:90]

So they went away, to their festival, leaving him behind.

[37:91]

Then he turned, he stole away, to their gods, the idols, in front of which the food had been placed, and said, mockingly: 'Will you not eat? — but they failed to utter [a word].

[37:92]

He then said: What is wrong with you that you do not speak?' — but [still] he received no response.

[37:93]

He then turned on them striking [them] with his right hand, with might, smashing them. Those who saw him reported this to [the rest of] his people.

[37:94]

So they came running towards him, walking hurriedly, and they said to him, 'We worship them while you smash them?!'

[37:95]

He said, to them in reproach: 'Do you worship what you [yourselves] have carved, out of stone and other materials, idols,

[37:96]

when God created you and whatever you make?', [whether it be] your act of carving and that which you have carved? So worship Him alone! (the mā [in wa-mā ta'malūna, 'and whatever you make'] is that of the verbal noun; but it is also said to introduce a relative clause, or it is adjectivally qualified).

[37:97]

They said, amongst themselves: 'Build for him a structure, then fill it with firewood and set it on fire, and when it is ablaze, then cast him into the fierce fire'.

[37:98]

So they sought to outwit him, by flinging him into the fire, so that it may destroy him, but We made them the lowermost, the vanquished, as he came out of the fire unharmed.

[37:99]

And he said, 'I shall indeed depart to my Lord, I shall emigrating to Him from the abode of disbelief — He will guide me, to the place to which My Lord has commanded that I end up in, and this was Syria. When he reached the Holy Land, he said:

[37:100]

My Lord! Grant me, a child, of the righteous'.

[37:101]

So We gave him the good tidings of a forbearing son.

[37:102]

And when he was old enough to walk with him, that is, to go about with him and help him out — this is said to have been [either] at the age of seven or at the age of thirteen — he said, 'O my dear son, I see, that is, I have seen, in a dream that I shall sacrifice you — and the visions of prophets are [always] true and their actions are [inspired] by the command of God, exalted be He. So see what you think', of this dream. He consulted him so that he [his son] might accept the idea of being sacrificed and comply with the command for it. He said, 'O my father (the [final] tā' [in abati] replaces the yā' of the genitive [possessive] annexation [yā abī]) do whatever you have been commanded, to do. You shall find me, God willing, of the steadfast', in this [affair].

[37:103]

And when they had both submitted, [when] they had submitted to and were prepared to comply with God's command, exalted be He, and he had laid him down on his forehead, [when] he had pushed him down to the ground thereon — every human being has two brows (jabīn) between which is the forehead (jabha); this was at Minā. Abraham passed the knife across his [son's] throat but it did not do anything, by some impediment of the Divine Power,

[37:104]

We called to him, 'O Abraham!

[37:105]

Verily you have fulfilled the vision', by what you have done, in that you were able to go through with the act of sacrifice. In other words, that [which you have done] suffices for you [as redemption] (the statement nādaynāhu, 'We called to him', is the response to the lammā, 'when', so that the wāw [in wa-nādaynāhu, 'We called to him'] is extra). So, in the same way that We have rewarded you, do We reward those who are virtuous, to their own souls in obeying the Command [of God], by removing from them their distress.

[37:106]

Truly this, sacrifice to which he was commanded, was indeed a clear test', that is to say, the ultimate test

[of faith].

[37:107]

Then We ransomed him, the one whom he had been commanded to sacrifice, namely, Ishmael or Isaac — two different opinions — with a mighty sacrifice, [a mighty] ram from Paradise, the same one that Abel had offered as as sacrifice: Gabriel, peace be upon him, brought it and the lord Abraham sacrificed it as he cried, Allāhu akbar, 'God is Great'.

[37:108]

And We left, We preserved, for him among posterity, fair praise [namely]:

[37:109]

'Peace, from Us, be to Abraham!'

[37:110]

So, in way that We rewarded him, do We reward those who are virtuous, to their own souls.

[37:111]

Indeed he is one of Our faithful servants.

[37:112]

And We gave him the good tidings of [the birth of] Isaac — some have argued that this proves that the one who was sacrificed was not him [Isaac] — a prophet (nabiyyan is a future circumstantial qualifier, that is to say, 'he will come to be, with his prophethood decreed), one of the righteous.

[37:113]

And We blessed him, by multiplying his descendants, and Isaac, his son, [We also blessed] by appointing the majority of prophets from among his progeny. And among their descendants is he who is virtuous, [he who is] a believer, and he who plainly wrongs his soul, [he who is] a disbeliever, whose disbelief is manifest.

[37:114]

And verily We favoured Moses and Aaron, with prophethood,

[37:115]

and We delivered them and their people, the Children of Israel, from the great distress, namely, Pharaoh's enslavement of them.

[37:116]

And We helped them, against the Egyptians, so that they became the victors.

[37:117]

And We gave them the enlightening scripture, the one whose statements concerning prescribed punishments and rulings and otherwise are excellently expressed — this is the Torah.

[37:118]

And We guided them to the straight path, [the straight] way,

[37:119]

and We left, We preserved, for them among posterity, fair praise [namely]:

[37:120]

'Peace, from Us, be to Moses and Aaron!'

[37:121]

So, just as We rewarded them both, do We reward the virtuous.

[37:122]

Indeed both were among Our faithful servants.

[37:123]

And truly Elias (read [wa-inna Ilyās] with the initial hamza or without [wa-inna'l-yāsa) was [also] one of the messengers. Some think that this [Elias] was the son of Aaron's brother — [Aaron] the brother of Moses; but some say that this [Elias] was some other [person], who was sent to the people living in and around Baalbak.

[37:124]

When (idh is dependent because of an implicit [verb] udhkur, 'mention') he said to his people, 'Will you not fear [God]?

[37:125]

Do you call on Baal — this was the name of an idol of theirs which was made of gold, from which the name of their city derives, with the addition of [the suffix] bak — that is to say, do you worship him, and abandon the Best of Creators, and not worship Him,

[37:126]

God, your Lord, and the Lord of your forefathers?' (read [as predicates] allāhu, rabbukum and rabbu, in the nominative, because of the [implicit] omitted huwa [being the subject]; or read allāha, rabbakum and rabba, in the accusative, as supplements to ahsana, 'the best of').

[37:127]

But they denied him. So they will indeed be arraigned, in the Fire,

[37:128]

— [all] except God's delivered servants, namely, the believers, who will be saved from it,

[37:129]

and We left for him among posterity, fair praise [namely]:

[37:130]

'Peace, from Us, be to Elias!'. It is said that this [ilyāsīn] is [the same] Elias mentioned above; but it is also said that this denotes him together with [all] those who were believers with him, and so they have been coupled [under the same term] with him being the predominant, as when one might say al-Muhallabūn, 'the Muhallabids', to mean al-Muhallab and his folk; a variant reading has āl yāsīn, by which is meant his family as well as Elias himself.

[37:131]

Indeed so — just as We rewarded him — do We reward the virtuous.

[37:132]

Truly he is one of Our faithful servants.

[37:133]

And indeed Lot was one of the messengers;

[37:134]

mention, when We delivered him together with all his family,

[37:135]

except an old woman [who was] among those who stayed behind, in other words, those who stayed behind in the chastisement.

[37:136]

Then We destroyed [all] the others, the disbelievers from among his people.

[37:137]

And indeed you pass by them, by their remains and [the remains of] their dwellings during your travels, [both] in the morning, that is, during the daytime,

[37:138]

and at night: will you, O people of Mecca, not then understand?, what befell them and so take heed therefrom?

[37:139]

And indeed Jonah was one of the messengers;

[37:140]

when he fled to the laden ship — after he became furious with his people, as the chastisement which he had promised them did not come down on them; so he boarded the ship, which then stopped out in the deep sea. The seamen said, 'There is a runaway slave here [upon this ship] who has fled from his master: a casting of lots should expose him!'

[37:141]

Then he drew lots, with the passengers on the ship, and was of those rejected, of the losers in the draw and

so they threw him into the sea.

[37:142]

Then the whale swallowed him while he was blameworthy, that is, while he was guilty of a blameworthy thing, having gone to sea and embarked the ship without his Lord's permission.

[37:143]

And had he not been one of those who glorify [God], that is to say, those who make remembrance [of God], for inside the whale's belly he was repeatedly saying [the words] 'There is no god except You. Glory be to You! I have indeed been one of the wrongdoers' [Q. 21:87],

[37:144]

he would have tarried in its belly until the day when they are raised, in other words, the whale's belly would have been his tomb until the Day of Resurrection.

[37:145]

Then We cast him, We flung him out of the belly of the whale, onto the barren land, onto the face of the earth, that is, onto the shore on that same day — or three, or seven, or twenty, or forty days later — and he was sick, ailing like a [newly-born] featherless chick.

[37:146]

And We made a gourd plant to grow above him, to provide shade for him with its stem, which is not the case usually with gourds, as a miracle for him; a mountain goat would come to him in the morning and in the evening and he would drink its milk, until he finally regained his strength.

[37:147]

And We sent him, afterwards — as [We had done] before, to a people in Nineveh, in the region of Mosul — to a [community of a] hundred thousand or, in fact, more — [a community of] twenty, thirty or seventy thousand.

[37:148]

And they believed, after they saw [with their own eyes] the chastisement which they had been promised. So We gave them comfort, We kept them alive to enjoy their wealth, for a while, until their terms [of life] would be concluded [while they took comfort] therein.

[37:149]

So ask them, inquire of the Meccan disbelievers, by way of reproach: are daughters to be for your Lord, after their claim that the angels were God's daughters, while sons are to be for them?, so that the best becomes exclusively theirs?

[37:150]

Or did We create the angels females while they were witnesses?, to Our [act of] creation, that they might then say such a thing?

[37:151]

Lo! it is indeed out of their [own] mendacity, their [own] lies, that they say,

[37:152]

'God has begotten', when they say that the angels are God's daughters. And verily they are liars, in this [respect].

[37:153]

Has He preferred daughters to sons? (read a'stafā, 'has He preferred', indicating an interrogative [hamza], which stands in place of the omitted conjunctive hamza).

[37:154]

What is wrong with you? How do you judge?, [how do you make] such a depraved judgement?

[37:155]

Will you not then remember? (tadhakkarūna: the tā' [of tatadhakkarūna] has been assimilated with the dhāl), that He, glory be to Him, is exalted above having a child?

[37:156]

Or do you have a clear warrant?, plain definitive proof that God has a child?

[37:157]

Then produce your scripture, the Torah, and show Me this [as it is mentioned] in it, if you are being truthful, about this statement of yours.

[37:158]

And they, namely, the idolaters, have set up between Him, exalted be He, and the jinn, namely, the angels (jinna: they are so called because they are hidden [ijtinān] from vision) a kinship, by saying that they are God's daughters, while the jinn certainly know that they, that is, those who say this, shall indeed be arraigned, into the Fire, to be chastised therein.

[37:159]

Glory be to God, affirming that He is exalted, above what they attribute, [to Him] in the way of His having a child,

[37:160]

— [all] except God's devoted servants, namely, believers (the exceptive clause here is discontinuous) in other words, [that is] because they declare that God transcends what such individuals attribute [to Him].

[37:161]

For indeed you and what you worship, of idols,

[37:162]

— you cannot tempt, anyone, thereto, that is, to [incline to] your [worshipped] idols ('alayhi, 'thereto', is semantically connected to His saying [bi-fātinīna], 'you cannot tempt'),

[37:163]

except him who will burn in Hell, in God’s knowledge, exalted be He.

[37:164]

Gabriel said to the Prophet (s): And there is not one of us, [us] the company of angels, but has a known station, in the heavens, in which he worships God and which he does not transgress.

[37:165]

And indeed it is we who are the rangers, of our feet in prayer.

[37:166]

And indeed it is we who give glory, [it is we] who declare that God transcends what does not befit Him.

[37:167]

And indeed (in, is softened in place of the hardened one) they, the Meccan disbelievers, used to say,

[37:168]

‘If we had but a reminder, a scripture, from the ancients, that is, from among the scriptures of past communities,

[37:169]

we would have surely been God’s devoted servants’, [devoting] worship purely to Him.

[37:170]

God, exalted be He, says: Yet they disbelieved in it, in other words, in the Book that came to them, namely, the Qur’ān, more glorious than [all] those other scriptures; but they will come to know, the consequences of their disbelief.

[37:171]

And verily Our Word, [containing the promise] of victory, has gone beforehand in favour of Our servants, the messengers: and that [Word] is, I shall assuredly prevail, I and My messengers [Q. 58:21] —

[37:172]

or it is His [following] saying — assuredly they shall be helped,

[37:173]

and assuredly Our hosts, namely, the believers, they will indeed be the victors, over the disbelievers by [their being given] the definitive proofs and assistance against them in this world. And if some of these [believers] are not victorious over them in this world, then assuredly in the Hereafter [they will be so].

[37:174]

So leave them, in other words, shun the Meccan disbelievers, for a while, until [such time as] you are commanded to fight them;

[37:175]

and watch them, when the chastisement is sent down on them; for they will [soon] see, the consequences of their disbelief.

[37:176]

They then said in mockery, 'When will this chastisement be sent down?' God, exalted be He, threatens them by saying: Do they seek to hasten Our chastisement?

[37:177]

But when it descends in their courtyard — al-Farrā' said that the Arabs find it sufficient to refer to a people by referring to 'their courtyard' — how awful, how terrible a morning, will be the morning for those who were warned (the overt noun [al-mundharīn] has replaced the [third person] pronominalisation [in sāhatihim]).

[37:178]

So leave them for a while,

[37:179]

and watch; for they will [soon] see — this [statement] is repeated in order to emphasise the threat made to them and to reassure the Prophet (s).

[37:180]

Glory be to your Lord, the Lord of Might, of Triumph, [exalted is He] above what they allege!, in the way of His having a child.

[37:181]

And peace be to the messengers, who convey from God the Message of the Oneness [of God] and [His] Laws.

[37:182]

And praise be to God, Lord of the Worlds, for granting these [messengers] victory and destroying the disbelievers.
Meccan: it consists of 86 or 88 verses, revealed after [sūrat] al-Qamar.

(Sâd)

[38:1]

Sād: God knows best what He means by this [letter]. By the Qur'ān bearing the Remembrance, that is, [bearing] the Pronouncement; or [what is meant is that the Qur'ān is a Book] of renown (the response to this oath has been omitted, in other words: 'It is not as the Meccan disbelievers say, that there are many gods').

[38:2]

Nay, but those who disbelieve, from among the people of Mecca, dwell in conceit, in self-glory and [in] disdain of faith, and defiance, disagreement with, and enmity towards, the Prophet (s).

[38:3]

How many — in other words, many — a generation, a community of past communities, We have destroyed before them, and they cried out, when the chastisement was sent down on them, when it was no longer the time for escape, that is to say, the time was not one for fleeing (the [suffixed] tā' [of wa-lāta] is extra; the sentence is a circumstantial qualifier referring to the subject of [the verb] nādaw, 'they cried out') in other words, they called for help but the situation was such that there could be no escape or deliverance; but still the Meccan disbelievers have not taken heed from their example.

[38:4]

And they marvel that a warner has come to them from among themselves, a messenger from among their number, to warn them and to threaten them with [the punishment of] the Fire after resurrection — and this [warner] is the Prophet (s). And those who disbelieve (the overt noun [al-kāfirūnā] has replaced the [third person] pronominalisation) say, 'This is a sorcerer, a liar.

[38:5]

Has he made the gods One God? — for he had said to them, 'Say: there is no god except God' — in other words [they objected]: how could one god suffice for all of creation? Lo! that is indeed a curious thing'.

[38:6]

And the council from among them go about, from the place of their assembly at the house of Abū Tālib and [the place] where they heard the Prophet (s) say, 'Say: there is no god except God', saying, 'Go!, they say to one another, go, and stand by your gods, adhere firmly to worship of them; lo! this, that has been mentioned concerning the Oneness of God, is indeed a thing sought, from us.

[38:7]

We never heard of this in the latter-day creed, namely, the creed of Jesus. This is surely [nothing] but an invention, [mere] lies.

[38:8]

Has the Remembrance, the Qur'ān, been revealed to him, Muhammad (s), out of [all of] us', when he is neither the elder nor the noblest among us? In other words, it could not have been revealed to him (read a-unzila pronouncing both hamzas, or not pronouncing the second one, but in both cases inserting an intervening alif or without [this insertion]). God, exalted be He, says: Nay, but they are in doubt concerning My Remembrance, My revelation, that is, the Qur'ān, for they deny the one who has brought it. Nay, but they have not yet tasted My chastisement, and if they were to taste it, they would certainly believe the Prophet (s) in what he has brought — but then [in such a case] their belief [in the Prophet] would be of no benefit to them.

[38:9]

Or do they possess the treasuries of your Lord's mercy, the Mighty, the Victor, the Bestower?, [treasuries] such as prophethood and otherwise, so that they might give it to whomever they want?

[38:10]

Or do they possess the kingdom of the heavens and the earth and whatever is between them? If this is what they claim: Then let them ascend by the means, [of ascension] that lead to the heaven and bring [down] some revelation (wahy) and then assign it exclusively to whomever they wish (am in both verses represents the [rhetorical] hamza of denial).

[38:11]

A routed (mahzūmun is an adjectival qualification of jundun, ‘host’) host [is all that they are], in other words, they are [nothing but] a despicable host, nothing more — in their denial of you — from among the factions (mina’l-ahzābi, also an adjectival qualification of jundun) in other words, [they are] like those hosts of factions who were in confederation against prophets before you: these were defeated and destroyed, and likewise We shall destroy these [people].

[38:12]

Before them the people of Noah denied (the inflection of [the verb kadhdabat, ‘denied’, that is governed by] qawmu, ‘people’, is in the feminine person because of the [implicit] sense), and [so did those of] ‘Ād and Pharaoh, he of the stakes — he used to fix four stakes for the person who incurred his wrath and tie to these [stakes] that person’s hands and feet and then torture him —

[38:13]

and Thamūd and the people of Lot and the dwellers in the wood, a small forest, namely, the people of Shu‘ayb, peace be upon him — those were the factions.

[38:14]

Each one, of the factions, did not but deny the messengers, for when they deny one, they have [in effect] denied them all, since their call [to God] is [the same] one, namely, the call to [affirmation of] His Oneness. So My retribution was justified, [it was] necessary.

[38:15]

And these, that is, the disbelievers of Mecca, do not await but a single Cry, namely, the Blast of the Resurrection that will herald chastisement for them, for which there will be no revoking (read fawāq or fuwāq).

[38:16]

And they said — after the following [verse] was revealed, As for him who is given his book in his right hand … to the end [of the verse, Q. 69:19] — ‘Our Lord, hasten on for us the record of our deeds before the Day of Reckoning’ — they said this mockingly.

[38:17]

God, exalted be He, says: Bear patiently what they say and remember Our servant David, the one of fortitude, that is to say, [the one] of fortitude in worship: he used to fast every other day and keep vigil for half the night, sleep for a third and then keep vigil for the [last] sixth. Indeed he was a penitent [soul], always returning to what pleases God.

[38:18]

Truly We disposed the mountains to glorify [God] with him, with the same glorification, at evening, at the time of the night prayer, and at sunrise, at the time of the morning prayer, which is when the sun has fully risen with its light extending everywhere.

[38:19]

And, We disposed, the birds, mustered [in flocks], gathered before him, glorifying with him; each, of the mountains and birds, turning to him, reverting to obedience of him by glorifying [God with him].

[38:20]

And We strengthened his Kingdom, We reinforced it with guards and hosts: every night there thirty thousand men would be standing guard at his sanctuary; and gave him wisdom, prophethood and sound judgement in [all] matters, and decisive speech, [the ability to formulate] a satisfactory statement [for a decision] in any endeavour.

[38:21]

And has there come to you, O Muhammad (s) (the purpose of the interrogative [indicated by hal] here is to provoke curiosity and a desire to listen to what will follow) the tale of the disputants, when they scaled the sanctuary?, David's sanctuary, that is, his place of prayer, for they had been prohibited from entering by the [front] gates because of his being engaged in worship, in other words, [has it come to you] their tale and their account?

[38:22]

When they entered upon David, and he was frightened by them. And they said, 'Do not fear; we are, two disputants (some say that this means 'two groups', in order to agree with the plural person [of the verb dakhalū, 'they entered']; others say, 'two individuals' with the plural person actually denoting these two; al-khasm may refer to a one or more individuals. These two were angels who had come in the form of two disputants, between whom there [was supposed to have] occurred the situation mentioned — [but] only hypothetically — in order to alert David, peace be upon him, to what he had done: he had ninety nine women but desired the woman of a man who had only her and no other. He [David] had married her and consummated the marriage. One of us has infringed upon the [rights of the] other, so judge justly between us and do not transgress, [do not] be unjust, and guide us, direct us, to the right path', the correct way.

[38:23]

'Behold, this brother of mine, in other words, my fellow co-religionist, has ninety-nine ewes — here used to represent the women — while I have a single ewe; yet he said, "Entrust it to me", in other words, make me in charge of it, and he overcame me in speech', in other words, in the argument; so the latter conceded charge of it to him.

[38:24]

He said, 'He has certainly wronged you by asking for your ewe that he may add it to his sheep. And indeed many associates infringe upon [the rights of] one another, except such as believe and perform righteous deeds, but few are they!' (mā emphasises the 'fewness'). As the two angels were ascending to the heaven one said to the other, 'He has certainly passed judgement on himself!' David was thus alerted [to his deed]. God, exalted be He, says: And David thought, in other words, he became certain, that We had indeed tried him, that We had caused him to fall into a trial, that is, a test, through his love for that woman. So he sought forgiveness of his Lord and fell down bowing, in other words, prostrate, and repented.

[38:25]

So We forgave him that and indeed he has [a station of] nearness with Us, that is, [even] more good [things] in this world, and a fair return, in the Hereafter.

[38:26]

'O David! We have indeed made you a vicegerent on the earth, managing the affairs of people; so judge justly between people and do not follow desire, that is, the desires of the soul, that it then lead you astray from the way of God, that is to say, from the proofs that indicate [the truth of] His Oneness. Truly those who go astray from the way of God, in other words, from belief in God — for them there will be a severe chastisement because of their forgetting the Day of Reckoning', as a result of their having neglected faith. For had they been certain of [the truth of] the Day of Reckoning, they would have [first] been believers in

this world.

[38:27]

And We did not create the heavens and the earth and all that is between them in vain, frivolously. That, namely, the creation of what has been mentioned as being for no [particular] purpose, is the supposition of those who disbelieve, from among the people of Mecca. So woe — a valley [in hell-fire] — to the disbelievers from the Fire!

[38:28]

Or shall We treat those who believe and perform righteous deeds like those who cause corruption in the earth; or shall We treat the God-fearing like the profligate? This was revealed when the Meccan disbelievers said to the believers, 'In the Hereafter we will receive the same [reward] as that which you will receive' (am, 'or', contains the [rhetorical] hamza of denial).

[38:29]

A Book (kitābun, the predicate of a missing subject, namely, hādhā, 'this is') that We have revealed to you, full of blessing, that they may contemplate (yaddabbarū is actually yatadabbarū, but the tā' has been assimilated with the dāl) its signs, [that] they may reflect upon its meanings and become believers, and that they may remember, that they may be admonished — those people of pith, those possessors of intellect.

[38:30]

And We bestowed on David, Solomon, his son — what an excellent servant!, that is, Solomon. Truly he was a penitent [soul], always returning [to God] with glorification and remembrance at all times.

[38:31]

When one evening — which is the period after midday — there were displayed before him the prancing steeds (al-sāfināt, 'horses', is the plural of sāfina, which denotes [a horse] standing on three legs with the fourth supported on the edge of the hoof, and derives from [the verb] safana, yasfinu sufūnan; al-jiyād is the plural of jawād, which is a 'racer'; the meaning is that these [horses] are such that when they are halted they stand still and when they run they surpass [others] in speed). One thousand horses were displayed before him after he had performed the midday prayer, for he had wanted to use them in a holy struggle (jihād) against an enemy. But when the display reached the nine-hundredth [horse], the sun set and he had not performed the afternoon prayer. So he was greatly distressed.

[38:32]

He said, 'Lo! I have loved, I have desired, the love of [worldly] good things, that is, [of] horses, over the remembrance of my Lord', that is, [over] the afternoon prayer, until it, that is, the sun, disappeared behind the [night's] veil, [until] it was concealed by that which veils it from sight.

[38:33]

Bring them back to me!, that is, the horses that were displayed; and they so brought them back. Then he set about slashing, with his sword, [their] legs (al-sūq is the plural of sāq) and necks, in other words, he slaughtered them and cut off their legs as an offering [of atonement] to God, exalted be He, for having been distracted by them from the prayer. He gave all the meat thereof as voluntary alms and so God compensated him what was better and faster that these [horses], and this was the wind, which blew at his command as he wished.

[38:34]

And We certainly tried Solomon: We tested him by wresting his kingdom from him, because he had married a woman [solely] out of his desire for her. She used to worship idols in his [own] home without his knowledge. Now, [control of] his kingdom lay in his ring. On one occasion, needing to withdraw [to relieve himself], he took it off and left it with this woman of his, whose name was al-Amīna, as was his custom; but a jinn, [disguised] in the form of Solomon, came to her and seized it from her. And We cast upon his throne a [lifeless] body, which was that [very] jinn, and he was [the one known as] Sakhr — or it was some other [jinn]; he sat upon Solomon's throne and so [as was the case with Solomon] the birds and other [creatures] devoted themselves to him [in service]. When Solomon came out [of his palace], having seen him [the jinn] upon his throne, he said to the people, 'I am Solomon [not him]!' But they did not recognise him. Then he repented — Solomon returned to his kingdom, many days later, after he had managed to acquire the ring. He wore it and sat upon his throne [again].

[38:35]

He said, 'My Lord! Forgive me and grant me a kingdom that shall not belong to anyone after me, in other words, other than me (this [use of min baʿdī to mean 'other than me'] is similar to [Q. 45:23] fa-man yahdīh min baʿdi'Llāh, 'who will guide him other than God?'). Truly You are the Bestower'.

[38:36]

So We disposed for him the wind, which blew softly, gently, at his command wherever he intended.

[38:37]

And the devils [also We disposed], every builder, building marvellous edifices, and diver, in the sea, bringing up pearls,

[38:38]

and others too, from among them, bounded together in fetters, in shackles with their hands tied to their necks.

[38:39]

And We said to him: 'This is Our gift. So bestow, grant thereof to whomever you wish, or withhold, from giving, without any reckoning', in other words, without your being called to account for any of this.

[38:40]

And indeed he has [a station of] nearness with Us and a fair resort — a similar [statement] has already appeared [in another verse above].

[38:41]

And mention also Our servant Job, when he called out to his Lord, [saying], 'Lo! Satan has afflicted me with hardship, harm, and suffering', pain: he attributes all this to Satan, even though all things are from God, to show reverence [in his call] to Him, exalted be He.

[38:42]

And it was said to him: 'Stamp your foot, on the ground — and he stamped [it] and a spring of water gushed forth, and it was said: This is a cool bath, [cool] water for you to wash with, and a drink', for you to drink of. So he washed himself and drank [from it] whereat every ailment that had affected him internally and externally disappeared.

[38:43]

And We gave him [back] his family along with others like them, that is, God brought back to life all the children of his that had died and provided him with as many [in addition to them], as a mercy, a grace, from us, and a reminder, an admonition, to people of pith, possessors of intellect.

[38:44]

And [We said to him], 'Take in your hand a bunch of twigs, or some blades of grass, and smite therewith, your wife — for he had sworn to smite her a hundred times on one occasion when she was late in coming to him — and do not break [your] oath', by not smiting her: so he took a hundred rushes and smote her with them once [and that sufficed to fulfil his oath]. Truly We found him to be steadfast. What an excellent servant!, [was] Job. Indeed he was a penitent [soul], always returning to God, exalted be He.

[38:45]

And mention [also] Our servants Abraham, and Isaac and Jacob — men of fortitude, vigorous in their worship, and insight, deep understanding of religion (a variant reading [for 'ibādanā, 'Our servants'] has [singular] 'abdanā, 'Our servant', with Ibrāhīma as the explication thereof, and what follows as being a supplement to 'abdanā, 'Our servant').

[38:46]

Assuredly We purified them with an exclusive [thought], namely, the remembrance of the Abode, of the Hereafter: in other words to [always] remember it and to work for it (a variant reading [for bi-khālisatin dhikrā'l-dār] has the genitive construction [bi-khālisati dhikrā'l-dār], making this [dhikrā al-dār, 'remembrance of the Abode'] the explicative thereof).

[38:47]

And indeed in Our sight they are of the elect, the excellent (akhyār is the plural of khayyir).

[38:48]

And mention [also] Our servants Ishmael, and Elisha, who was a prophet (the lām [here in al-Yasa'] is extra) and Dhū'l-Kifl — there is disagreement over whether he was a prophet; it is said that [he was so called because] he looked after (kafala) a hundred prophets who had sought refuge with him from being killed. Each, that is, every one of them, was among the excellent (akhyār is the plural of khayyir).

[38:49]

This is a remembrance, of them, [made] by [the mention of] fair praise [of them] here; and indeed for the God-fearing, who comprise them, there will truly be a fair return, in the Hereafter —

[38:50]

Gardens of Eden (jannāti 'Adnin is either a substitution for, or an explicative supplement to, husna ma'ābin, 'a fair return') whose gates are [flung] open for them;

[38:51]

reclining therein, on couches; therein they call for plenteous fruit and drink.

[38:52]

And with them [there] will be maidens of restrained glances, restricting their eyes to their spouses, of a like age, of the same age, girls who are thirty three years of age (atrāb is the plural of tirb).

[38:53]

'This, that is mentioned, is what you are promised, by way of the unseen (there is a shift in the address away from the third [to the second] person]) for the Day of Reckoning.

[38:54]

This is indeed Our provision, which will never be exhausted', in other words, one which will never cease (this [last] sentence [mā lahu min nafādin] is a circumstantial qualifier referring to rizqunā, 'Our provision'; or it is a second predicate of inna, 'indeed', meaning that it will be 'everlasting').

[38:55]

That, which is mentioned, will be [the reward] for the believers [is so]; but for the insolent (this is a new sentence) there will surely be an evil [place of] return —

[38:56]

Hell, which they will enter — an evil resting place!

[38:57]

This, chastisement — inferred [as so] by what follows — let them then taste it: burning hot water and pus (read ghasāq or ghassāq), the festering matter excreted by the inhabitants of the Fire;

[38:58]

and other (ākhar may be plural or singular) kinds [of torment] resembling it, in other words, like the boiling water and pus mentioned, in pairs, of all sorts, in other words, their chastisement will consist of various kinds.

[38:59]

And it will be said to them as they enter the Fire with their followers: 'This is a horde about to plunge, to enter, with you, into the Fire violently — at which point those who used to be followed say: no welcome [is there] for them [here]!, in other words, [they will find] no comfort for them [here]. They will indeed roast in the Fire'.

[38:60]

They, the followers, say, 'Nay, but for you [there is] no welcome! You prepared this, that is, disbelief, for us. So what an evil abode!', for us and for you, is the Fire.

[38:61]

They, also, say, 'Our Lord, whoever prepared this for us, give him double his chastisement, that is, [give him in addition] the like of his chastisement, for his disbelief, in the Fire!'

[38:62]

And they, the disbelievers of Mecca, say, while they are in the Fire: 'What is the matter with us that we do not see [here] men whom we used to count, in the world, among the wicked?

[38:63]

Did we treat them mockingly? (read sukhriyyan, or sikhriyyan), did we use to deride them in [the life of] the world (the [final] yā' [in sikhriyyā] is attributive). In other words, are they missing? Or have [our] eyes missed them [here]?', so that we have not caught sight of them. Such [men] were the poor among the Muslims, like 'Ammār [b. Yāsir], Bilāl [al-Habashī], Suhayb [al-Rūmī] and Salmān [al-Fārisī].

[38:64]

Assuredly that is true: such [a scene] will necessarily take place, which is, the wrangling of the inhabitants of the Fire — as shown above.

[38:65]

Say, O Muhammad (s), to the disbelievers of Mecca: 'I am only a warner, to threaten [disbelievers] with [punishment in] the Fire. And there is no god except God, the One, the All-Compelling, of [all] His creatures;

[38:66]

Lord of the heavens and the earth and all that is between them, the Mighty, Whose way [always] prevails, the [ever] Forgiving', of His friends.

[38:67]

Say, to them: 'It is a tremendous tiding

[38:68]

from which you are turning away, namely, the Qur'ān, of which I have informed you and in which I have brought you what can only be known by revelation, and that is God's saying:

[38:69]

I had no knowledge of the High Council, that is to say, [of] the angels, when they disputed, in the matter of Adam, when God, exalted be He, said [to them]: 'I am appointing on earth a vicegerent', to the end [of the verse, Q. 2:30].

[38:70]

All that is revealed to me is that I am just a plain warner', one whose warning is clear.

[38:71]

Mention, when your Lord said to the angels, 'Indeed I am about to create a human being out of clay, and this was Adam.

[38:72]

So when I have proportioned him, completed him, and breathed in him, [when I have] caused to flow [therein], My spirit, so that he becomes a living [being] — the addition of 'the spirit' to Adam is an honour for him; the 'spirit' is a subtle body that gives life to a human being by permeating him — then fall down in prostration before him!' — a prostration of salutation [that is actually] a bow.

[38:73]

Thereat the angels prostrated, all of them together (there are two emphases here [kulluhum and ajma'ūn]);

[38:74]

except Iblīs, the father of the jinn, who was among the [audience of] angels; he was disdainful and he was one of the disbelievers, according to God's knowledge, exalted be He.

[38:75]

He said, 'O Iblīs! What prevents you from prostrating before that which I have created with My own hands?, in other words, whose creation I [Myself] have undertaken. This [in itself] is an honour for Adam, as God has [Himself] undertaken the [unmediated] creation of all creatures. Are you being arrogant, now, in refraining from prostrating (an interrogative meant as a rebuke); or are you of the exalted?', of the proud, and have therefore disdained to prostrate yourself, because you are one of them?

[38:76]

He said, 'I am better than him. You created me from fire and You created him from clay'.

[38:77]

He said, 'Then begone hence, that is, from Paradise — or, it is said, [begone] from the heavens — for you are indeed accursed, outcast.

[38:78]

And indeed My curse shall be on you until the Day of Judgement', [the Day] of Requital.

[38:79]

He said, 'My Lord, then reprieve me until the day when they, mankind, will be raised'.

[38:80]

He said, 'Then you will indeed be among the reprieved

[38:81]

until the day of the known time', the time of the First Blast.

[38:82]

He said, 'Now, by Your might, I shall surely pervert them all,

[38:83]

except those servants of Yours among them who will be saved', namely, the believers.

[38:84]

He said, 'So the truth is — and the truth I [always] speak (read both [words] in the accusative [fa'l-haqqa wa'l-haqqa]; or with the first in the nominative and the second in the accusative because of the verb [aqūlu, 'I speak'] that follows. As for reading the first one in the accusative, this would be on account of the mentioned verb [qāla, 'he said']; but it is also said to be on account of its being a verbal noun, the sense being uhiqqu l-haqqa, 'I establish the truth'; or [it is in the accusative by implication] if the particle for the oath [fa] is removed. It [the first haqq] could also be in the nominative because of its being the subject of a missing predicate, as in fa'l-haqqu minnī, 'truth [comes] from Me'. It is also said that [the sentence means] fa'l-haqqu qasamī, 'the truth is [this] oath from Me', the response to which is the following [la-amla'anna ...]) —

[38:85]

I shall assuredly fill Hell with you, by way of [filling it with] your progeny, and with whoever of them follows you, that is, of mankind, all together’.

[38:86]

Say: ‘I do not ask of you, in return for this, for delivering the Message [to you], any reward, any fee; nor am I an impostor, so as to make up the Qur’ān myself.

[38:87]

It is only, in other words, the Qur’ān is only, a reminder, an admonition, for all worlds, [those of] humans, jinn and [other] rational beings, [but] excluding the angels.

[38:88]

And you will assuredly come to know, O disbelievers of Mecca, its tiding, the news of its truth, in [due] time’, that is to say, on the Day of Resurrection (‘ilm, ‘knowing’, is here being used in the sense of ‘urf, ‘experience’; the prefixed lām [in la-ta‘lamunna, ‘you will assuredly know’] is for an implicit oath, in other words [what is meant is] wa’Llāhi [la-ta‘lamunna, ‘By God you will assuredly know’]).
Meccan, except for verses 52, 53 and 54, which are Medinese; it consists of 75 verses, revealed after [sūrat] Saba’.

(Az-Zumar)

[39:1]

The revelation of the Book, the Qur’ān (tanzīlu’l-kitābi, the subject) is from God (mina’Llāhi, its predicate) the Mighty, in His kingdom, the Wise, in His handiwork.

[39:2]

Indeed We have revealed to you, O Muhammad (s), the Book with the truth (bi’l-haqqi is semantically connected to anzalnā, ‘We have revealed’); so worship God, devoting your religion purely to Him, [pure] of any idolatry, in other words, affirming His Oneness.

[39:3]

Surely to God belongs pure religion, none other than Him being deserving of it. And those who take besides Him, the idols [as], patrons: and they are the disbelievers of Mecca — they say: ‘We only worship them so that they may bring us near to God’ (zulfā, a verbal noun, with the sense of taqrīban, ‘for the sake of nearness’). God will indeed judge between them, and the Muslims, concerning that about which they differ, of religion, and so admit the believers into Paradise, and the disbelievers into the Fire. Truly God does not guide one who is a liar, attributing a child to Him, a disbeliever, worshipping other than God.

[39:4]

Had God wanted to take a son — as they allege [that He has], ‘The Compassionate One has taken [to Himself] a son’ [Q. 19:88], He could have chosen from what He has created whatever He willed, and taken it as a child, instead of the angels whom they claim to be God’s daughters, or [their claim] that ‘Ezra is the son of God’, or that ‘Jesus is the son of God’ [cf. Q. 9:30]. Glory be to Him, in exaltation of Him as being above that He should take a child. He is God, the One, the All-Compelling, over all His creatures.

[39:5]

He created the heavens and the earth with the truth (bi'l-haqqi is semantically connected to khalaqa, 'He created'). He turns the night into day, so that it grows, and turns the day into night, so that it grows, and He has disposed the sun and the moon, each running, in its course, for an appointed term, until the Day of Resurrection. Verily it is He Who is the Mighty, Whose way [always] prevails, Requiter of His enemies, the [ever] Forgiving, of His friends.

[39:6]

He created you from a single soul, namely, Adam, then made from it its mate, Eve; and He sent down for you of the cattle, [of] camels, cows, small cattle, sheep and goats, eight kinds, of each kind a male and a female — as He makes clear in sūrat al-An'ām [Q. 6:143f.]. He creates you in your mothers' wombs, creation after creation, that is to say, as a sperm-drop, then a blood clot, then a foetus, in a threefold darkness, that is, the darkness of the belly, that of the womb and that of the placenta. That is God, your Lord. To Him belongs [all] sovereignty. There is no god except Him. Why then are you being turned away?, from worshipping Him to worshipping [things] other than Him?

[39:7]

If you are ungrateful, indeed God is Independent of you, though He does not approve of ingratitude for His servants, even if He should will it [to manifest itself] in some of them. And if you give thanks, to God and thus become believers, He will approve of it (read yardah, or yardahu, either lengthening the vowel or not), that is, [of such] thankfulness, for you. And no burdened soul shall bear the burden of another [soul], in other words, it will not bear [the responsibility for] it. Then to your Lord will be your return, whereat He will inform you of what you used to do. Indeed He is Knower of what is in the breasts, of what is in the hearts [of men].

[39:8]

And when distress befalls a person, that is, the disbeliever, he supplicates his Lord, he implores, turning, returning, to Him penitently. Then, when He bestows on him a grace from Himself, he forgets, he neglects, Him Whom he had supplicated, implored, before, namely, God (in other words mā functions as min, 'whom') and sets up equals, associates, with God, that he may lead [others] astray (read li-yadilla or li-yudilla) from His way — [from] the religion of Islam. Say: 'Revel in your ingratitude for a while — for the remainder of your term [of life]. You shall indeed be among the inhabitants of the Fire'.

[39:9]

Or is he who (read, softened, a-man) devotes himself [in worship], observing duties of obedience, in the watches of the night, [during] its hours, prostrating and standing, in prayer, apprehensive of the [eventuality of the] Hereafter, in other words, fearing its chastisement, and hoping for the mercy, the Paradise, of his Lord … ?, like one who is disobedient through disbelief or otherwise? (a variant reading has am-man, pronouncing the hamza, so that am has the sense of bal, 'rather'). Say: 'Are those who know equal with those who do not know?', in other words, they are not equal, just as the person of knowledge is not equal to the ignorant one. Only people of pith, possessors of intellect, remember, [only they] are admonished.

[39:10]

Say: 'O servants of Mine who believe! Fear your Lord, that is to say, [fear] His chastisement, by being obedient to Him. For those who are virtuous in this world, through obedience, there will be good, and that is Paradise, and God's earth is vast, so emigrate throughout it, away from the [company of] disbelievers and the sight of indecencies. Truly the steadfast, in [their] obedience [of God] and in [enduring] whatever [hardship] they may be tested with, will be paid their reward in full without any reckoning', without any measure or any scales [to work it out].

[39:11]

Say: ‘Indeed I have been commanded to worship God devoting [my] religion purely to Him, [pure] of any idolatry,

[39:12]

and I have been commanded to be the first of those who submit’, from this community.

[39:13]

Say: ‘Indeed, should I disobey my Lord, I fear the chastisement of a tremendous day’.

[39:14]

Say: ‘God [alone] I worship, devoting [my] religion purely to Him, [pure] of any idolatry.

[39:15]

So worship whatever you wish besides Him’, other than Him — herein is a threat for them as well as a declaration [of the fact] that they do not worship God, exalted be He. Say: ‘Indeed the losers are those who [will] have lost their souls and their families on the Day of Resurrection, by condemning their souls to abide [forever] in the Fire, and their failure to attaining [the bliss promised among] the black-eyed virgins who would have been prepared for them in Paradise had they been believers. Truly that is the manifest loss!’

[39:16]

Above them they will have canopies, layers, of fire, and beneath them [they will have [similar] canopies, of fire. That is what God frightens His servants with, that is, the believing ones, that they may have fear of Him — this [sense of the verse] is suggested by [what follows]), “So, O servants of Mine, fear Me!”’

[39:17]

As for those who steer clear of the worship of false deities, graven images, and turn penitently, apply themselves, to God, there are good tidings for them, of Paradise. So give [such] good tidings to My servants,

[39:18]

who listen to the words [of God] and follow the best [sense] of it, which is that which contains [the means to] righteousness for them. Those, they are the ones whom God has guided; and those, they are the people of pith, the possessors of intellect.

[39:19]

Can he against whom the word of chastisement has been fulfilled …?, namely [the words], I will surely fill Hell [with jinn and mankind together] [Q. 11:119]; Will you deliver, bring out, one who is in the Fire? (this is the response to the conditional clause, in which the overt qualification [man fī’l-nār, ‘one who is in the Fire’] replaces the pronominalisation [a-fa-man, ‘he … whom’]; the hamza [in a-fa-anta, ‘will you’] is for rejection, in other words [the sense is that] you will not be able to guide him and therefore deliver him from the Fire).

[39:20]

But as for those who fear their Lord, and therefore obey Him — for them there will be lofty abodes with [other] lofty abodes built above them, with rivers flowing beneath them, that is, beneath [both] the upper and the lower abodes — a promise of God (wa‘da’Llāhi, in the accusative because of an implied verb governing it). God does not fail the tryst, [He does not break] His promise.

[39:21]

Have you not seen, realised, that God sends down water from the heaven, then conducts it as springs, making it enter points of springs, in the ground? Then with it He brings forth crops of diverse hues. Then they wither, they become dried-out, and you see them, for example, after having been green, turning yellow. Then He turns them into chaff. Truly in that there is a reminder for people of pith, possessors of intellect, by which they may be reminded, for it is an indication of God's Oneness and His power.

[39:22]

Is he whose breast God has opened to Islam, and becomes guided, so that he follows a light from his Lord …?, like he whose heart He has sealed [with disbelief]? — this [understanding of the ellipsis] is indicated by [what follows]. So woe — an expression indicating 'chastisement' — to those whose hearts have been hardened against the remembrance of God, that is, [hardened] against the acceptance of the Qur'ān. Such are in manifest error.

[39:23]

God has revealed the best of discourses, a Book (kitāban, substitutes for ahsana, 'the best') namely, a Qur'ān, consimilar, in other words, some of its parts are similar to others in terms of [their] arrangement and otherwise, in coupled phrases — [a Book] in which the Promise [of reward] is coupled with the Threat [of punishment], together with other such [couplings] — whereat quiver, at the mention of whose Threat shiver, the skins of those who fear their Lord; then their skins and their hearts soften to, they are reassured by, the remembrance of God, that is, at the mention of His Promise. That, Book, is God's guidance, by which He guides whomever He will, of His servants; and whomever God leads astray, for him there is no guide.

[39:24]

Is he who will be fending off, [is he] who will encounter, with his face the awful chastisement on the Day of Resurrection …?, that is, the most severe [chastisement], when he is flung into the Fire with his hands bound to his neck in fetters, [is he] like one who will be secure from it by entering Paradise? And it will be said to the wrongdoers, namely, the disbelievers of Mecca: 'Taste [now] what you used to earn', that is, [taste] the requital for it.

[39:25]

Those who were before them denied, their messengers with regard to the coming of the chastisement; and so the chastisement came on them whence they were not aware, in a way that would never have occurred to them.

[39:26]

So God made them taste disgrace, abasement and humiliation, in the way of being transformed [into swine] and being killed and otherwise, in the life of this world. And the chastisement of the Hereafter will surely be greater, had they, that is, the deniers, known, [the nature of] the chastisement thereof, they would not have denied.

[39:27]

And verily We have struck, coined, for mankind in this Qur'ān every [kind of] similitude, that perhaps they may remember, [that perhaps] they may be admonished —

[39:28]

an Arabic Qur'ān (qur'ānan 'arabiyyan, a circumstantial qualifier for emphasis) without any deviation, that is,

[without] any contradiction or variance, that perhaps they may guard themselves, against disbelief.

[39:29]

God strikes, for the idolater and the believer in God's Oneness, a similitude: a man (rajulan, substitutes for mathalan, 'a similitude') shared by several [masters], quarrelling, disputing, ill-mannered, and a man belonging exclusively to one man. Are the two equal in comparison? (mathalan, for specification), in other words, the slave of many [masters] is not the same as the slave of a single person. For in the case of the former, if all of his masters were to demand his service simultaneously, he would be confused as to whom of them he should serve — which is the similitude of the idolater; the latter [the slave of one] is the similitude of the one who believes in the One God. Praise be to God!, alone. Nay, but most of them, that is, the people of Mecca, do not know, the chastisement in which they will end up and so they associate others with God.

[39:30]

You — an address to the Prophet (s) — will indeed die, and they [too] will indeed die, and so there is no satisfaction to be gained from [another's] death: this was revealed because they kept waiting for the Prophet (s) to die.

[39:31]

Then you will indeed, O mankind, concerning the injustices you committed towards one another, be contending before your Lord on the Day of Resurrection.

[39:32]

So who is — in other words, none is — a greater wrongdoer than he who imputes falsehood to God, by ascribing partners and child to Him, and [who] denies the truth, namely, the Qur'ān, when it reaches him? Is there not a [fitting] abode in Hell for the disbelievers? Indeed, there is.

[39:33]

And he who brings the truth — and that is the Prophet (s) — and [those] who confirm it, namely, the believers (here alladhī, 'he who', has the significance of alladhīna, 'those who'), those, they are the ones who guard themselves, against idolatry.

[39:34]

They shall have whatever they wish with their Lord. That is the reward of those who are virtuous, to their own souls through their [acceptance of] faith;

[39:35]

so that God may absolve them of the worst of what they did, and pay them their reward by the best of what they used to do (aswa'a and ahsana mean [simply] al-sayyi', 'bad', and al-hasan, 'good').

[39:36]

Does God not suffice [as defender of] His servant?, the Prophet? Indeed, He does. Yet they would frighten you — the address is for him (s) — of those besides Him, namely, the idols, [by telling him] that these [idols] might kill him or render him insane. And whomever God leads astray, for him there is no guide.

[39:37]

But whomever God guides, there is no one [able] to lead him astray. Is not God Mighty, One Whose way [always] prevails, a Lord of Retribution?, against His enemies? Indeed, He is.

[39:38]

And if (wa-la-in: the lām is for oaths) you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.' Say: 'Have you considered then those on whom you call, [those whom] you worship, besides God, namely, the idols, if God should desire some harm to befall me, would they [be able to] remove the harm imposed by Him? No! Or if He should desire some mercy for me, would they [be able to] withhold His mercy?' No! (a variant reading for the two clauses [kāshifātun durrahu and mumsikātun rahmatahu] has the genitive construction [kāshifātu durrihi and mumsikātu rahmatihi). Say: 'God is sufficient for me. In Him do [all] the trusting put their trust'.

[39:39]

Say: 'O my people! Act according to your situation, [according to] your circumstances, I [too] am acting, according to my circumstances. For you will [come to] know

[39:40]

to whom (man, introduces the relative clause that is the direct object of [the action of] 'knowing') will come a chastisement that will disgrace him and on whom there will descend a lasting chastisement', an everlasting one, namely, the chastisement of the Fire. Indeed God [then] disgraced them at Badr.

[39:41]

Truly We have revealed the Book to you for [the sake of] mankind with the truth (bi'l-haqqi is semantically connected to anzalnā, 'We have revealed'). So whoever is guided, then it, his being guided, is for [the sake of] his own soul, and whoever goes astray, goes astray only to the detriment thereof. And you are not [meant to be] a guardian over them, and so compel them to [embrace] guidance.

[39:42]

God takes the souls at the time of their death, and, He takes, those that have not died in their sleep, in other words, He takes them during sleep. Then He retains those for whom He has ordained death and releases the others until an appointed term, that is, until the time of their death. The one that is released is the soul [that possesses the faculty] of discernment, without which the soul [containing the force] of life is able to remain [temporarily] — but this cannot be the other way round. Truly in that, mentioned, there are signs, indications, for a people who reflect, and then realise that the One with the power to do this also has the power to resurrect — Quraysh, however, never reflected on this [fact].

[39:43]

Or have they — nay, but [they have] — taken besides God, idols, as gods [to act as], intercessors?, with God, as they [are wont to] allege. Say, to them: 'What!, will they intercede, even though they have no power whatever, of intercession or otherwise, and are unable to comprehend?', that you worship them or [to comprehend] anything else [for that matter]? Nay.

[39:44]

Say: 'All intercession belongs [solely] to God, that is to say, He has exclusive control over it, and so none can intercede except with His permission. To Him belongs the kingdom of the heavens and the earth; then to Him you will be brought back'.

[39:45]

And when God is mentioned alone, that is, without [the mention of] their gods, thereat shrink, they are repelled and they become constricted, the hearts of those who do not believe in the Hereafter; but when

those [others] besides Him, namely, the idols, are mentioned, behold, they rejoice!

[39:46]

Say: 'O God! (Allāhumma means yā Allāh) Originator of the heavens and the earth!, the Creator of them without precedent, Knower of the Unseen and the visible, [Knower of] what is hidden and what is witnessed, You will judge between Your servants concerning that wherein they used to differ', in the matter of religion: guide me to the truth over which they are at variance.

[39:47]

And [even] if the evildoers possessed all that is in the earth, and as much of it besides, they would surely offer it to ransom themselves from the terrible chastisement on the Day of Resurrection. And there will appear, [there will become] manifest, to them from God that which they had never reckoned, [what they never] supposed [they would see].

[39:48]

And there will appear to them the evils of what they had earned, and they will be besieged by, there will descend [on them], that which they used to deride, in other words, the chastisement.

[39:49]

So when some distress befalls man (al-insān, here a generic), he supplicates Us. Then, when We bestow on him a grace from Us, he says, 'I was given it merely by force of knowledge', from God that I was deserving of it. Nay, but it, this saying, is a trial, a test by which servants are tested. But most of them do not know, that such bestowal [of grace] is a way of drawing [them] on and a test [of their faith].

[39:50]

Already the same was said by those who were before them, of communities, such as Korah and those of his people who were content with such [a saying]. But what they used to earn did not avail them.

[39:51]

So the evils of what they earned smote them, that is, the requital thereof [smote them]. And the evildoers among these, namely, [among] Quraysh, shall also be smitten by the evils of what they earned, and they will not be able to thwart it: [they will not] elude Our chastisement — thus they were made to suffer seven years of drought and [only] afterwards were they enriched [with provision from God].

[39:52]

Do they not know that God extends His provision, [that He] makes it abundant, for whomever He will, as a test, and restricts [it]?, for whomever He will, as a trial? Truly in that there are signs for a people who believe, in Him.

[39:53]

Say [that God declares]: 'O My servants who have been prodigal against their own souls, do not despair (read taqnitū, taqnatū, or taqnutū), do not give up hope, of God's mercy. Truly God forgives all sins, for those who repent from idolatry. Truly He is the Forgiving, the Merciful.

[39:54]

And turn, return, [penitently] to your Lord and submit, perform deeds sincerely, to Him, before the chastisement comes on you, whereupon you will not be helped, to ward it off, if you have not repented.

[39:55]

And follow the best of what has been revealed to you from your Lord — namely, the Qur'ān — before the chastisement comes on you suddenly while you are unaware', of the time [of its arrival] until it has [actually] come;

[39:56]

so apply yourselves to this, before any soul should say, 'Alas for me (yā hasratā is actually yā hasratī, meaning 'O regret of mine') for what I have neglected of my duty to God, in other words, [of] obedience to Him. Indeed (wa-in: in is softened in place of the hardened form, in other words [understand it as] wa-innī) I was among those who ridiculed', His religion and His Book;

[39:57]

or [before] that it should say, 'If only God had guided me, to obedience and I had become guided, I would have been among those who have feared', His chastisement;

[39:58]

or [before] that it should say, when it sees the chastisement, 'If only there had been a second chance, a return to this world, I would be among the virtuous', the believers. It is then said to him by God:

[39:59]

'Yes indeed! My signs came to you, the Qur'ān — which is the means to guidance — but you denied them and were arrogant, you disdained to believe in them, and you were among the disbelievers'.

[39:60]

And on the Day of Resurrection you will see those who imputed lies to God, by ascribing partner and child to Him, with their faces blackened. Is there not in Hell a [fitting] abode for those who are [too] arrogant?, to believe? Indeed [there is].

[39:61]

And God will deliver, from Hell, those who fear, idolatry, because of their triumph, that is, on account of the place they have won in Paradise, by placing them in it. No evil will touch them, nor will they grieve.

[39:62]

God is the Creator of all things and He is Guardian over all things, disposing of them as He will.

[39:63]

To Him belong the keys of the heavens and the earth, in other words, the keys to their storehouses of rain and vegetation and other things. And those who disbelieve in the signs of God, [such as] the Qur'ān — those, they are the losers (ūlā'ika humu'l-khāsirūna is semantically connected to His words wa-yunajjī'Llāhu'lladhīna ittaqaw, 'and God will deliver those who guarded themselves …' to the end [of that statement]; the intervening statements are parentheticals).

[39:64]

Say: 'Is it [something] other than God that you bid me to worship, O you who are ignorant?' (ghayra is in the accusative because of [the verb] a'budu, 'I worship', which itself is operated by ta'murūnī, 'you bid me',

read with one nūn on the basis of an implicit an; it [ta'murūnī] may also be read with two nūns assimilated [ta'murūnnī] or separated [ta'murūnanī]).

[39:65]

And certainly it has been revealed to you and to those before you [that], by God!, if you associate others [with God], O Muhammad (s) — hypothetically — your work shall surely fail and you shall surely be among the losers'.

[39:66]

Rather, worship God, alone, and be among the thankful, of His bestowal of graces on you.

[39:67]

And they do not esteem God as He should be esteemed, they do not understand His true nature, or [it means] that they do not exalt Him with the exaltation truly worthy of Him, when they associate others with Him. And the entire earth (jamī'an is a circumstantial qualifier) in other words, the seven [earths], will be in His grasp, in other words, it shall be grasped by Him, meaning [that it will be] in His possession and at His disposal, on the Day of Resurrection, and the heavens will be rolled up, brought together, in His Right Hand, by His power. Glory be to Him! And exalted be He above what they associate!, with Him [of partners].

[39:68]

And the Trumpet will be blown, for the First Blast, and whoever is in the heavens and whoever is in the earth will swoon, will die, except whomever God wills, such as the houris, the beautiful youths [of Paradise] and others. Then it will be blown again, and behold, they, that is, all creatures who are dead, will rise up, looking on, waiting to see what will be done with them.

[39:69]

And the earth will shine with the light of its Lord, when God reveals Himself for the passing of judgement, and the Book, of deeds, shall be set in place, for the Reckoning, and the prophets and witnesses, namely, Muhammad (s) and his community, will be brought, to bear witness that the messengers delivered [the Message to their respective communities]. And judgement will be made between them with truth, in other words, justly, and they will not be wronged, in a single thing.

[39:70]

And every soul will be paid in full for what it did, that is, [it will be paid] the requital thereof, and He is best aware of what they do, and has no need for any witnesses.

[39:71]

And those who disbelieve will be driven, violently, to Hell in troops, in separate groups, until, when they reach it, its gates are opened (futihat abwābuhā is the response to idhā, 'when') and its keepers will say to them, 'Did there not come to you [any] messengers from among yourselves, reciting to you the signs of your Lord, the Qur'ān and otherwise, and warning you of the encounter of this day of yours?' They will say, 'Yes, indeed; but the word of chastisement — namely, the verse: Assuredly I will fill Hell … [Q. 11:119] — against the disbelievers has been fulfilled'.

[39:72]

It will be said, 'Enter the gates of Hell to abide therein' — decreed for you to abide [therein]. For evil [indeed] is the abode of the arrogant!'

[39:73]

And those who feared their Lord will be driven, gently, to Paradise in troops, until, when they reach it, and its gates are opened (wa-futihat: the wāw here indicates a circumstantial qualifier, implying qad, 'already') and its keepers will say to them, 'Peace be to you! You are good! (tibtum, a circumstantial qualifier) So enter it to abide [therein]' — [enter it] with the decree that you are to abide in it [forever] (the response to idhā, 'when', is implicit and is, in other words, dakhalūhā, 'they enter it'). [The manner of] their being driven as well as the opening of the gates before their arrival is a way of honouring them; the driving of the disbelievers, however, and the opening of the gates only upon their arrival so that [all of] its heat is retained for them, is a means of humiliating them.

[39:74]

And they will say: (this is a supplement to the implicit [response] dakhalūhā, 'they enter it') 'Praise be to God, Who has fulfilled His promise to us, of Paradise, and has made us inherit the land, the land of Paradise, that we may settle in Paradise wherever we wish', for it is all [Paradise], and there is no spot that can be preferred to another. So how excellent is, Paradise [as], the reward of those who worked [hard]!

[39:75]

And you will see the angels encircling (hāffīna, a circumstantial qualifier) all round the Throne, from its every side, glorifying (yusabbihūn is a circumstantial qualifier referring to the person [of the participle] hāffīn) with praise of their Lord, continuously proclaiming [His] praise — in other words, saying subhāna'Llāhi wa-bi-hamdih, 'Glory, and praise, be to God!' — and judgement will be made between them, that is, between all creatures, with truth, in other words, [with] justice, so that believers enter Paradise while the disbelievers enter the Fire, and it will be said, 'Praise be to God, the Lord of the Worlds!' — the [final] establishing of both groups [in their respective abodes] is concluded with [this] angelic praise.
Meccan, except for verses 56 and 57, which are Medinese; it consists of 85 verses, revealed after [sūrat] al-Zumar.

(Ghâfir)

[40:1]

Hā mīm: God knows best what He means by these [letters].

[40:2]

The revelation of the Book, the Qur'ān (tanzīlu'l-kitābi is the subject), is from God (mina'Llāhi is its predicate), the Mighty, in His kingdom, the Knower, of His creatures.

[40:3]

Forgiver of sins, for believers, and Accepter of repentance, from them (al-tawb is the verbal noun), Severe in punishment, of disbelievers — in other words, One Who makes it severe for them — One of [abundant] bounty, bestower of abundant grace — God is eternally possessed of all of these attributes, and so the annexation construction using the derivatives [of these attributes] is for the purposes of characterisation, as in the case of the last. There is no god except Him; to Him is the journeying, the [ultimate] return.

[40:4]

None dispute the signs of God — the Qur'ān — except those who disbelieve, from among the people of Mecca, so do not be deceived by their bustle in the towns, [going about] seeking their livelihood in security, for the sequel for them will be the Fire.

[40:5]

The people of Noah denied before them and [also] the factions, such as ʿĀd, Thamūd and others, [who came] after them. And every community sought to seize their messenger, to slay him, and they argued falsely [thinking] to rebut, to eliminate, thereby the truth. Then I seized them, with punishment; so how [fitting] was My punishment!, of them — in other words, it was appropriate.

[40:6]

And thus was the word of your Lord — namely, the verse: Assuredly I will fill Hell … [Q. 11:119] — fulfilled against those who disbelieve: that they shall be the inhabitants of the Fire (annahum ashābu'l-nāri substitutes for kalimatu, 'the word').

[40:7]

Those who bear the Throne (alladhīna yahmilūna'l-ʿarsha is the subject) and those around it (wa-man hawlahu is a supplement to that [subject]) glorify (yusabbihūna, is the predicate thereof) with praise of their Lord, continuously proclaiming praise, in other words, [continuously] saying: subhāna'Llāhi wa-bi-hamdihi, 'Glory, and praise, be to God'; and they believe in Him, exalted be He, through their power of discernment, in other words, they affirm the truth of His Oneness, and they ask forgiveness for those who believe, saying: 'Our Lord, You embrace all things in [Your] mercy and knowledge, that is to say, Your mercy embraces all things and Your knowledge [also embraces] all things. So forgive those who repent, of idolatry, and follow Your way — the religion of Islam — and shield them from the chastisement of Hell-fire, that is, the Fire.

[40:8]

Our Lord, and admit them into the Gardens of Eden, as [a place of] residence [for them], that which You have promised them, along with whoever were righteous (wa-man salaha is a supplement [either] to [the pronominal third person plural suffix] hum, 'them' in wa-adkhilhum, 'and admit them', or in waʿadttahum, 'You have promised them') among their fathers and their wives and their descendants. Surely You are the One Who is the Mighty, the Wise, in what He does.

[40:9]

And shield them from evil deeds, that is, [from] the chastisement thereof; for whomever You shield from evil deeds that day, the Day of Resurrection, verily him You will have had been merciful to; and that is indeed the supreme triumph'.

[40:10]

Indeed to those who disbelieve it will be proclaimed [to them], from the part of the angels, as they [disbelievers] enter the Fire in utter loathing of themselves: 'Surely God's loathing, of you, is greater than your loathing of yourselves, as you were called, [during life] in this world, to faith but you used to disbelieve'.

[40:11]

They will say, 'Our Lord, You have caused us to die twice, two deaths, and You have given us life twice — for they were lifeless drops of semen, then they were given life, then made to die, then brought back to life for the Resurrection. We [now] confess our sins, in having disbelieved in the Resurrection. Is there then any way to go out?', out of the Fire and return to the world to be obedient to our Lord? The answer given to them will be: No!

[40:12]

That, namely, the chastisement which you find yourselves in, is because, during [the life of] this world, when God was invoked alone, you would disbelieve, in His Oneness; but if partners were ascribed to Him,

you would believe, you would accept such idolatry. So the judgement, to chastise you, belongs to God, the Exalted, above His creation, the Great, the Tremendous.

[40:13]

He it is Who shows you His signs, the proofs of His Oneness, and sends down from the heaven for you provision, by way of rain. Yet no one remembers, [no one] is admonished, except him who returns penitently, [who] recants idolatry.

[40:14]

So supplicate God, worship Him, devoting [your] religion purely to Him, [free] from any idolatry, however much the disbelievers be averse, to its being free of such [idolatry].

[40:15]

Exalter of ranks, [either means] that God is One Whose attributes are majestic — or [it means] the raiser of the ranks of believers in Paradise — Lord of the Throne, in other words, the Creator thereof, He casts the Spirit, the Revelation, of His command, that is, [of] His words, upon whomever He will of His servants, that he, the one upon whom it is cast, may warn them of, [that he may] make people fear, the Day of Encounter (read yawma'l-talāqi, omitting the [final long] yā', or yawma'l-talāqī), that is to say, the Day of Resurrection, [so called] because thereat the inhabitants of the heavens will encounter those of the earth, and the worshipper [will encounter] the one whom he worshipped, and the wrongdoer [will encounter] the person whom he wronged;

[40:16]

the day when they will emerge, [the day] they will exit from their graves; nothing about them will be hidden from God. 'To whom does Sovereignty belong today?' — God, exalted be He, asks this and Himself responds — 'To God, the One, the All-compelling!', over His creatures.

[40:17]

Today every soul shall be requited for what it has earned; there will be no injustice today. Indeed God is swift at reckoning', reckoning with all of creation in the space of half a day of the days of this world — a hadīth states this.

[40:18]

And warn them of the Impending Day, namely, the Day of Resurrection (al-azifa, as in azifa al-rahīlu, 'departure is very near') when the hearts will, rising up in fear, reach the throats, choking with anguish, filled with [suppressed] anxiety (kāzimīna is a circumstantial qualifier referring to al-qulūbu, 'the hearts', which is qualified by the [active animate participle] plural [kāzimīna] and referred to as though they were the very individuals themselves). The evildoers will not have any intimate [friend], [any] sympathiser, nor any intercessor who might be heeded — the adjectival qualification ['who might be heeded'] has no [literal] significance, for they do not have intercessors in the first place: So [now] we have no intercessors … [Q. 26:100]. The first part, however, may [be said to] have significance if [understand] on the basis of their claim to have intercessors, and so, in other words, even if — hypothetically speaking — they [their intercessors] did intercede for them, they would not be heeded.

[40:19]

He, namely, God, knows the treachery of the eyes, when it steals a glance at what is prohibited [for it to look at], and what the breasts hide — [what] the hearts [hide].

[40:20]

And God decrees with truth, while those on whom they call, whom they worship, that is, the disbelievers of Mecca (read yadʿūna, 'they call', or tadʿūna, 'you call') besides Him — and these are the idols — do not decree by any means [at all]: so how can they be God's associates? Truly God is the Hearer, of their sayings, the Seer, of their actions.

[40:21]

Have they not travelled in the land and beheld the nature of the consequence for those who were before them? They were more powerful than them (a variant reading has minkum, 'than yourselves') in strength and in [their] vestiges on earth, in the way of large structures and palaces. Yet God seized them, He destroyed them, for their sins and they had none to shield them from God, from His chastisement.

[40:22]

That was because their messengers used to bring them clear signs, manifest miracles, but they disbelieved. So God seized them. Indeed He is Strong, Severe in punishment.

[40:23]

And verily We sent Moses with Our signs and a clear warrant, an evident and manifest proof,

[40:24]

to Pharaoh and Hāmān and Korah, but they said — that he was — 'A sorcerer, a [mere] liar!'

[40:25]

So when he brought them the truth from Us, they said, 'Slay the sons of those who believe with him, and spare, keep alive, their women'. But the guile of the disbelievers is ever in error, in perdition.

[40:26]

And Pharaoh said, 'Let me slay Moses — for they used to restrain him from slaying him — and let him call to his Lord, to defend him against me. Indeed I fear that he may change your religion, [involving] your worship of me, so that you will then follow him [in his religion], or that he may cause corruption to appear in the land', by [initiating] killing and otherwise (a variant reading [for wa-an, 'and that'] is aw-an, 'or that'; a variant reading [for an yuzhira fī'l-ardi'l-fasāda] is [the impersonal construction] an yazhara fī'l-ardi'l-fasādu, 'that corruption may appear in the land').

[40:27]

And Moses said, to his people, after he had heard that [saying of Pharaoh]: 'Indeed I seek refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning'.

[40:28]

Then said a believing man from among Pharaoh's folk — this is said to have been his paternal cousin — who had concealed his faith, 'Will you slay a man for saying, "My Lord is God", even though he has [also] brought you clear signs, manifest miracles, from your Lord? If he is lying, then his mendacity will be to his own detriment, that is, the harm resulting from his mendacity [will be to his own detriment]; but if he is truthful, then there will befall you some of that with which he is threatening you, in the way of chastisement, soon. Truly God does not guide one who is a prodigal, an idolater, a liar.

[40:29]

O my people! Today the kingdom is yours: [you are] dominant, prevailing (zāhirīna, a circumstantial qualifier) in the land, the land of Egypt. But who will help us against the might of God, [against] His chastisement, if you [resolve to] slay His friends, should it reach us?' In other words, we would have no helper. Pharaoh said, 'I only point out to you what I see [to be best], that is to say, I only suggest to you what I suggest to myself, and that is, to kill Moses [would be best]; and I am only guiding you to the path of rectitude', [to] the correct way.

[40:30]

Then said he who believed, 'O my people! Truly I fear for you [a day] like the day of the factions, in other words, the day of one faction [being destroyed] after another;

[40:31]

like the case of the people of Noah, and 'Ād, and Thamūd, and those [who came] after them (mithla, 'like', substitutes for the previous mithla, 'like') in other words, the same requital as was customarily dealt to those who disbelieved before you, of their being chastised in this world, and God does not desire to wrong [any of] His servants.

[40:32]

And O my people! Truly I fear for you a day of [mutual] calling (read yawma'l-tanādi, omitting the [final long] yā', or retaining it thus: yawma'l-tanādī) that is to say, the Day of Resurrection, in which repeated calls are made by those meriting Paradise to those meriting the Fire and vice versa, as well as calls [proclaiming] good fortune for those who merit the former and misery for those who merit the latter and [many] other such [calls],

[40:33]

a day when you will turn back to flee, from the site of the Reckoning [leading] to the Fire, not having anyone to defend you, to protect you, from God, in other words, from His chastisement, and whomever God leads astray, for him there is no guide.

[40:34]

And verily Joseph brought you, before, in other words, before Moses — according to one opinion, this Joseph is the son of Jacob, having been given life until the time of Moses; according to another opinion this is Joseph son of Abraham son of Joseph son of Jacob — clear signs, manifest miracles, but you continued to be in doubt concerning what he had brought you until, when he died, you said, without any evidence [to support such a claim]: "God will never send any messenger after him" — in other words, you will never cease to disbelieve in Joseph and others [that may come after him]. So, that is, just as you have been led astray, God leads astray one who is a prodigal, an idolater, a skeptic', a doubter of that which the clear signs have certified.

[40:35]

Those who dispute the signs of God, His miracles (alladhīna yujādilūna fī āyāti'Llāhi, the subject) without any warrant, any evidence, that has come to them — greatly hateful [is that], disputing of theirs (kabura, the predicate of the subject) in the sight of God and in the sight of those who believe. So, just as they have been led astray, God sets a seal, of misguidance, on the heart of every arrogant tyrant (read qalbin, 'the heart of', with nunation, or without, qalbi). As the heart grows arrogant, so does the individual and vice versa (kulli, in both readings, is meant to indicate the totality of the misguidance of such hearts, not the totality of the hearts).

[40:36]

And Pharaoh said, ‘O Hāmān! Build for me a tower, a lofty edifice, that perhaps I may reach the routes —

[40:37]

the routes of the heavens — the paths that lead to it, and look upon (read [indicative] fa-attaliʿu as a supplement to ablughu, ‘I may reach’; or read [subjunctive] fa-attaliʿa, as the response to ibni lī, ‘build for me’) the God of Moses; for I truly think that he, that is, Moses, is lying’, about his having a god other than me — Pharaoh said this in order to disguise [the truth]. And that is how the evil [nature] of his conduct was made to seem fair to Pharaoh, and [that is how] he was barred from the [right] way, the path to guidance (read sadda, ‘[that is how] he barred [others]’, or sudda, ‘[that is how] he was barred’). And Pharaoh’s guile ended only in ruin, loss.

[40:38]

And he who believed, ‘O my people! Follow me (read ittabiʿūnī, with the [final long] yā’, or ittabiʿūni, without); I will guide you to the way of rectitude ([a similar statement] has already been mentioned [verse 29, above]).

[40:39]

O my people! Truly this life of the world is only an [ephemeral] enjoyment, [containing] comforts which will [eventually] disappear, whereas the Hereafter truly is the enduring abode.

[40:40]

Whoever commits an evil deed shall not be requited except with the like of it; but whoever acts righteously, whether male or female, and is a believer — such shall be admitted into Paradise (read [passive] yudkhalūna, or the opposite [active yadkhulūna, ‘they shall enter’) wherein they will be provided without any reckoning, an abundant provision, [given to them] unconditionally.

[40:41]

And O my people! [Think] what makes me call you to deliverance when you call me to the Fire?

[40:42]

You call me to disbelieve in God and to associate with Him that whereof I have no knowledge, whereas I call you to the Mighty, Whose way [always] prevails, the Forgiver, to those who repent.

[40:43]

No doubt, verily, that to which you call me, to worship, has no call [that is heard], in other words, [has no] call answered, in this world or in the Hereafter, and indeed our return will be to God, and indeed the prodigal, the disbelievers, it is they who will be the inhabitants of the Fire.

[40:44]

For you will [soon] remember what I have said to you, when you see the chastisement with your own eyes. And I entrust my affair to God. Truly God is Seer of [His] servants’ — he said this after they threatened him [with retribution] for opposing their religion.

[40:45]

So God shielded him from the evils of what they had plotted, against him, in the way of killing [him], and there besieged, befell, the folk of Pharaoh, his people as well as him, a dreadful chastisement, drowning,

[40:46]

then: the Fire, to which they are exposed, in which they are burnt, morning and evening. And on the day when the Hour comes, it will be said: 'Enter, O, folk of Pharaoh (a variant reading [for udkhulū, 'enter'] has adkhilū, 'admit', being a command to the angels) the most awful chastisement!', the chastisement of Hell.

[40:47]

And, mention, when they will be arguing, [when] they, the disbelievers, will be disputing, [with one another] in the Fire, and the weak will say to those who were arrogant, 'Indeed we were your followers (taba'an is the plural of tābi'); so will you [now] avail, [will you] defend, us against any portion of the Fire?'

[40:48]

Those who were arrogant will say, 'Indeed we are all [together] in it. God has indeed judged [fairly] between His servants', admitting believers into Paradise and disbelievers into the Fire.

[40:49]

And those who are in the Fire will say to the keepers of Hell, 'Call on your Lord that He relieve us of [at least] a day, in other words, the equivalent of one day, of the chastisement!'

[40:50]

They, that is, the keepers, will say, mockingly: 'Did not your messengers bring you clear signs?', manifest miracles? They will say, 'Yes indeed' — in other words, they disbelieved them. They will say, 'Then supplicate [God]!', yourselves, for we do not intercede for disbelievers. God, exalted be He, says: but the supplications of the disbelievers can only be misguided, void.

[40:51]

Truly We shall help Our messengers and those who believe, in the life of this world and on the day when the witnesses rise up (ashhād is the plural of shāhid) — these are the angels, who will testify in support of the messengers, that they indeed delivered [their Messages], and against the disbelievers, that they denied [them];

[40:52]

the day when their excuses will not benefit (read lā yanfa'u, or lā tanfa'u) the evildoers, [even] if they were to offer them, and theirs will be the curse, in other words, the banishment from [God's] Mercy, and theirs will be the ills of the [ultimate] abode, in the Hereafter, meaning, the most severe of its chastisements.

[40:53]

And verily We gave Moses the guidance, the Torah and miracles, and We made the Children of Israel, after Moses, heirs to the scripture, the Torah,

[40:54]

as a guidance, to guide, and as a remembrance for people of pith, a reminder for possessors of intellect.

[40:55]

So be patient, O Muhammad (s). Surely God's promise, to grant victory to His friends, is true — for you and whoever follows you are among such [friends]. And ask forgiveness for your sin, so that you will be emulated in this [by your community], and glorify, perform prayer, continuously, with praise of your Lord at

night — which means after sunset — and in the early hours: the five prayers.

[40:56]

Truly those who dispute the signs of God, the Qur'ān, without any warrant, any evidence, that has come to them — there is only vanity in their breasts, [only] arrogance and an [evil] desire to get the better of you, which they will never attain [and satisfy]. So seek refuge with God, from their evil. Surely He is the Hearer, of their sayings, the Seer, of their state.

[40:57]

The following was revealed regarding the deniers of resurrection: Assuredly the creation of the heavens and the earth, as an [unprecedented] first act, is greater than the creation of mankind, a second time — which is the restoration [of them after death]; but most people, namely, the disbelievers of Mecca, do not know, this, and so they are like the blind, whereas those who know it are like those who have sight.

[40:58]

And the blind one and the seer are not equal; nor are [they equal] those who believe and perform righteous deeds — such a person being the virtuous one — and the evildoer (wa-lā'l-musī'u: lā here is extra). Little do they reflect, [little] are they admonished (read yatadhakkarūna, or [second person plural] tatadhakkarūna, 'do you reflect'), in other words, their reflections are very few.

[40:59]

Truly the Hour is coming; there is no doubt in it. But most people do not believe, in it.

[40:60]

And your Lord has said, 'Call on Me and I will respond to you, in other words, worship Me and I will reward you — judging [this to be the meaning] by what follows. Surely those who disdain to worship Me shall enter (sa-yadkhulūna, or [passive] sa-yudkhalūna, 'they shall be admitted into') Hell [utterly] humiliated', abased.

[40:61]

God it is Who made for you night that you may rest in it, and day for seeing — the attribution of sight (ibsār) to 'day' is figurative, and it is [so attributed] because one is able to see in it. Surely God is a Lord of bounty to mankind, but most people are not thankful, to God, and so they do not believe.

[40:62]

That then is God, your Lord, the Creator of all things; there is no god except Him. How then are you made to deviate?, how then are you turned away from faith, despite the evidence having been established [for it]?

[40:63]

So deviate, that is, in the same way that these [Meccans] deviate, deviate, those who used to deny the signs of God, His miracles.

[40:64]

God it is Who made for you the earth as a [stable] abode and the heaven as a canopy, a ceiling. And He formed you and perfected your forms, and provided you with [all] the wholesome things. That then is God, your Lord, so blessed be God, the Lord of the Worlds.

[40:65]

He is the Living; there is no god except Him. So supplicate Him, worship Him, devoting [your] religion purely to Him, [free] from any idolatry. Praise be to God, the Lord of the Worlds.

[40:66]

Say: 'I have been forbidden to worship those on whom you call, [those whom] you worship, besides God, since there have come to me clear signs, proofs of His Oneness, from my Lord; and I have been commanded to submit to the Lord of the Worlds'.

[40:67]

He it is Who created you from dust, by having created your father Adam from it, then from a drop [of sperm], then from a blood-clot, congealed blood, then He brings you forth as infants, then, He sustains you, that you may come of age, [until you have attained] your full strength — [this being] from the age of thirty to forty — then that you may become aged (read shuyūkhan or shiyūkhan)— though there are some of you who die earlier, that is, before coming of age or becoming aged. He does this to you so that you may live [on], and that you may complete an appointed term, a defined length of time, that perhaps you might understand, the proofs of [His] Oneness and thus become believers.

[40:68]

He it is Who gives life and brings death. So when He decides upon a matter, [when] He wants to bring something into existence, He only says to it 'Be!' and it is (read fa-yakūnu, or fa-yakūna [in the subjunctive] on account of an implied [preceding] an). In other words, it comes into existence after He has willed it, that which is signified by the said words.

[40:69]

Have you not regarded those who dispute the signs of God, the Qur'ān, how they are turned away?, from faith —

[40:70]

those who deny the Book, the Qur'ān, and that wherewith We have sent Our messengers, in the way of the affirmation of [God's] Oneness and [belief in] the Resurrection — and these [deniers] are the Meccan disbelievers. But they will come to know, the punishment for their denials;

[40:71]

when (idh has the meaning of idhā) [with] fetters around their necks and chains (wa'l-salāsilu, a supplement to al-aghlālu, 'fetters', so that the meaning is that these [chains] are also around their necks; or it [al-salāsilu, 'chains'] is the subject, the predicate of which has been omitted, in other words [the meaning being]: around their feet [will be these chains] — or [alternatively] its predicate is [the following, yushabūna]), they are dragged, in other words, they are dragged away by these [chains].

[40:72]

into the boiling water, that is, [into] Hell, then in the Fire they are set aflame.

[40:73]

Then it will be said to them, in reproach: 'Where are those whom you used to make partners,

[40:74]

besides God?', alongside Him, and these are the idols. They will say, 'They have forsaken, abandoned, us, and so we cannot see them. Nay, but [actually] we were not invoking anything before'. They deny that they used to worship these [idols]; but then these [idols] are brought [before them] — [which is where] God, exalted be He, says: 'Truly you and what you worship besides God shall be fuel for Hell' [Q. 21:98]). So, in the same way that these disbelievers have been led astray, God leads astray the disbelievers.

[40:75]

And it will also be said to them: 'That, chastisement, is because you used to exult in the earth without right, by [your] idolatry and denial of resurrection, and because you were insolent, committing acts of disobedience in abundance.

[40:76]

Enter the gates of Hell, to abide therein'. Evil then is the [ultimate] abode of the arrogant!

[40:77]

So be patient. Assuredly God's promise, to chastise them, is true. And if We show you (fa-immā contains an assimilated conditional particle in; the mā is extra and emphasises the conditional import at the beginning of the verb, while the nūn emphasises it at the end) a part of what We promise them, of chastisement, in your lifetime (the response to the conditional has been omitted, in other words [it is something like]: 'then so be it!') … or We take you unto Us [in death], before their chastisement, then [in any case] to Us they will be returned, whereupon We shall chastise them with the most severe punishment (this [last] mentioned response is that of the supplement only).

[40:78]

And verily We sent messengers before you. Of them are those whom We have recounted to you, and of them are those whom We have not recounted to you: it is reported that God, exalted be He, sent 8,000 prophets, 4,000 prophets [sent] from among the Children of Israel and [the other] 4,000 from among the remainder of mankind. And it was never [permitted] for any messenger, from among them, to bring a sign except with God's permission, for they are [also] servants enthralled [by Him]. Hence when God's command comes, for the chastisement to be sent down on the disbelievers, judgement, between the messengers and their deniers, is passed justly; and it is thence that the advocates of falsehood become losers, that is to say, [it is thence that] the judgement and the loss become manifest for mankind, although such [advocates of falsehood] will have always been losers always before that.

[40:79]

God it is Who made for you cattle — it is said that 'camels' are specifically meant here, even though it seems to signify cows and sheep also — that you may ride some of them and eat of some.

[40:80]

And there are [other] uses for you in them, such as [their] milk, offspring, fur and wool, and that by them you may satisfy any need that is in your breasts, namely, to transport heavy loads to [other] lands, and on them, on land, and on the ships, in the sea, you are carried.

[40:81]

And He shows you His signs. So which of God's signs, that is, [the signs] that prove His Oneness, do you reject? (the interrogative here is meant as a rebuke; ayya, 'which of' is more commonly made masculine than feminine).

[40:82]

Have they not travelled across the land to see the nature of the consequence for those before them? They were more powerful than them in might and in [their] vestiges on earth, in the way of large structures and palaces. But what they used to earn did not avail them.

[40:83]

And when their messengers brought them clear signs, manifest miracles, they, the disbelievers, exulted in the knowledge they, the messengers, possessed, an exultation that entailed mockery and amusement, as they rejected such [knowledge], and there besieged, befell, them that which they used to deride, namely, the chastisement.

[40:84]

Then, when they saw Our doom, that is, the severity of Our chastisement, they said, 'We believe in God alone, and we disavow what we used to associate with Him'.

[40:85]

But their faith was of no benefit to them when they saw Our doom — [This is] God's way (sunnata'Llāhi is in the accusative because it functions as a verbal noun from an implicit verb of the same expression) with the believers, among all communities, which is that faith is of no benefit to them once the chastisement has been sent down, which has its precdent; and it is thence that the disbelievers will be losers — [it is thence that] their status as losers will become apparent to all [of mankind], even though they will have always been losers before that.
Meccan: it consists of 53 or 54 verses, revealed after [sūrat] Ghāfir.

(Fussilat)

[41:1]

Hā mīm: God knows best what He means by these [letters].

[41:2]

A revelation from the Compassionate, the Merciful (tanzīlun mina'l-rahmāni'l-rahīm, the subject).

[41:3]

A Book (kitābun, the predicate thereof) whose signs have been set out in detail, [whose signs have been] expounded through [various] rulings, stories and admonitions, as an Arabic Qur'ān (qur'ānan 'arabiyyan, a circumstantial qualifier referring to kitābun, 'a Book', by qualifying it adjectivally) for a people (li-qawmin is semantically connected to fussilat, 'set out in detail') who have knowledge, [who] understand this [fact] — and they are the Arabs;

[41:4]

[containing] good tidings (bashīran is an adjective describing qur'ānan, 'a Qur'ān') and a warning. But most of them turn away so that they do not hear, in a way so as to accept [its message].

[41:5]

And they say, to the Prophet, 'Our hearts are veiled, [they are] masked, from that to which you call us, and in our ears there is a deafness and between us and you there is a partition, a variance over religion, so act, according to your religion; indeed we shall be acting!', according to our religion.

[41:6]

Say: 'I am only a human being like you. It has been revealed to me [simply] that your God is One God. So be upright [in your conduct] before Him, through faith and obedience, and seek forgiveness from Him. And woe (waylun is an expression implying 'chastisement') to the idolaters,

[41:7]

who do not pay the alms and who are disbelievers in the Hereafter ([the repetition of] hum, 'they', is for emphasis).

[41:8]

Indeed those who believe and perform righteous deeds shall have an enduring reward', [one that is] unceasing.

[41:9]

Say: 'Do you [really] (read a-innakum, pronouncing both hamzas, or by not pronouncing the second one but inserting an alif between the two in both cases) disbelieve in Him Who created the earth in two days, Sunday and Monday, and ascribe to Him associates? That is the Lord, in other words, the Possesser, of [all] the Worlds (al-'ālamīn, the plural of 'ālam, which denotes everything apart from God. On account of the variety [of beings] that it subsumes, it has been expressed in the plural form ending with –īn, as a way of giving prevalence [in the address] to rational beings).

[41:10]

And He set (wa-ja'ala, the beginning of a new [independent] sentence and cannot be a supplement to [the preceding] relative clause containing alladhī, 'Who', because of the intervening clause that is [syntactically] unrelated) therein firm mountains [rising] above it, and blessed it, with an abundance of water, crops and stock, and ordained, divided, therein its [various means of] sustenance, for human beings and beasts, in four, complete, days — in other words, the 'setting therein [of mountains]' together with what has been mentioned in addition [all] took place on Tuesday and Wednesday — evenly (sawā'an, in the accusative because it is a verbal noun) in other words, the four days were exactly four, neither less nor more, for [all] enquirers, about the creation of the earth and all that is in it.

[41:11]

Then He turned to the heaven when it was smoke, [consisting of] rising vapours, and He said to it and to the earth, "Come both of you, to what I desire from you, willingly, or unwillingly!" (taw'an aw karhan, their [syntactical] locus is that of a circumstantial qualifier, in other words, '[Come] being obedient or coerced'). They said, "We come, together with all those inhabiting us, willingly!" (tā'i'īna mainly indicates masculine rational beings; it may also be that they are referred to in this way because they are being addressed thus).

[41:12]

Then He ordained them (the [suffixed] pronoun refers back to al-samā', 'the heaven', because it [al-samā'] actually denotes that plural [sense] to which it will lead [in the following clause), in other words, He made them to be, seven heavens in two days — Thursday and Friday. He completed them in the last hour thereof, in which He created Adam — which is why He does not say sawā'an, 'evenly' here [as He did earlier]; what is said here concords with those verse in which it is stated that the heavens and the earth were created in six days; and in each heaven He revealed its commandment', that to which He commanded those in it [to follow], in the way of obedience and worship. And We adorned the lowest heaven with lamps, with stars, and [this was also] to guard them (hifzan is in the accusative because of its implicit verbal sense, in other words, 'We guarded it against the devils lest they try to listen therein [to the angels] by stealth with meteors'). That is the ordaining of the Mighty, in His kingdom, the Knower, of His creatures.

[41:13]

But if they, that is, the Meccan disbelievers, turn away, from belief, after this clear statement, then say, 'I warn you of, I threaten you [with], a thunderbolt like the thunderbolt of 'Ād and Thamūd', in other words, a chastisement that will destroy you like the one that destroyed them.

[41:14]

When the messengers came to them from in front of them and from behind them, that is, coming to them [to warn them] and leaving them behind [as they departed], but they disbelieved, as will be stated shortly — the destruction [of them meant] would only take place in his time — saying, 'Worship none but God', they said, 'Had our Lord willed, He would have surely sent down, to us, angels; therefore we indeed disbelieve in what you, according to your claim, have been sent with!'

[41:15]

As for 'Ād, they acted arrogantly in the earth without right, and they said, upon their being threatened with the chastisement, 'Who is more powerful than us in might?', in other words, [they believed] no one [to be so] — a single man among them could pull out a huge rock from a mountainside and [have the strength to] place it wherever he wished. Did they not see, [did they not] realise, that God, He Who created them, was more powerful than them in might? And they used to deny Our signs, the miracles [We sent down].

[41:16]

So We unleashed upon them a raging wind, cold and violent, but without rain, during [some] ill-fated days (read nahisātin, or nahsātin), [days that were] calamitous for them, that We might make them taste the chastisement of disgrace, humiliation, in the life of this world; yet the chastisement of the Hereafter is indeed more disgraceful, more severe, and they will not be helped, to have it warded off from them.

[41:17]

And as for Thamūd, We offered them guidance, We pointed out to them the path of guidance, but they preferred blindness, they chose disbelief [as opposed], to guidance. So the thunderbolt of the humiliating chastisement seized them on account of what they used to earn.

[41:18]

And We delivered, from it, those who believed and feared, God.

[41:19]

And, mention, the day when God's enemies are gathered ([read either] yuhsharu a'dā'u'Llāhi, or nahshuru a'dā'a'Llāhi, '[when] We gather God's enemies') to the Fire, for they will be driven [thereto],

[41:20]

until, when they reach it (idhā mā: the mā is extra), their hearing and their eyes and their skins will bear witness against them concerning what they used to do.

[41:21]

And they will say to their skins, 'Why did you bear witness against us?' They will say, 'God made us speak, Who gave speech to all things, in other words, [all things] which He wanted to [be able to] speak. And He created you the first time, and to Him you will be returned: it is said that this statement is made by their skins; but it is also said to be God's words, as is the case with what follows, for it is similar in context to

what preceded, namely, that the One with the power to originate you without any precedent and restore you to life after death, also has the power to make your skins and your limbs speak.

[41:22]

And you did not use to conceal yourselves, when you used to commit lewd acts, lest your hearing or your eyes or your skins should bear witness against you, because you were never certain about [the truth of] resurrection; but you thought, when you used to conceal yourselves, that God did not know most of what you did.

[41:23]

And that (wa-dhālikum, the subject) supposition of yours (zannukum, substitutes for it) which you supposed of your Lord (alladhī zanantum bi-rabbikum, a descriptive clause; the predicate [is the following, ardākum]) has ruined you, that is, it has brought about your destruction. So you have become among the losers'.

[41:24]

So if they endure, the chastisement, the Fire will [still] be their abode; and if they seek reconciliation, if they seek the satisfaction [of God], then they will not be among the reconciled, those deemed satisfactory [by God].

[41:25]

And We have assigned, We have occasioned [for], them companions, from among the devils, who have adorned for them that which is before them, of what concerns this world and the following after lusts, and that which is behind them, of what concerns the Hereafter, when they [make them] say that there will be neither resurrection nor reckoning. And the word, of chastisement — namely, the verse: Assuredly I will fill Hell … [Q. 11:119]) — became due against them, being among, all those, communities that passed away, [that] were destroyed, before them of jinn and mankind. Truly they were losers.

[41:26]

And those who disbelieve say, during the Prophet's (s) recitation [of the Qur'ān], 'Do not listen to this Qur'ān and hoot it down, make a din and so forth, and clamour whenever he is reciting, that perhaps you might prevail', so that he will then desist from recitation.

[41:27]

God, exalted be He, says regarding them: But verily We will make those who disbelieve taste a severe chastisement, and We will verily requite them the worst of what they used to do, in other words, [with] the worst requital for their deeds.

[41:28]

That, severe chastisement and worst requital, is the requital of God's enemies (jazā'u a'dā'i, the second hamza may be pronounced fully or replaced with a wāw) — the Fire! (al-nāru, an explicative supplement to jazā'u, 'the requital', alluded to by [the demonstrative] dhālika, 'that'). Therein will be their everlasting abode, that is, as a place of [permanent] residence, from which there will be no removal, as a requital (jazā'an is in the accusative as a verbal noun from the implicit verbal action) for their denial of Our signs, [for their denial of] the Qur'ān.

[41:29]

And those who disbelieve will say, [while] in the Fire: 'Our Lord, show us those who led us astray from among the jinn and mankind — namely, Iblīs and Cain [respectively], both of whom established disbelief and

slaying as something to be emulated — so that we may have them underneath our feet [to trample them], in the Fire, that they may be among the lowermost', in other words, in a chastisement more severe than ours.

[41:30]

Truly those who say, 'Our Lord is God!' and then remain upright, [adhering] to the affirmation of [God's] Oneness and to whatever else has been enjoined on them, the angels descend upon them, at the point of death, [saying to them], 'Do not fear, death and what will come after it, nor grieve, for any family or children that you have left behind, for we will look after them after you, and rejoice in the good tidings of the paradise which you were promised.

[41:31]

We are your friends in the life of this world, that is, we will look after you in it, and in the Hereafter, in other words, we will be alongside you thereat until you enter Paradise; and therein you will have whatever your souls desire, and therein you will have whatever you request,

[41:32]

as a hospitality, a pre-prepared provision (nuzulan is in the accusative because of an implied [preceding verb] 'appointed [for you]') from One Forgiving, Merciful', namely, God.

[41:33]

And who speaks better [words] — in other words, no one speaks better [words] — than him who summons [others] to God, by affirming His Oneness, and acts righteously and says, 'Indeed I am one of those who submit [to God]'?

[41:34]

And they are not equal, the good deed and the evil deed, [even] with respect to their subdivisions, because any number of such [good deeds] are [always] above any number of the latter. Repel, the evil deed, with that, in other words, with that trait, which is better, such as [repelling] anger with endurance, ignorance with forbearance, and [the intention to inflict] harm with pardon, then, behold, he between whom and you there was enmity will be as though he were a dear friend, in other words, then your enemy will become like a close friend in terms of [his] affection [for you], if you act in such a way (alladhī, 'he … whom', is the subject; ka-annahu, 'as though', is the predicate; idhā is an adverbial particle for [expressing] the comparative import).

[41:35]

But none is granted it, in other words, [none] is given that better trait, except those who are steadfast; and none is granted it except one [deserving] of a great reward.

[41:36]

And if (wa-immā: here the nūn of the conditional particle in has been assimilated with the mā, which is extra) some temptation from Satan should provoke you, in other words, if some diversion should turn you away from that [better] trait and other good acts, then seek refuge in God (this is the response to the conditional ['and if']; the response to the command clause is omitted, being 'and He will ward it off from you'). Truly He is the Hearer, of what is said, the Knower, of what is done.

[41:37]

And among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun and

moon, but prostrate to God Who created them, namely, these fours signs, if it is Him Whom you worship.

[41:38]

But if they disdain, to prostrate to God alone, still those who are with your Lord, that is to say, still the angels, glorify, perform prayers to, Him night and day, and they tire not, they never weary [thereof].

[41:39]

And among His signs is that you see the earth desolate, dried out, without any vegetation, but when We send down water upon it, it stirs, it moves, and swells, [swells] and rises. Truly He Who revives it is indeed the Reviver of the dead. Surely He has power over all things.

[41:40]

Indeed those who blaspheme (yulhidūna derives from [the verb] alhada, or lahada, 'he blasphemed') Our signs — the Qur'ān, by denying [its truth] — are not hidden from Us, and We will requite them. Is one who is cast into the Fire better [off], or one who arrives secure on the Day of Resurrection? Act as you wish; indeed He is Seer of what you do — this is [meant as] a threat for them.

[41:41]

Truly those who disbelieve in the Remembrance — the Qur'ān — when it comes to them …, We will requite them — and truly it is an unassailable Book:

[41:42]

falsehood cannot approach it from before it or from behind it, in other words, there is no scripture before it or after it that contradicts it; [it is] a revelation from One Wise, Praised, that is to say, [from] God, the One Who is praised in His affair.

[41:43]

Nothing is said to you, in terms of denial [of you], except, the like of, what has already been said to the messengers before you. Surely your Lord is One of forgiveness, to believers, and [also] One of painful punishment, for disbelievers.

[41:44]

And had We made it, namely, the Remembrance, a non-Arabic Qur'ān, they would have said, 'Why have its signs not been explained [clearly]?, so that we might understand them? What!, a Qur'ān [that is], non-Arabic and an Arab, prophet?' (this is an interrogative of denial [spoken] by them; read [a-a'jamiyyun] pronouncing [both the first and] the second hamza, or by changing it into an alif and either writing it out in full or not). Say: 'For those who believe it is guidance, from error, and a healing, from [the disease of] ignorance; but as for those who do not believe, there is a deafness in their ears, a heaviness, and so they are unable to hear it, and they are blind to it, so they are unable to comprehend it. Those, they are [as if they were being] called from a distant place', that is to say, they are like one who is called from far away, unable to hear or comprehend what is being called out to him.

[41:45]

And verily We gave Moses the Scripture, the Torah, but differences arose concerning it, in terms of [some] affirming the truth [of it] and [others] denying [it], as with the Qur'ān; and were it not for a Word that had [already] preceded from your Lord, to defer the reckoning and requital of creatures until the Day of Resurrection, judgement would have been made between them, in this world, concerning that over which they differed; for indeed they, the deniers of it, are in grave doubt concerning it, [doubt] which leads to

[utter] uncertainty.

[41:46]

Whoever acts righteously, it is for [the good of] his own soul, that he acts [thus], and whoever does evil, it is to the detriment thereof, in other words, the harm consequent from his evildoing will [only] be to him. And your Lord is not [at all] a tyrant to His servants, that is, He is not One of injustice, as He, exalted be He, says: Surely God shall not wrong so much as the weight of an atom [Q. 4:40].

[41:47]

To Him devolves [all] knowledge of the Hour — when it shall come to pass, none other than Him knows this. And no fruit (thamaratin: a variant reading has [the plural] thamarātin, 'fruits') emerges from its sheath, its receptacle (akmām, the plural of kimm), except with His knowledge, and no female bears [child] or delivers except with His knowledge. And on the day when He will call out to them, 'Where [then] are My associates?' they will say, 'We proclaim to You, we now apprise You, that there is no witness amongst us', that is, a witness [who can testify to the allegation] that You have an associate.

[41:48]

And what they used to call on, [what they used] to worship, before, in this world, of idols, has forsaken them and they suppose, they will be certain, that there is no refuge for them, no escape from the chastisement (the negation in both instances comments on the operation [implied in the nouns of actions; also the negation stands in place of the direct objects in both instances).

[41:49]

Man never wearies of supplicating for good, in other words, he never ceases to ask his Lord for wealth and good health and other [good] things, but should any ill befall him, such as impoverishment or hardship, then he becomes despondent, despairing, of God's mercy — this and what follows relates to [the attitude of] disbelievers.

[41:50]

And if (wa-la-in: the lām is for oaths) We let him taste, [if] We bestow on him, mercy, [such as] riches or good health, from Us after the harm, the hardship or tribulation, that had befallen him, he will surely say, 'This is my due!, in other words, [it is] on account of what I do. I do not think that the Hour will ever set in, and even if (wa-la-in: the lām is for oaths) I am returned to my Lord, I will indeed have the best [reward] with Him', namely, Paradise. But We will assuredly inform those who disbelieve of what they did, and assuredly We will make them taste a harsh chastisement (the lām [prefixed] in both verbs is that for oaths).

[41:51]

And when We bestow graces upon man (insān, the generic noun [is meant]), he shows disregard, of giving thanks, and turns aside, turns his head in arrogance (a variant reading [for nā'a] has na'ā); but when ill befalls him, he makes prolonged supplications.

[41:52]

Say: 'Consider [this]: if it, the Qur'ān, is from God, as the Prophet says, and you disbelieve in it, who — in other words, none — will be further astray than one who is in extreme defiance?', of the truth (this [third person singular address] is used instead of '[who will be further astray] than you' in order to point out their status [as disbelievers]).

[41:53]

We shall show them Our signs in the horizons, [in all] the regions of the heavens and the earth, in the way of the luminous [celestial] bodies, [the varieties of] vegetation and trees, and in their own souls, in the way of the exquisite craftsmanship and unique wisdom [inherent in their creation], until it becomes clear to them that it, namely, the Qur'ān, is the truth, revealed by God, informing of the Resurrection, the Reckoning and the Punishment, so that they [realise that they] will be punished for their disbelief in it and in the one who has come with it. Is it not sufficient that your Lord (bi-rabbika, governs the verb yakfi, 'sufficient') is witness to all things? (annahu 'alā kulli shay'in shahīd, substitutes for bi-rabbika). In other words, is not sufficient proof of your truthfulness that nothing whatsoever can be hidden from God?

[41:54]

Nay, verily they are in doubt about the encounter with their Lord, because they deny the Resurrection. Nay, verily He, exalted be He, encompasses all things, in knowledge and in power, and so He will requite them for their disbelief.
Meccan, except for verses 23, 24, 25 and 26, which are Medinese; it consists of 53 verses revealed after [sūrat] Fussilat.

(Ash-shûrâ)

[42:1]

Hā mīm

[42:2]

'ayn sīn qāf: God knows best what He means by these [letters].

[42:3]

Thus — in other words, in the same [manner of] revelation — does He reveal to you and, did He reveal, to those [who were] before you, God (Allāhu, is the agent of [the action of] revelation) the Mighty, in His kingdom, the Wise, in His actions.

[42:4]

To Him belongs whatever is in the heavens and whatever is in the earth, as possession, creation and servants, and He is the Exalted, above His creatures, the Tremendous, the Great.

[42:5]

The heavens are well-nigh (read yakādu, or takādu) rent asunder (yanfatirna: a variant reading has yatafattarna) from above one another, in other words, [well-nigh] is each one torn away from above the one below it because of the magnitude of God, exalted be He, and the angels glorify with praise of their Lord, in other words, they are continuously engaged in praise [of Him], and ask forgiveness for those, believers, on earth. Verily God is the Forgiving, to His friends, the Merciful, to them.

[42:6]

And those who have taken besides Him, namely, idols [as], guardians, God is watchful over them, He keeps count [of their deeds], that He may requite them; and you are not a guardian over them, in order to secure what is demanded of them: your duty is only to deliver the Message.

[42:7]

And thus — in the same [manner of] revelation — have We revealed to you an Arabic Qur'ān, that you may warn, [that you may] threaten, the mother-town and those around it, namely, the inhabitants of Mecca and

all other people, and that you may warn, [all] people, of the Day of Gathering, the Day of Resurrection whereat [all] creatures will be gathered, of which there is no doubt. A part, of them, will be in Paradise and a part will be in the Blaze, the Fire.

[42:8]

And had God willed, He would have made them one community, in other words, following one religion, and that is Islam; but He admits whomever He will into His mercy, and the evildoers, the disbelievers, have neither guardian nor helper, to ward off the chastisement from them.

[42:9]

Or have they taken, idols [as], guardians besides Him? (am, 'or', is disjunctive, functioning with the sense of bal, 'nay, but', the one used to denote a shift [in the subject matter]; the hamza is for denial, in other words 'those who are taken' [as guardians] are not [in fact] guardians [of anything]). But God, He [alone] is the Guardian, in other words, then One who helps believers (the fā' [of fa'Llāhu] is merely for coordination) and He revives the dead, and He has power over all things.

[42:10]

And whatever you may differ, with disbelievers, in, of religion or otherwise, the verdict therein belongs, it will return, to God, on the Day of Resurrection; He will judge between you. Say to them: That then is God, my Lord; in Him I have put my trust, and to Him I turn penitently.

[42:11]

The Originator of the heavens and the earth, the One Who created them [without precedent]. He has made for you, from your own selves, pairs, when He created Eve from Adam's rib, and [also] pairs, males and females, of the cattle: He multiplies you (read yadhra'ukum) by such [means], by the mentioned 'making', that is to say, He multiplies you through this [means] by way of propagation (the [suffixed] pronoun [-kum in yadhra'ukum, 'He multiplies you'] refers to both human beings and cattle, but predominantly [to humans]). There is nothing like Him (ka-mithlihi: the kāf is extra, as there is no likeness of Him, exalted be He). He is the Hearer, of what is said, the Seer, of what is done.

[42:12]

To Him belong the keys of the heavens and the earth, the keys to their storehouses of rain and vegetation and other things. He extends provision, He makes it abundant, for whomever He will, as a test [of their gratitude], and He restricts [it], He straitens it for whomever He will, as a trial. Truly He has knowledge of all things.

[42:13]

He has prescribed for you as a religion that which He enjoined upon Noah — for he was the first of the prophets [sent] with a [Divine] Law — and that which We have revealed to you, and that which We enjoined upon Abraham, and Moses, and Jesus [declaring], 'Establish religion and do not be divided in it': this is what has been prescribed and enjoined upon [those mentioned above], and what has been revealed to Muhammad (s), and it is the affirmation of [God's] Oneness. Dreadful is for the idolaters that to which you summon them, in the way of affirming the Oneness [of God]. God chooses for it, for the [task of] affirming [His] Oneness, whomever He will, and He guides to it whomever turns penitently, [whomever] applies himself to obedience of Him.

[42:14]

And they did not become divided, that is, the adherents of the [monotheistic] religions [did not become divided] in religion — so that some affirmed the Oneness [of God], while others rejected it — except after

the knowledge, of His Oneness, had come to them, out of [jealous] rivalry, on the part of the disbelievers, among themselves. And were it not for a Word that preceded from your Lord, to defer requital [of them], until an appointed term, [until] the Day of Resurrection, it would have [already] been judged between them, to chastise the disbelievers in this world. And indeed those who were made heirs to the Scripture after them, namely, the Jews and the Christians, are truly in grave doubt concerning him, Muhammad (s).

[42:15]

So to that then, [to that] affirmation of [God's] Oneness, summon, O Muhammad (s), people, and be upright, in [summoning them to] this, just as you have been commanded, and do not follow them in their desires, to abandon it. And say: 'I believe in whatever Book God has revealed. And I have been commanded to be just between you, in passing judgement. God is our Lord and your Lord. Our deeds concern us and your deeds concern you, and so each [one of us] will be requited according to his [own] deeds. There is no argument, [no] dispute, between us and you — this was [revealed] before the command to struggle [against them]. God will bring us together, at the [time of the] Return to decide [definitively] between us, and to Him is the [final] destination', the [ultimate] return.

[42:16]

And those who argue, with the Prophet, concerning, the religion of, God after His call has been answered, through faith, on account of His miracle having been manifested — and they are the Jews — their argument stands refuted, [is] invalid, with their Lord, and [His] wrath shall be upon them, and there will be a severe chastisement for them.

[42:17]

God it is Who has revealed the Book, the Qur'ān, with the truth (bi'l-haqqi is semantically connected to anzala, 'revealed') as well as the Balance, Justice. And what do you know — perhaps the Hour, that is, its arrival, is near! (la'alla, 'perhaps', comments on the verb describing the action, with what follows it functioning as two direct objects).

[42:18]

Those who do not believe in it seek to hasten it: they say, 'When will it come?', as a presumption on their part that it will never come; but those who believe are apprehensive of it and know that it is the truth. Nay, but verily those who are in doubt, those who argue, concerning the Hour are indeed in extreme error!

[42:19]

God is Gracious to His servants, both the pious and the profligate, for He does not destroy them through hunger, despite their acts of disobedience. He provides for whomever He will, from among each of the two [classes of individuals] whatever He will. And He is the Strong, in [effecting] what He wants, the Mighty, Whose way [always] prevails.

[42:20]

And whoever desires, in return for his actions, the harvest of the Hereafter, in other words, its gains, and that is reward, We will enhance for him his harvest, by multiplying in it the good deed up tenfold or more; and whoever desires the harvest of this world, We will give him of it, without multiplying [any of it], [giving him] only what is his [preordained] share; but in the Hereafter he will have no share.

[42:21]

Or have they, the Meccan disbelievers, associates — these being their devils — who have prescribed for them, for the disbelievers, a religion, a corrupt [religion], which God has not given permission for?, such as idolatry and denial of resurrection? And were it not for a [prior] decisive word, in other words, a prior decree

to the effect that requital will take place on the Day of Resurrection, it would have been judged between them, and the believers, by chastising the former in this world. Truly the wrongdoers, the disbelievers, will have a painful chastisement.

[42:22]

You will see the wrongdoers, on the Day of Resurrection, apprehensive because of what they had earned, in this world, in the way of evil deeds, lest they be requited for these; and it, that is, the requital for these [deeds], will surely befall them, on the Day of Resurrection, inevitably; but those who believe and perform righteous deeds will be in the lushest Gardens, in other words, in the best of these [Gardens] in comparison with the other ones. They will have whatever they wish near their Lord; that is the great favour.

[42:23]

That is the good tidings (read yubshiru or yubashshiru, from bishāra, 'good news') which God gives to His servants who believe and perform righteous deeds. Say: 'I do not ask of you any reward for it, for delivering the Message, except the affection for [my] kinsfolk (illā, 'except': this represents a discontinuous exception, in other words, 'but I do ask of you that you show affection for my kinship [with you], which at the same time is your kinship'; for he [the Prophet] had kinship ties with all the subdivisions of the [tribe of] Quraysh). And whoever acquires a good deed, an act of obedience, We shall enhance for him its goodness, by multiplying [the reward for] it. Surely God is Forgiving, of sins, Appreciative, [even] of little [good], and so He multiplies it [manifold].

[42:24]

Or (am here is like bal) do they say, 'He has invented a lie against God?', in ascribing the Qur'ān to God, exalted be He. For if God will, He can seal, He can fortify, your heart, with patience to endure the hurt they cause [you] by such sayings and otherwise — and God did this. And God will efface the falsehood, which they speak, and vindicate, confirm, the truth with His words, [the ones] revealed to His Prophet. Truly He is Knower of what is in the breasts, of what is in the hearts [of people].

[42:25]

And He it is Who accepts repentance from His servants, and pardons evil deeds, those from which repentance has been made, and knows what they do (yafʿalūna, may also be read tafʿalūna, 'you do').

[42:26]

And He answers those who believe and perform righteous deeds, He grants them what they ask for, and He enhances them of His bounty. And as for the disbelievers, for them there will be a severe chastisement.

[42:27]

For were God to extend His provision to His servants, [to] all of them, they would, all of them, surely become covetous, in other words, they would become tyrants, in the earth; but He sends down (read yunzilu or yunazzilu) of provisions, in the measure that He will, thus extending it for some of His servants to the exclusion of others — and from [such] extending [of provision to some] emerges tyranny. Surely He is Aware, Seer of His servants.

[42:28]

And He it is Who sends down the [saving] rain after they have despaired, [after] they have given up hope of its being sent down, and unfolds His mercy, He extends His rain, and He is the [true] Patron, the Benevolent towards believers, the Praised, by them.

[42:29]

And of His signs is the creation of the heavens and the earth and, the creation of, whatever He has scattered, [whatever] He has divided and spread, in them in the way of creatures (dābba: this denotes all those [creatures] which tread [yadubbu] upon the earth, whether human beings or otherwise). And He is able to bring them together, for the Gathering, whenever He will (rational beings as opposed to others predominate in the [suffixed] pronoun [-him of jamʿihim, 'to bring them together']).

[42:30]

And whatever affliction, [whatever] misfortune or hardship, may befall you — [this is] an address to the believers — is on account of what your [own] hands have earned, that is to say, [for] the sins that you have committed — the use of 'hands' to express this is because most actions are effected by them. And He pardons much, of these [sins] and does not requite them, for God's kindness is greater than that He should [for example] double the requital in the Hereafter; as for those who do not commit [grave] sins, then what befalls them in this world [of hardship] raises their degree in the [reward of the] Hereafter.

[42:31]

And you, O idolaters, cannot escape, from God, by fleeing, on earth, and thus elude Him, and, besides God, that is to say, other than Him, you have neither protector nor helper, to ward off His chastisement from you.

[42:32]

And of His signs are the ships [that run] on the sea [appearing] like landmarks, like mountains, in terms of their magnitude.

[42:33]

If He will, He stills the wind, whereat they remain, they become, motionless, fixed, not moving, on its surface. Surely in that there are signs for every steadfast, grateful [servant] — this is the believer, who is steadfast during hardship and grateful in [times of] comfort.

[42:34]

Or He wrecks them (yūbiqhunna, a supplement to yuskin, 'He stills'), that is to say, [or] He sinks them, including their passengers, by sending violent winds [upon them], because of what they, that is, the passengers of these [ships], have earned, of sins. And He pardons much, of such [sin] and does not cause those who have sinned to drown.

[42:35]

And that those who dispute concerning Our signs may know (read [indicative] wa-yaʿlamu, 'and [they] know', beginning a new sentence; or [subjunctive] wa-yaʿlama, 'and that [they] may know', as a supplement to an implicit reason, in other words: 'He drowns them in order to exact vengeance against them and so that they may know that …') they have no refuge, no escape from the chastisement (the negation represents two direct objects of [the verb] yaʿlamu [or yaʿlama], '[they] know'; the negation is also a comment on the [implied] action [of 'escaping']).

[42:36]

So whatever you — [this is] an address is to believers and others — have been given, of the luxuries of this world, is [but] the enjoyment of the life of this world, enjoyed for the duration of it but then perishes. But what is with God, of reward, is better and more lasting for those who believe and put their trust in their Lord (li'lladhīna āmanū wa-ʿalā rabbihim yatawakkalūna, is supplemented by [the following clause]),

[42:37]

and those who avoid grave sins and indecencies, those [acts] that require [the implementing of] the prescribed legal punishments (hudūd) ([the supplement above is] an example of supplementing the part to the whole) and [who], when they are angry, forgive, they let it pass;

[42:38]

and those who answer their Lord, [those who] respond to what He has summoned them in the way of affirming His Oneness and worship [of Him], and observe prayer, maintaining it regularly, and whose courses of action, those [courses of action] that seem good to them, are [a matter of] counsel between them, in which they consult one another and do not act hastily, and who, of what We have bestowed on them, expend, in obedience to God — such mentioned [individuals] constitute one category;

[42:39]

and those who, when they suffer aggression, injustice, defend themselves — these are another category — that is to say, they retaliate against those who wrong them in the same manner in which the latter wronged them, as God, exalted be He, says:

[42:40]

For the requital of an evil deed is an evil deed like it: the latter is [also] referred to as 'an evil deed' because in [outward] form it resembles the former; this is evident in what concerns retaliation for wounds. Some [scholars] say that even if another were to say, 'May God disgrace you!', then one should respond [equally] with, 'May God disgrace you!'. But whoever pardons, his wrongdoer, and reconciles, the amity between himself and the one pardoned, his reward will be with God, that is to say, God will give him his reward without doubt. Truly He does not like wrongdoers, that is, those who initiate acts of wrongdoing and so merit His punishment.

[42:41]

And whoever defends himself after he has been wronged, that is to say, after the wrongdoer has wronged him — for such, there will be no course [of action] against them, no blame [on them].

[42:42]

A course [of action] is only [open] against those who wrong people and seek [to commit], [who] commit, in the earth what is not right, [what are] acts of disobedience. For such there will be a painful chastisement.

[42:43]

But verily he who is patient, and defend himself [by retaliating], and forgives, excuses [the wrong done to him] — surely that, patience and excusing, is [true] constancy in [such] affairs, that is to say, it is one of those [courses of action] for which one must have firm resolve, meaning those which are required [of the believer] by [God's] Law.

[42:44]

And whomever God leads astray has no protector after Him, that is to say, none to take charge of guiding him after God has led him astray. And you will see the wrongdoers, when they sight the chastisement, saying, 'Is there any way, any route [by which], to return?', to this world.

[42:45]

And you will see them being exposed to it, namely, the Fire, submissive, fearful and humbled, by abasement, looking, at it, with a furtive glance, a slight look, stealthily (min [of min tarfin khafiyyin, 'with a

furtive glance'] is to indicate inceptiveness, or it functions with the sense of a bā', 'with' [sc. bi-tarfin khafiyyin]). And those who believe will say, 'Verily the [true] losers are those who have lost themselves and their families on the Day of Resurrection, for being condemned to abide forever in the Fire and for not being able to attain [the blissful company of] the houris prepared for them in Paradise had they been believers (the relative clause [alladhīna khasirū ..., 'those who have lost …'] constitutes the predicate of the particle inna, 'verily'). Truly the wrongdoers, the disbelievers, will be in lasting, everlasting, chastisement — these [words] constitute God's speech, exalted be He.

[42:46]

And they have no guardians to help them besides God, that is to say, other than Him, to ward off His chastisement from them, and whomever God leads astray has no course [of action]', no route to the truth in this world or to Paradise in the Hereafter.

[42:47]

Answer your Lord, respond to Him by affirming His Oneness and worshipping [Him], before there comes a day, namely, the Day of Resurrection, for which there is no revoking from God, in other words, one which when He brings about He will not revoke. On that day you will have no refuge, in which to seek refuge in, and for you there will be no [way of] denying, your sins.

[42:48]

But if they are disregardful, of answering [God], We have not sent you as a keeper over them, to keep [track of] their deeds by securing what is demanded of them. Your duty is only to deliver the Message — this was [revealed] before the command to struggle [against them]. And indeed when We let man taste from Us some mercy, some grace, such as wealth and good health, he exults in it; but if some ill, [some] calamity, befalls them (the pronoun here refers to 'man', on the basis of the [plural import of the] generic noun) because of what their [own] hands have sent ahead, [because of what] they have offered [of deeds] — the expression refers to 'the hands' because most actions are effected by them), then lo! man is ungrateful, for the grace.

[42:49]

To God belongs the kingdom of the heavens and the earth. He creates whatever He will; He gives to whomever He will, in the way of children, females, and He gives to whomever He will males.

[42:50]

Or He combines them, that is to say, [or] He makes them, males and females; and He makes whomever He will infertile, such that she is unable to conceive or he cannot have a child. Surely He is Knower, of what He creates, Powerful, in [bringing about] whatever He will.

[42:51]

And it is not [possible] for any human that God should speak to him except, that He should reveal to him, by revelation, in sleep or by inspiration, or, except, from behind a veil, where He makes the person able to hear His speech but without seeing Him — as was the case with Moses, peace be upon him; or, except, that He should send a messenger, an angel, such as Gabriel, and he, the messenger, then reveals, to the person to whom he has been sent, that is to say, [and then] he speaks to him, with His permission, that is, God's, whatever He, God, will. Truly He is Exalted, above the attributes of created beings, Wise, in His actions.

[42:52]

And thus, in the same way that We have revealed to messengers other than you, have We revealed to you, O Muhammad (s), a Spirit, namely, the Qur'ān, by which hearts are revived, from Our command, that

[command] which We reveal to you. You did not know, before revelation came to you, what the Book was, [what] the Qur'ān [was], nor faith, that is, its ordinances and [ritual] ceremonies (the negation comments in place of the verb on the action, and what has come after it constitutes two direct objects); but We have made it, namely, the Spirit — or the Qur'ān — a light by which We guide whomever We will of Our servants. And verily you guide, you are summoning [people], by means of what is revealed to you, to a straight path, [a straight] way: the religion of Islam,

[42:53]

the path of God, to Whom belongs whatever is in the heavens and whatever is in the earth, as possessions, creatures and servants. Surely with God all matters end [their journey], [all matters] return.
Meccan [entirely], or as some say [Meccan] with the exception of verse 45, which is Medinese; it consists of 89 verses, revealed after [sūrat] al-Shūrā.

(Az-Zukhruf)

[43:1]

Hā mīm: God knows best what He means by these [letters].

[43:2]

By the Book, the Qur'ān, that clarifies, the one that manifests the path of guidance and what one needs of [the prescriptions of] the Law.

[43:3]

Lo! We have made it, We have brought the Book into existence [as], an Arabic Qur'ān, in the language of the Arabs, that perhaps you, O people of Mecca, may understand, [that you may] comprehend its meanings.

[43:4]

And it is indeed, fixed, in the Mother Book, the source of all the scriptures, namely, the Preserved Tablet, [which is] with Us (ladaynā substitutes [for fī ummi'l-kitābi, 'in the Mother Book']) [and it is] indeed exalted, above [all] the scriptures [that came] before it, wise, containing excellent wisdoms.

[43:5]

Shall We turn away, [shall We] withhold, from you the Remembrance, the Qur'ān, utterly, an utter withholding, so that you are then neither commanded nor forbidden, because you are a profligate, an idolatrous, folk? No!

[43:6]

And how many a prophet did We send among the ancients!

[43:7]

And never did a prophet come to them but that they used to deride him, in the same way that your people deride you — this [statement] is intended to comfort the Prophet (s).

[43:8]

So We destroyed those who were mightier than them — than your people — in prowess, strength, and [already] there passed, there has been mentioned in previous verses, the example of the ancients, the description of how they were destroyed, and thus the sequel for your people will be the same.

[43:9]

And if (wa-la-in: the lām is for oaths) you ask them, 'Who created the heavens and the earth?' they will surely say (the indicative nūn has been omitted because of the other nūn coming after it, and likewise the wāw [replaced by the damma in -lunna], because of two unvowelled consonants coming together), 'The Mighty, the Knower created them' — [this would have to be] their eventual response, that is to say, God [created them], Lord of Might and Knowledge. God, exalted be He, adds:

[43:10]

He Who made the earth a cradle for you, a flat resting-place, like a child's cradle, and placed for you therein ways, routes, that perhaps you may be guided, to your destinations during your travels;

[43:11]

and Who sent down water from the heaven in measure, that is to say, in the measure that you require thereof and did not send it down in a deluge, and We revived with it a dead land. Thus — like this revivification — will you be brought forth, from your graves, alive;

[43:12]

and Who created the pairs, the species, all of them, and made for you ships and cattle, such as camels, on which you ride (the referential pronoun has been omitted here for brevity; it is genitive in the case of the first, that is, fīhi [sc. tarkabūna fīhi, 'you ride in them'] and accusative in the case of the second [sc. tarkabūnahā, 'you ride them']),

[43:13]

that you may sit, that you may find a firm position, upon their backs (He has made the [suffixed] pronoun a masculine plural and rendered zahr, 'back', plural because of the particle mā and its [plural] import); and then remember your Lord's grace when you are settled on them, and say, 'Glory be to Him Who has disposed this for us, and we [by] ourselves were no match for it, [not] capable [of it].

[43:14]

And indeed it is to our Lord that we shall return', [to Him that] we shall depart.

[43:15]

And they assign to Him from among His own servants a part, when they say that the angels are God's daughters — for a child is a part of its parent — even though the angels are [like them] servants of His, exalted be He. Man, [such as the one] who says the above-mentioned [words], is verily a manifest ingrate, one whose ungratefulness is manifest and clear.

[43:16]

Or (am has the significance of the hamza of denial; the 'saying' is implied, in other words, a-taqūlūna, '[or] do you say that …') He has adopted, from all that He has created, daughters, for Himself, and preferred you, privileged you, with sons? — that which is the necessary inference from what you claim and which by itself is an abomination.

[43:17]

And when one of them is given the good tidings of that which he has attributed to the Compassionate One, [of that which] he has likened to Him by the ascription to Him of daughters — for a child is likened to its

parent; in other words, when one of them is informed that a daughter has been born to him, his face becomes darkened, transformed into one laden with anguish, and he chokes inwardly, filled with anguish: so how can such a person then attribute daughters to Him? Exalted be He high above such [claims].

[43:18]

What! (a-wa contains both the hamza of denial and the conjunctive waw, 'and', in other words, 'do they ascribe to God …') one that is brought up amid trinkets, ornaments, and is incoherent in a dispute?, [unable] to argue clearly because of an [inherent] inability [in this respect] as a result of [that person belonging to] the female sex.

[43:19]

And they have made the angels, who are themselves servants of the Compassionate One, females. Did they witness, were they present at, their creation? Their testimony, to the effect that they are females, will be written down and they will be questioned, about it in the Hereafter, wherefore punishment will ensue for them.

[43:20]

And they say, 'Had the Compassionate One [so] willed, we would not have worshipped them', the angels: therefore our worship of them happens by His will and so He must be satisfied with it. God, exalted be He, says: They do not have any knowledge of that, which is said of His being satisfied with the worship of these [angels]; and they are only surmising, inventing lies in this [respect] and so punishment will befall them as a result thereof.

[43:21]

Or have We brought them a scripture before, that is, [before] the Qur'ān, that they should worship other than God, so that they are holding fast to it? In other words, this never happened.

[43:22]

Nay, but they say, 'Lo! we found our fathers following a [certain] creed and we are indeed, proceeding, in their footsteps to be guided', by them, for they used to worship other than God.

[43:23]

And thus We never sent a warner before you into any city without that its affluent folk, those of comfortable means, said, the like of what your people say: 'Lo! we found our fathers following a [certain] creed and [so] we are indeed following in their footsteps'.

[43:24]

Say, to them: 'What! Will you follow them, even if I bring you a better [means to] guidance than what you found your fathers following?' They say, 'Lo! we disbelieve in what you, and those before you, are sent with'. God, exalted be He, says to them, as a threat to them:

[43:25]

So We took vengeance on them, that is to say, on those who denied the messengers before you; behold then how was the sequel for the deniers.

[43:26]

And, mention, when Abraham said to his father and his people, 'Surely I am innocent of that which you

worship,

[43:27]

except Him Who originated, created, me; for He will indeed guide me', He will show me the way to His religion.

[43:28]

And he made it, namely, the statement of the affirmation of [God's] Oneness, understood from his words, I shall indeed depart to my Lord; He will guide me [Q. 37:99], a word enduring among his posterity, his descendants, and thus there still remains among them those who affirm the Oneness of [God]; that perhaps they, that is, the people of Mecca, might recant, what they follow [and return] to the religion of their forefather Abraham.

[43:29]

Nay, but I have let these, idolaters, and their fathers enjoy [life], without hastening to punish them, until there came to them the truth, the Qur'ān, and a messenger who makes [things] clear, one who manifests to them the stipulations of the Law — and this [messenger] is Muhammad (s).

[43:30]

But when the truth, the Qur'ān, came to them, they said, 'This is sorcery, and we are indeed disbelievers in it'.

[43:31]

And they said, 'If only this Qur'ān had been revealed to some great man from, the inhabitants of, the two towns!', in other words, from either of the two; such as al-Walīd b. al-Mughīra at Mecca or 'Urwa b. Mas'ūd al-Thaqafī at Tā'if.

[43:32]

Is it they who apportion the mercy of your Lord?, [the mercy being] prophethood. We have apportioned among them their livelihood in the life of this world, making some of them wealthy and others poor, and raised some of them, in wealth, above others by degrees, so that some of them, who are wealthy, may take others, who are poor, in service, disposed to work for them in return for a wage (the [final] yā' [in sukhriyyā] is attributive; a variant reading has sikhriyyan); and the mercy of your Lord, that is, Paradise, is better than what they amass, in this world.

[43:33]

And were it not [for the danger] that mankind would be one community, following disbelief, We would have made, for those who disbelieve in the Compassionate One, roofs (read saqfan, or plural suqufan) of silver for their houses (li-buyūtihim substitutes for li-man, 'for those who') and stairs, such as steps, [also] of silver, by which they ascend, [by which] they go up to the roof;

[43:34]

and doors, of silver, for their houses, and, We would have made for them, couches, of silver (surur, 'couches', is the plural of sarīr) on which they recline,

[43:35]

and ornaments, gold: in other words, were it not for fear that a believer might disbelieve as a result of Our

giving the disbeliever what has been mentioned, We would have given him such [luxuries], since the [affairs of this] world represent no danger to Us and he [the disbeliever] would then have no share in the Bliss of the Hereafter. Yet surely (wa-in: in is softened from the hardened form [inna]) all that would be nothing (read lamā, with the mā as extra; or read lammā to mean 'but', making the particle in for negation) but the [transient] enjoyment of the life of this world, enjoyed during it, but then perishes, and the Hereafter, Paradise, with your Lord is for the God-fearing.

[43:36]

And whoever withdraws from, [whoever] is oblivious, to the Remembrance of the Compassionate One, namely, the Qur'ān, We assign, We produce, for him a devil and he becomes his companion, never leaving his side.

[43:37]

And indeed they, that is, the devils, bar them, the blind, from the way, [from] the path of guidance, while they suppose that they are [rightly] guided (the plural [muhtadūna] takes into account the [potentially plural] sense of man, 'whoever', [of the previous verse]),

[43:38]

until when he comes to Us, such a blind one, together with his companion, on the Day of Resurrection, he says, to him: 'O (yā is for calling attention) would that there were between me and you the distance of the two easts!', that is to say, like the distance between the east and the west, What an evil companion then!, you are for me. God, exalted be He, says:

[43:39]

And it, your wishes or your remorse, will not benefit you, blind ones, this day, given that you did wrong, that is to say, [given that] it has become clear to you that you were wrongdoers, through your idolatry in this world, that you, together with your companions, will be sharing in the chastisement (this constitutes the justification, on the basis of an implied lām [sc. li-annakum …], for the 'lack of benefit'; idh substitutes for al-yawma, 'this day').

[43:40]

Can you, then, make the deaf hear, or can you guide the blind and one who is in manifest error?, in other words, such [individuals] will not believe.

[43:41]

So if (fa-immā: the conditional particle in has been assimilated herein with an extra mā) We take you away, by making you die before chastising them, then We will take vengeance on them, in the Hereafter;

[43:42]

or We show you, during your lifetime, that which We have promised them, in the way of chastisement, for surely We have power over, [surely] We are able to chastise, them.

[43:43]

So hold fast to that which has been revealed to you, namely, the Qur'ān; surely you are on a straight path, [a straight] way.

[43:44]

And it is indeed a Reminder, an honour, for you and for your people, as it has been revealed in their language. And you will [eventually] be questioned, about [the extent of] your fulfilling your duty towards it.

[43:45]

And ask those of Our messengers whom We sent before you: Did We [ever] appoint, besides the Compassionate One, that is to say, [any] other than Him, gods to be worshipped? It is said that this is to be understood literally, in other words, that God gathered for him all the messengers on the Night [of the] Journey; but it is also said that this meant [that he should ask] any communities belonging to either of the two Peoples of the Scripture. According to one of the two opinions, he never asked [anyone] since the point of this command to ask is to affirm to the idolaters of Quraysh that no messenger or scripture ever came from God with the command to worship [any] other than God.

[43:46]

And verily We sent Moses with Our signs to Pharaoh and his council, namely, the Egyptians (al-Qibt), and he said, 'I am indeed the messenger of the Lord of the Worlds'.

[43:47]

But when he brought them Our signs, those proving his mission [from God], behold! they laughed at them.

[43:48]

And We never showed them a sign, from among the signs of chastisement, such as the flood, which was when the waters [of the Nile] penetrated their dwellings and for seven days rose as high as their throats as they sat, or [the chastisement of] the locusts, but it was greater than the one before it, the one immediately preceding it. And We seized them with chastisement, that perhaps they might recant, their disbelief.

[43:49]

And they said, to Moses, upon seeing the chastisement, 'O sorcerer! — that is to say, '[O] knowledgeable, perfect one', since for them sorcery was an awesome [form of] knowledge — supplicate your Lord for us by the covenant that He has made with you, [to the effect] that He would relieve us from chastisement if we believe. Assuredly we will be guided', that is to say, [we will become] believers.

[43:50]

But as soon as We relieved them, by the supplication of Moses, from the chastisement, behold! they had broken their pledge, reneging on their covenant and persisting in their disbelief.

[43:51]

And Pharaoh proclaimed, boastfully, among his people, 'O my people, does not the kingdom of Egypt belong to me, and these rivers, of the Nile, flowing beneath me?, that is to say, beneath my palaces. Do you not perceive?, my magnificence.

[43:52]

Or, do you perceive, in which case, am I not better than this one, namely, Moses, who is contemptible, feeble and lowly, and who can scarcely speak clearly?, [who can scarcely] articulate his speech, because of his lisp — which was the result of his [accidentally] placing a hot coal in his mouth when he was a child.

[43:53]

Why then, if he were being truthful, have bracelets of gold (asāwira, is the plural of aswira, which is the

plural of siwār, similar [in pattern] to [ghurāb] aghriba) not been cast on him — as according to their custom with those whom they made their leaders, dressing them with gold bracelets and gold necklaces — or the angels not come with him one after the other?', in succession, to testify to his truthfulness.

[43:54]

Thus did he, Pharaoh, persuade, incite, his people and they obeyed him, in his wish that Moses be denied. They were truly an immoral folk.

[43:55]

So when they had angered Us, We took vengeance on them and drowned them all.

[43:56]

And We made them a thing past (salaf, is the plural of sālif, similar [in pattern] to khādim, khadam) that is to say, a precedent, as a lesson, and an example for others, after them, that they [posterity] might take their predicament as a lesson and so not engage in actions similar to theirs.

[43:57]

And when the son of Mary is cited as an example — after God's [following] words were revealed: 'Truly you and what you worship besides God shall be fuel for Hell' [Q. 21:98] and the idolaters said, 'We are satisfied that our gods be together with Jesus [in Hell], for he too was worshipped besides God' — behold! your people, that is, the idolaters, laugh at it, at this example — they clamour with joy at what they hear.

[43:58]

And they say, 'Are our gods better or he?', Jesus. We are satisfied that our gods be [in the same predicament] with him. They only cite this, that is, the example, to you for the sake of contention, [merely] arguing with falsehood, for they know that [the particle] mā [of wa-mā taʿbudūna, 'and what you worship'] refers [only] to non-rational beings and cannot therefore include Jesus, peace be upon him. Nay, but they are a contentious lot, an extremely disputatious folk.

[43:59]

He, Jesus, is only a servant [of Ours] on whom We bestowed favour, through prophethood, and We made him, by his [coming into] being without a father, an exemplar for the Children of Israel, that is to say, like an example because of the wondrousness of his case, one from which one is able to infer God's power, exalted be He, to do whatever He will.

[43:60]

And had We willed, We would have appointed among you, instead of you, angels to be [your] successors in the earth, by Our destroying you.

[43:61]

And indeed he, that is, Jesus, is a portent of the Hour — [the arrival of] it is known by the sending down of him — so do not doubt it (tamtarunna: the indicative nūn has been omitted for apocopation together with the wāw of the [third] person [plural] on account of two unvowelled consonants coming together) but, say to them: 'Follow me, in the affirmation of [God's] Oneness. This, to which I command you, is a straight path'.

[43:62]

And do not let Satan bar you, [do not let him] turn you away from God's religion. Indeed he is a manifest enemy of yours, one whose enmity is manifest.

[43:63]

And when Jesus came with the clear signs, the miracles and the prescriptions [of the Law], he said, 'Verily I have brought you wisdom, prophethood and the prescriptions of the Gospel, and [I have come] to make clear to you some of what you are at variance over, in the way of the rulings of the Torah for what concerns religion and otherwise — and he [indeed] made clear to them the matters of religion. So fear God and obey me.

[43:64]

Assuredly God is my Lord and your Lord; so worship Him — that is a straight path'.

[43:65]

But the factions differed among themselves, regarding [the status of] Jesus: was he God, or the son of God, or the third of Three [deities]? So woe (waylun is a term implying chastisement) to those who do wrong, [those] who blaspheme in what they say about Jesus, from the chastisement of a painful day.

[43:66]

Are they, that is, the Meccan disbelievers, awaiting anything, that is to say — they are [in fact] awaiting nothing — but that Hour should come upon them (an ta'tiyahum substitutes for al-sā'ata, 'the Hour') suddenly, unexpectedly, while they are unaware?, of the time of its coming beforehand.

[43:67]

Friends, [who shared] in acts of disobedience in this world, will, on that day, the Day of Resurrection (yawma'idhin is semantically connected to His [following] words) be foes of one another, except for the God-fearing, those who have love for one another through their [commitment to] obedience of God — such will be friends [on that day] and it will be said to them:

[43:68]

'O My servants, there is no fear for you this day, nor will you grieve,

[43:69]

those who believed (alladhīna āmanū adjectivally qualifies 'ibādī, 'My servants') in Our signs — the Qur'ān — and had submitted themselves [to Me].

[43:70]

Enter Paradise, you (antum, the subject) and your spouses, your wives, to be made joyful, to be made happy and to be honoured (tuhbarūna, 'to be made joyful', is the predicate of the [above] subject).

[43:71]

They will be served from all around with [large] dishes of gold and goblets (akwāb is the plural of kūb, which is a [drinking] vessel without a handle so that the person can drink from whichever side he wants) and therein will be whatever souls desire, to relish, and eyes delight in, contemplating, and you will abide in it [forever].

[43:72]

And that is the Paradise which you have been given to inherit [as the reward] for what you used to do.

[43:73]

Therein are abundant fruits for you, from which, that is, parts of which, you will eat', for whatever is eaten is [immediately] replaced [with more of the same].

[43:74]

Indeed the guilty will abide [forever] in the chastisement of Hell —

[43:75]

it will not be lightened for them and they will be [utterly] despondent in it, silent in despair.

[43:76]

And We never wronged them, but they themselves were the wrongdoers.

[43:77]

And they will call out, 'O Mālik — the [name of the] Keeper of the Fire — let your Lord finish us off!', let Him make us die. He will say, after [the passing of] a thousand years, 'You will surely remain!', you will remain in the chastisement forever.

[43:78]

God, exalted be He, says: 'Verily We brought you, O people of Mecca, the truth, by the tongue of the Messenger, but most of you were averse to the truth'.

[43:79]

Or have they, that is, the disbelievers of Mecca, contrived, consolidated, some matter?, in plotting against the Prophet Muhammad (s). For We [too] are indeed contriving, [We too] are consolidating Our plan to destroy them.

[43:80]

Or do they reckon that We do not hear their secret thoughts and their conspiring?, that is to say, what they secretly communicate to others and what they openly conspire about among themselves. Yes indeed!, We hear [all of] that, and Our messengers, the guardians, are with them keeping a record, of that.

[43:81]

Say: 'If the Compassionate One had a son, hypothetically [speaking], I would have been first among the worshippers, of that son; but it is established that He, exalted be He, does not have a child and thus there can be no worshipping of such [a child].

[43:82]

Glory be to the Lord of the heavens and the earth, the Lord of the Throne (the 'arsh is the [same as the] kursī) above what they allege!', [above] the lies which they speak in ascribing a child to Him.

[43:83]

So leave them to indulge, their falsehoods, and play, in this world of theirs, until they encounter that day of theirs which they are promised, chastisement in, and that is the Day of Resurrection.

[43:84]

And He it is Who in the heaven is God (fi'l-samā'i ilāhun: pronounce here both hamzas, or drop the first one or softening it into a yā'), in other words, [Who in the heaven] is the Worshipped One, and in the earth is God (both adverbials are semantically connected to what follows); and He is the Wise, in the management of His creatures, the Knower, of their welfare.

[43:85]

And Blessed, Magnificent, be He to Whom belongs the kingdom of the heavens and the earth and all that is between them; and with Him is the knowledge of the Hour, [of] when it shall come to pass, and to Him they will [all] be returned (yurjaʿūna, may also be read [second person plural] turjaʿūna, 'you will be returned').

[43:86]

And those whom they, the disbelievers, call on, [those whom] they worship, besides Him, that is, besides God, have no power of intercession, for anyone, except those who bear witness to the truth, that is, those who say 'there is no god except God', with [full] knowledge, in their hearts of what they have testified to with their tongues — such are Jesus, Ezra, and the angels, who will intercede for believers.

[43:87]

And if (wa-la-in: the lām is for oaths) you ask them who created them, they will surely say, 'God' (la-yaqūlunna: the indicative nūn and the [plural] person indicator wāw have been omitted). How can they then deviate?, [how] can they be turned away from worshipping God?

[43:88]

And [as] for his saying: that is, the saying of the Prophet Muhammad (s) (wa-qīlihi is [accusative] dependent because it is a verbal noun followed by an implicit verb, in other words wa-qāla [qīlihi], 'and he said [his saying]') 'O my Lord! These are indeed a people who have no faith'.

[43:89]

God, exalted be He, says: Then disregard them, leave [them] be, and say, 'Peace!', [I will stay away] from you — this was [revealed] before he was commanded to fight them. For they will [soon] come to know (yaʿlamūna, may also be read as [second person plural] taʿlamūna, 'you will [come to] know'), [meant] to threaten them.
Meccan, except for verse 15; it consists of 56, 57 or 59 verses.

(Ad-Dukhân)

[44:1]

Hā mīm: God knows best what He means by these [letters].

[44:2]

By the Book, the Qur'ān, that clarifies, the one that distinguishes what is lawful from what is unlawful.

[44:3]

Indeed We revealed it on a blessed night, the Night of Ordainment (laylat al-qadr), or the eve of the middle

of Shaʿbān, in which it was revealed from the Mother Book, from the seventh heaven to the heaven of this world. Indeed We have been warning, We have been causing [people] by it to have fear [of God].

[44:4]

In it, that is to say, on the Night of Ordainment, or on the eve of the middle of Shaʿbān, every definitive matter, that has been fixed, with regard to the provisions and the terms of life and other things [decreed by God] for the entire year until that same night again [the following year], is distinguished, is decided.

[44:5]

As an ordinance, a distinguishing, from Us. Indeed We have been sending from your Lord, messengers, [such as] Muhammad (s) and those before him,

[44:6]

as a mercy, out of compassion for those to whom these [messengers] have been sent. Surely He is the Hearer, of their sayings, the Knower, of their actions.

[44:7]

Lord of the heavens and the earth and all that is between them (read rabbu'l-samāwāti, in the nominative [to understand it] as a third predicate; or read rabbi'l-samāwāti as a substitution for rabbika, 'your Lord'), if you should be certain, O people of Mecca, that God, exalted be He, is the Lord of the heavens and the earth, then also be certain that Muhammad (s) is His Messenger.

[44:8]

There is no god except Him. He gives life and brings death. Your Lord and the Lord of your forefathers.

[44:9]

Nay, but they linger in doubt, concerning the Resurrection, playing, in mockery of you, O Muhammad (s), and so he said, 'My God, assist me against them with seven [years of drought] like the seven of Joseph'.

[44:10]

God, exalted be He, says: So watch out for the day when the heaven will produce a visible smoke. Thus the earth became barren and famine became so severe that they began to see what looked like smoke rising between the heaven and the earth,

[44:11]

that will envelop the people, and so they said: 'This is a painful chastisement!

[44:12]

Our Lord, relieve us from the chastisement; indeed we have believed', we have [now] affirmed the sincerity of Your Prophet.

[44:13]

God, exalted be He, says: How can there be a reminder for them, that is to say, faith will not benefit them once the chastisement has been sent down, when already there has come to them a manifest Messenger, whose Message is plain [to understand],

[44:14]

but they turned away from him and said, 'He has been taught — that is, a human being is teaching him the Qur'ān — [he is] a madman!'

[44:15]

'Indeed We will remove the chastisement, the famine from you [for], a little, time; and so it was removed from them. [But] you will indeed revert!', to your disbelief — and they did.

[44:16]

Mention, the day when We shall assault with the most mighty assault — this was the day of [the battle of] Badr — [then] indeed We shall take vengeance, on them (al-batsh, means 'to seize violently').

[44:17]

And certainly We tried, We tested, before them the people of Pharaoh, together with him, when a messenger came to them, namely, Moses, peace be upon him, who was honoured, before God, exalted be He,

[44:18]

[saying], 'Give over to me, what I summon you to in the way of faith, that is, manifest your faith to me, O, servants of God; indeed I am for you a messenger [who is] faithful', in what he has been sent with,

[44:19]

and, 'Do not rebel, [do not] try to act strong, against God, by neglecting obedience to Him. Lo! I bring you a clear warrant', [clear] proof of [the sincerity of] my Mission — but they threatened to stone him to death.

[44:20]

So he said, 'And truly I seek refuge in my Lord and your Lord, lest you should stone me, [to death] with rocks.

[44:21]

And if you do not believe me, then stay away from me', [that is] then refrain from harming me — but they did not refrain from such [action].

[44:22]

So he called to his Lord, saying, 'These are indeed a guilty, an idolatrous, lot!'

[44:23]

God, exalted be He, said: 'Then set out (read fa-asri or fa'sri) with My servants, the Children of Israel, by night; for you will assuredly be pursued, [surely] Pharaoh and his people will pursue you.

[44:24]

And leave the sea behind, once you and your companions have crossed it, at rest, still and calm, until the Egyptians enter it: indeed they will be a drowned host' — he [Moses] was reassured by this [statement] — and they were [indeed] drowned.

[44:25]

How many gardens, orchards, and, flowing, fountains did they leave behind,

[44:26]

as well as sown fields and many a glorious residence, [many] a splendid court,

[44:27]

and the bounty, the comforts, in which they rejoiced!, [in which] they lived luxuriously.

[44:28]

So [it was] (kadhālika is the predicate of a subject [that is missing], such as 'the matter was [so]') and We made these an inheritance, that is to say, their riches, for another people, namely, the Children of Israel.

[44:29]

So neither the heaven nor the earth wept for them — in contrast to the [case with] believers, at the point of whose death weep both their places of prayer on earth and the route by which their deeds ascend the heaven; nor were they reprieved, [nor] were they deferred [until they were able] to make repentance.

[44:30]

And verily We delivered the Children of Israel from the humiliating chastisement, of having their children slain and their womenfolk taken as servants,

[44:31]

from Pharaoh (min Fir'awna, is said to be a substitution for al-'adhābi, on the basis of an implied annexation, that is to say, [min] 'adhābi [Fir'awna]; or it is said to be a circumstantial qualifier referring to al-'adhāb, 'the chastisement'). Truly he was a tyrant of the wanton ones.

[44:32]

And verily We chose them, that is, the Children of Israel, with a knowledge, that We had of their state, over [all] the worlds, that is, the worlds of their time, [those of] the rational beings.

[44:33]

And We gave them signs in which there was a manifest trial, an obvious grace, such as the parting of the sea, [the sending down of] manna and quails and other such [signs].

[44:34]

Indeed these ones, that is, the Meccan disbelievers, say,

[44:35]

'It, that death after which there is life, is nothing more than our first death, that is, when they were sperm-drops, and we shall not be resurrected, [we shall not be] raised alive after the second one.

[44:36]

Bring us then our fathers, alive, if you are being truthful', about our being resurrected after we have died,

that is to say, that we will be given life [again].

[44:37]

God, exalted be He, says: Are they better, or the people of Tubbaʿ — [he was] a prophet or a righteous man — and those, communities, before them? We destroyed, because of their disbelief. In other words: they are not mightier than those, and yet they were destroyed; indeed they were criminals.

[44:38]

And We did not create the heavens and the earth and all that is between them, [intending] to play, by creating all that (lāʿibīna, 'to play', is a circumstantial qualifier).

[44:39]

We did not create them, and all that is between them, except with the truth, that is to say, [We created them] rightfully so that one might infer thereby Our power and Our Oneness and other matters; but most of them, that is, the Meccan disbelievers, do not know.

[44:40]

Assuredly the Day of Decision, the Day of Resurrection, in which God will decide between servants, will be the tryst for all of them, for everlasting chastisement;

[44:41]

the day when a friend will not avail a friend, on account of kinship or friendship, that is to say, [the day when] he will not [be able to] ward off from the other, anything, of the chastisement, nor will they be helped — [nor will they] be protected from it (yawma, 'the day', is a substitution for yawma'l-fasl, 'the Day of Decision'),

[44:42]

except for him on whom God has mercy — and these are the believers, for they will intercede for one another with God's permission. He is indeed the Mighty, the Victor in His retribution of the disbelievers, the Merciful, to believers.

[44:43]

Lo! the tree of Zaqqūm, one of the vilest of the bitter trees of the Tihāma region: God, exalted be He, will make it grow forth in the Hell-fire,

[44:44]

will be the food of the sinful, Abū Jahl and his companions, the gravest of sinners.

[44:45]

Like molten copper, that is to say, like the dregs of black oil (ka'l-muhli, is the second predicate) it will boil inside the bellies ([if] read taghlī, then it is a third predicate; [if] yaghlī, then it is a circumstantial qualifier referring to al-muhl, 'molten copper'),

[44:46]

as the boiling of boiling water, [hamīm means] water of the most extreme temperature.

[44:47]

‘Seize him, it will be said to the Zabāniya [the Guards of Hell], ‘seize the sinner’, and drag him (read faʿtilūhu or faʿtulūhu), haul him away violently and brutally, to the midst of Hell-fire, [al-jahīm means] the centre of the Fire.

[44:48]

Then pour over his head the torture of boiling water!’, that is to say, the boiling water which is ever-torturous (this [use of ‘the torture of boiling water’] is rhetorically more intense than what is stated by the verse: boiling water will be poured over their heads [Q. 22:19]).

[44:49]

And it will be said to him: ‘Taste!, that is, [taste] the chastisement. Indeed you are the mighty, the noble one!, as you claimed when you used to say, ‘There is nothing between its two mountains [sc. Mecca] that is mightier or nobler than me!’

[44:50]

And it will be said to them: This, that you see of the chastisement, is indeed that which you used to doubt’, about which you used to be uncertain.

[44:51]

Assuredly the God-fearing will be in a secure place, a seat in which there will be security from [all] fear,

[44:52]

amid gardens, orchards, and springs,

[44:53]

dressed in fine silk and [heavy] silk brocade, that is to say, in fine and thick silks (sundusin wa’stabraqin, respectively), sitting face to face (mutaqābilīna is a circumstantial qualifier), that is to say, they do not look upon each other backs, since the couches revolve with them in them.

[44:54]

So [shall it be] (an implied al-amru, ‘the matter’, should be read as preceding this); and We shall pair them, either in conjugality or [meaning] We shall join them, with houris of beautiful eyes, women of the fairest complexion with wide and beautiful eyes.

[44:55]

They will call, they will request from servants, therein, that is, in Paradise, to bring, every fruit, thereof, [remaining] secure, [in their knowledge] that it will not come to an end or cause harm and [secure] from all danger (āminīna, ‘secure’, is a circumstantial qualifier’).

[44:56]

They will not taste death therein, other than the first death, namely, the one [that came] in this world after they had lived in it (some [scholars] think that illā, ‘other than’, here means baʿda, ‘after’). And He will shield them from the chastisement of Hell-fire —

[44:57]

a bounty from your Lord (fadlan is a verbal noun, with the sense of tafaddulan, and is in the accusative [dependent status] because of an implied [preceding] tafaddala). That is the supreme triumph.

[44:58]

For We have made it easy, We have facilitated the Qur'ān, in your tongue, in your language, so that the Arabs may understand it from you, that perhaps they may remember, [that perhaps] they may be admonished and become believers — but they do not believe.

[44:59]

So be on the look out, await their destruction. Indeed they [too] are on the look out, for your death — this was before the revelation of the command to struggle against them.
Meccan, except for verse 14, which is Medinese; it consists of 36 or 37 verses.

(Al-Jâthiyah)

[45:1]

Hā mīm: God knows best what He means by these [letters].

[45:2]

The revelation of the Book, the Qur'ān (tanzīlu'l-kitābi, the subject) is from God (mina'Llāhi, the predicate thereof) the Mighty, in His kingdom, the Wise, in His actions.

[45:3]

Truly in the heavens and the earth, that is to say, in their creation, there are signs, indicating the power of God and His Oneness, exalted be He, for believers.

[45:4]

And in your creation, that is to say, and in the creation of every one of you from a sperm-drop, then a blood clot, then an embryo until it becomes a human being; and, [in] the creation of, what He has scattered, [what] He has dispersed throughout the earth, of animals — [dābba denotes] whatever treads on (yadubbu) the earth of [both] human beings and other [animals] — there are signs for a people who are certain, of the Resurrection;

[45:5]

and, in, the alternation of night and day, their passing and their arrival, and what God sends down from the heaven [in the way] of provision, rain, for it constitutes a means of provision, with which He revives the earth after it is dead, and the circulation of the winds, its alternation between southerly and northerly, hot and cold, there are signs for a people who understand, proofs and therefore have faith.

[45:6]

These, mentioned signs, are the signs of God, the proofs of His that indicate His Oneness, which We recite, relate, to you with truth (bi'l-haqqi is semantically connected to natlū, 'We recite'). So in what [kind of] discourse then, after God, that is to say, [after] His discourse, namely, the Qur'ān, and His signs, His definitive arguments, will they, that is, the disbelievers of Mecca, believe? In other words: they will not believe [in anything] (a variant reading [for yu'minūna, 'they believe'] has tu'minūna, 'you believe').

[45:7]

Woe (waylun is an expression implying chastisement) to every sinful liar,

[45:8]

who hears the signs of God, the Qur'ān, being recited to him, then persists, in his disbelief, arrogantly, disdainful of faith, as if he had not heard them. So give him tidings of a painful chastisement.

[45:9]

And should he come to know anything of Our signs, namely, the Qur'ān, he takes them in mockery. For such, liars — there is a degrading chastisement.

[45:10]

Beyond them, that is to say, ahead of them — because they are [still] in this world — is Hell, and that which they have earned, of wealth and deeds, will not avail them in any way, nor those whom they took besides God, that is, idols, as patrons. And for them there will be a great chastisement.

[45:11]

This, that is, the Qur'ān, is a guidance, from error; and those who disbelieve in the signs of their Lord, for them there will be a torture, a lot, of a painful, an excruciating, chastisement.

[45:12]

God it is Who disposed for you the sea so that the ships may sail upon it by His command, by His permission, and that you may seek, that you may request, by way of trade, of His bounty, and that perhaps you may give thanks.

[45:13]

And He has disposed for you whatever is in the heavens, of sun, moon, stars, water and otherwise, and whatever is in the earth, of animals, trees, vegetation, rivers and otherwise, that is to say, He created [all] that for your benefit, all (jamīʿan is for emphasis) being from Him (minhu is a circumstantial qualifier, that is to say, He has disposed them as something from Him, exalted be He). Surely in that there are signs for a people who reflect, on them and therefore believe.

[45:14]

Tell those who believe to forgive those who do not anticipate, [those who do not] fear, the days of God, the events which He precipitates, that is to say, forgive the disbelievers the harm which they have caused you — this was before the command to struggle against them [had been revealed] — that He, God, may requite (a variant reading [for li-yajziya] has li-najziya, 'that We may requite') a people for what they used to earn, when they used to forgive disbelievers the harm which they did.

[45:15]

Whoever acts righteously, it is for [the benefit of] his own soul, that he acts [so], and whoever does evil, it is to the detriment thereof, that he has done evil; then to your Lord you will be returned, [with your Lord] you shall end up, whereupon He will requite the one of righteous deeds and the evildoer.

[45:16]

And verily We gave the Children of Israel the Scripture, the Torah, and [the means of] judgement, therewith between people, and prophethood, for Moses and Aaron among them, and We provided them with the good

things, the lawful things, such as manna and quails, and We favoured them above [all] worlds, the worlds of their time, [that is, above all other] rational beings.

[45:17]

And We gave them clear illustrations of the commandment, the commandment of religion, in the way of what is lawful or unlawful, and the Mission of Muhammad (s), upon whom be the most excellent blessings and peace. And they did not differ, regarding his Mission, except after the knowledge had come to them, out of rivalry among themselves, that is to say, because of some rivalry that came about among them, out of envy of him. Surely your Lord will judge between them on the Day of Resurrection concerning that in which they used to differ.

[45:18]

Then We set you, O Muhammad (s), upon a [clear] course, [a clear] way, of the commandment, the commandment of religion; so follow it, and do not follow the desires of those who do not know, in worshipping other than God.

[45:19]

Assuredly they will not avail, they [will not] protect, you in any way against God, against His chastisement. And assuredly the wrongdoers, the disbelievers, are allies of one another; but God is the ally [only] of the God-fearing.

[45:20]

This, Qur'ān, is [a set of] insights for mankind, guideposts with which they can discern [God's] rulings and legal proscriptions, and guidance and mercy for a people who have certainty, with regard to the [truth of the] Resurrection.

[45:21]

Or (am has the significance of the [rhetorical] hamza of denial) do those who have perpetrated evil acts, [such as] disbelief and disobedience, suppose that We shall treat them as those who believe and perform righteous deeds, equally (sawā'an is the predicate) in their life and in their death? (mahyāhum wa-mamātuhum, [this clause] constitutes the subject and a supplement; the sentence [itself] is a substitution for the kāf [of ka'lladhīna, 'as those'], and both [suffixed] pronouns [-hum] refer to the disbelievers). The meaning is: do they suppose that in the Hereafter We will assign them [a] good [fate] like believers, [that they will enjoy] a life of plenty, one equal to their life in this world, as when they said to the believers: 'Surely if we were to be resurrected, we will be given the same good things that you will be given!' God, exalted be He, says, in accordance with His denial [implicit] in the [rhetorical interrogative] hamza: How evil is that judgement which they make! In other words, it will not be so, for in the Hereafter they will be [suffering] in the chastisement, in contrast to their lives in this world; the believers, on the other hand, will be [delighting] in the Reward in the Hereafter because of their righteous deeds in this world, such as [their observance of] prayers, [their] alms-giving, fasting and otherwise (the mā, 'that … which', relates to the verbal action, that is to say, ba'isa hukman hukmuhum hādhā, 'awful as a judgement is this judgement of theirs').

[45:22]

And God created the heavens and, He created, the earth with the truth (bi'l-haqqi is semantically connected to khalaqa, 'He created'), so that He may indicate His power and His Oneness, and so that every soul may be requited for what it has earned, in the way of acts of disobedience or obedience, and therefore the disbeliever cannot be equal to the believer, and they will not be wronged.

[45:23]

Have you then seen, inform Me [about], him who has taken as his god his [own] desire, [that is] whatever [new] stone he may desire after [having desired] some other stone, considering this [new one] to be better, and whom God has led astray knowingly, on His part, exalted be He, that is to say, knowing him to be of those who follow misguidance before he was created, and set a seal upon his hearing and his heart, so that he cannot hear guidance or understand it, and laid a covering, a darkness, over his sight?, so that he cannot perceive guidance (here one should understand as implied the second direct object of [the verb] a-ra'ayta, 'have you seen', namely: a-yahtadī, 'can he find guidance?). So who will guide him after God?, that is to say, after His leading him astray? In other words, he will not find guidance. Will you not then remember?, [will you not then] be admonished? (tadhakkarūna: one of the two tā' letters [of the original form tatadhakkarūna] has been assimilated with the dhāl).

[45:24]

And they, those who deny the Resurrection, say, 'There is only, that is to say, [the only] life [is], our life, the one that is, in this world. We die and we live, that is to say, some die, while others are given life by [virtue of] being born, and nothing but time, that is, [nothing but] the passage of time, destroys us'. God, exalted be He, says: Of that, saying, they have no knowledge; they are only making conjectures.

[45:25]

And when Our signs, of the Qur'ān, indicating Our power to resurrect, are recited to them, being clear signs, evident [signs] (bayyinātin, 'clear signs', is a circumstantial qualifier), their only argument is to say, 'Bring us our fathers, alive, if you are being truthful', [when you say] that we will be resurrected.

[45:26]

Say: 'God [is the One Who] gives you life, when you are sperm-drops, then makes you die, then gathers you, alive, to the Day of Resurrection, in which there is no doubt; but most people, and these are the one who say the above-mentioned, do not know'.

[45:27]

And to God belongs the kingdom of the heavens and the earth. And on the day when the Hour sets in (yawma taqūmu'l-sā'atu is substituted by [the following, yawma'idhin]) on that day the followers of falsehood, the disbelievers, will be losers, that is to say, their loss will become manifest by their ending up in the Fire.

[45:28]

And you will see every community, that is, [all] members of a religion, crouching, on their knees — or [jāthiya means] 'gathered together'. Every community will be summoned to its record, the record of its deeds and it will be said to them: 'Today you will be requited for what you used to do, that is, [you will be given] the desert thereof.

[45:29]

This is Our book, the register of [deeds recorded by] the guardian angels, which pronounces against you with truth. Indeed We used to write down, record and preserve, what you used to do'.

[45:30]

So as for those who believed and performed righteous deeds, their Lord will admit them into His mercy, His Paradise. That is the manifest triumph, the clear and evident [triumph].

[45:31]

But as for those who disbelieved, it will be said to them: 'Were not My signs, [was not] the Qur'ān, recited to you, but you were disdainful, you were arrogant, and were a guilty, a disbelieving, lot?

[45:32]

And when it was said, to you, O disbelievers: "God's promise, of resurrection, is indeed true, and there is no doubt about the Hour", (read al-sāʿatu or al-sāʿata) you said, "We do not know what the Hour is. We only make conjectures (al-Mubarrad said that this actually [means] in nahnu illā nazunnu zannan) and we are by no means certain" ', that it will come to pass.

[45:33]

And there will appear before them, in the Hereafter, the evils of what they did, in this world, that is to say, the requital thereof, and they will be besieged by, there shall befall [them], what they used to deride, namely, the chastisement [of the Hereafter].

[45:34]

And it will be said: 'Today We will forget you, We will abandon you in the Fire, just as you forgot the encounter of this day of yours, that is to say, [just as] you neglected to perform [those good] deeds [in preparation] for the encounter with it, and your abode will be the Fire, and you will not have any helpers, [any] protectors therefrom.

[45:35]

That is because you took God's signs, the Qur'ān, in mockery, and the life of this world deceived you', to the extent that you said, 'There is neither Resurrection nor Reckoning'. So today they will not be brought out (read either active yakhrujūna, 'they will [not] come out', or passive yukhrajūna, 'they will [not] be brought out') of it, of the Fire, nor will they asked to make amends: they will not be asked to [try to] attain the pleasure of their Lord by repenting or being obedient, for such [action] will be of no use then.

[45:36]

So to God belongs [all] praise, the attribution to Him of what is beautiful [in words] for fulfilling His promise regarding the deniers; Lord of the heavens and Lord of the earth, the Lord of the Worlds, the Creator of all that has been mentioned ('ālam, 'world', denotes everything other than God; it is in the plural ['ālamīn] because of the different types [of beings] in them; rabbi, 'Lord', [in the last clause] is a substitution [for the previous ones]).

[45:37]

And to Him belongs [all] grandeur, [all] majesty, in the heavens and the earth (fī'l-samāwāti wa'l-ardi is a circumstantial qualifier), and He is the Mighty, the Wise — as [explained in a similar statement] above. Meccan, except for verses 10,15 and 35, which are Medinese; it consists of 34 or 35 verses.

(Al-Ahqâf)

[46:1]

Hā mīm: God knows best what He means by these [letters].

[46:2]

The revelation of the Book, the Qur'ān (tanzīlu'l-kitābi, the subject) is from God (mina'Llāhi, the predicate thereof), the Mighty, in His kingdom, the Wise, in His actions.

[46:3]

We have not created the heavens and the earth and all that is between them except, as a creation, in truth, so that it may be an indication of Our power and Our Oneness, and for an appointed term, until [the point of] their annihilation on the Day of Resurrection. Yet those who disbelieve are disregardful of what they are warned, [of what] they are threatened with in the way of [impending] chastisement.

[46:4]

Say: 'Have you considered, [say] Inform me [about], what you invoke, [what] you worship, besides God?, namely, the idols (min dūni'Llāhi, constitutes the first object [of the verb]). Show me — inform me — (arūnī, [repeated] for emphasis), what they have created (mādhā khalaqū, the second object) of the earth (mina'l-ardi, the explication of mā, 'what [part]'). Or do they have any share, any partnership, in, the creation of, the heavens?, with God? (am, 'or', has the significance of the [rhetorical interrogative] hamza of denial). Bring me a scripture, [that has been] revealed, before this, Qur'ān, or some vestige, some remnant, of knowledge, transmitted from the ancients confirming the soundness of your claim that your worship of the idols brings you closer to God, if you are truthful', in your claim.

[46:5]

And who is (man here is interrogative but meant [rhetorically] as a negation: in other words, 'no one is') further astray than him who invokes, [him who] worships, besides God, that is to say, other than Him, such as would not respond to him [even] until the Day of Resurrection — these are the idols, who never answer those who worship them in anything that they ask for — and who are heedless of their supplication?, their worship, because they are inanimates that possess no [faculty of] comprehension.

[46:6]

And when mankind are gathered, they, the idols, will be enemies to them, to those who had worshipped them, and they will deny, they will disavow, their worship, the worship of those who had worshipped them.

[46:7]

And when Our signs, the Qur'ān, are recited to them, namely, [to] the people of Mecca, being clear signs, manifest [signs] (bayyinātin is a circumstantial qualifier), those who disbelieve, from among them, say of the truth, that is, the Qur'ān, when it comes to them, 'This is plain sorcery!', clear and evident [sorcery].

[46:8]

Or (am has the significance of bal, 'nay, but …' and the [rhetorical interrogative] hamza of denial) do they say, 'He has invented it?', that is, the Qur'ān. Say: 'If I have invented it, hypothetically [speaking], still you would have no power to avail me against God, that is to say, against His chastisement, in any way, in other words, you would not be able to ward it off from me if God chooses to chastise me. He knows best what you delve into [of gossip] concerning it, what you say about the Qur'ān. He, exalted be He, suffices as a witness between me and you. And He is the Forgiving, to the one who repents, the Merciful', to him, and so He does not hasten to punish you.

[46:9]

Say: 'I am not a novelty, unprecedented, among the messengers, that is to say, [I am not] the first to be sent [by God as His Messenger]. Already many of them have come before me, so how can you deny me? Nor do I know what will be done with me or with you, in this world: will I be made to leave my [native] land, or will I be slain as was done with [some] prophets before me, or will you stone me to death, or will the earth be made to swallow you as [it did] deniers before you? I only follow what is revealed to me, that is, the Qur'ān, and I do not invent anything myself. And I am only a plain warner', one whose warning is

plain.

[46:10]

Say: 'Have you considered?, [say:] inform me, what will be your predicament, if it, the Qur'ān, is from God and you disbelieve in it (wa-kafartum bihi, the sentence is a circumstantial qualifier), and a witness from the Children of Israel has [already] testified, this was 'Abd Allāh b. Salām, to the like of it, that is to say, to it [the Qur'ān], that it is from God, and he, the witness, has believed [in it], while you act with arrogance …', you are disdainful of faith (the response to the conditional ['if …'] is given [by implication] in what has been supplemented to it, in other words: 'Would you not then be [considered] wrongdoers?'; this [understanding of the response] is indicated by [what follows]). Truly God does not guide wrongdoing folk'.

[46:11]

And those who disbelieve say of those who believe, that is, [they say] with regards to them: 'Had it, faith, been [anything] good, they would not have attained it before us'. And since they, the ones [now] speaking, will not be guided by it, that is, [by] the Qur'ān, they say, 'This, that is, the Qur'ān, is an ancient lie!'

[46:12]

Yet before it, that is, [before] the Qur'ān, [there was] the Book of Moses, that is, the Torah, as a guidepost and a mercy, for those who believed in it (imāman wa-rahmatan are two circumstantial qualifiers) and this, Qur'ān, is a Book that confirms, scriptures before it, in the Arabic tongue (lisānan 'arabiyyan is a circumstantial qualifier referring to the subject of musaddiqun, 'that confirms') to warn those who do wrong, the idolaters of Mecca, and, it is, good tidings for the virtuous, the believers.

[46:13]

Assuredly those who say, 'Our Lord is God' and then remain upright, in [their adherence to] obedience, no fear will befall them, nor will they grieve.

[46:14]

Those will be the inhabitants of Paradise, abiding therein (khālidīna fīhā is a circumstantial qualifier) as a reward (jazā'an is in the accusative as a verbal noun, because of the implied verbal action, that is to say, yujzawna, 'they will be rewarded') for what they used to do.

[46:15]

And We have enjoined man to be kind (husnan: a variant reading has ihsānan), that is to say, We have commanded him to act kindly towards both of them (thus ihsānan is in the accusative as a verbal noun, because of the implied verbal action; the same applies to husnan) to his parents. His mother carries him in travail, and gives birth to him in travail, that is to say, with suffering; and his gestation and his weaning, from suckling, take thirty months, six months being the minimum period for gestation, the remainder being the maximum period of suckling; it is also said that, regardless of whether she bore him for six or nine months, she should suckle him for the remainder. So that (hattā is a [particle of] purpose for an implied sentence, that is to say, wa-'āsha hattā, 'and he lived on so that …') when he is mature, namely, at his prime in terms of his strength, intellect and reasoning, the minimum [age] for which is thirty or thirty three years, and reaches forty years, that is, exactly [forty years], which is the maximum for [attaining] maturity, he says, 'My Lord!, [this] to the end [of this verse] was revealed regarding Abū Bakr al-Siddīq, when he had reached forty years of age, two years after the [beginning of the] Prophet's Mission (s). He [Abū Bakr] believed in him, whereafter his parents believed [in the Prophet], followed by his son 'Abd al-Rahmān, then 'Abd al-Rahmān's son Abū 'Atīq [Muhammad b. 'Abd al-Rahmān]. Inspire me to give thanks for Your favour with which You have favoured me and my parents, namely, [the grace of] affirming [God's] Oneness, and that I may act righteously in a way that will please You, thus he [Abū Bakr] emancipated nine believers who had been enduring torture [at the hands of the idolaters] for [their belief in] God, and invest my seed with

righteousness, all of them were believers. Indeed I repent to You and I am truly of those who submit [to You]'.

[46:16]

Those, that is, those who say such words, Abū Bakr and others, are they from whom We accept the best of what they do, and overlook their misdeeds, [as they stand] among the inhabitants of Paradise (fī ashābi'll-jannati, a circumstantial qualifier, in other words, 'being among them') — [this is] the true promise which they were promised, by His words, God has promised the believers, both men and women, Gardens … [Q. 9:72].

[46:17]

As for him who says to his parents (li-wālidayhi: a variant reading has li-wālidihi, 'his parent', denoting the generic noun): 'Fie (read uffin or uffan, as a verbal noun, meaning: '[something] putrid and disgusting') on you both: I am exasperated at both of you. Do you threaten me (a-ta'idāninī: a variant reading has a-ta'idānnī) that I shall be raised, from the grave, when already generations, communities, have passed away before me?', and they have not been raised from their graves. And they call on God for succour, that he [their child] repent, saying [to him]: if you do not repent, 'Woe to you (waylaka, that is to say, halākaka, 'you are ruined!'). Believe!, in resurrection. Surely God's promise is true'. But he says, 'This, belief in resurrection, is nothing but the fables of the ancients', lies of theirs.

[46:18]

Such are the ones against whom the Word, of chastisement, is due, is necessary, concerning communities of jinn and humans that have passed away before them. Truly they are losers.

[46:19]

And for each one, of both categories, believer and disbeliever, there will be degrees [of status] , thus the degrees of the believers in Paradise are high, while the degrees of disbelievers in the Fire are despicable, according to what they have done, that is to say, [according to what] believers [have done] in the way of acts of obedience, and disbelievers, in the way of acts of disobedience, and that He may recompense them fully, namely, God (li-yuwaffiyahum: a variant reading has li-nuwaffiyahum, 'that We may recompense them fully') for their deeds, that is, [pay them] their deserts, and they will not be wronged, [not even] in a single thing that may be diminished for believers or increased for disbelievers.

[46:20]

And on the day when those who disbelieve are exposed to the Fire, by its being revealed for them, it will be said to them: 'You squandered (read with one hamza, adhhabtum, or with two hamzas [as an interrogative], a-adhhabtum, 'have you sqaundered …?'; or with one hamza, adhhabtum, or with an initial long 'a', ādhhabtum, with both of these [pronounced fully] or without pronouncing the second [hamza]) your good things during your life of the world, by preoccupying yourselves with sensual delights, and enjoyed them. So today you will be requited with the chastisement of humiliation in return for acting arrogantly in the earth without right and in return for that regarding which you used to act immorally', and [for] the torture you used to inflict [upon others] therein.

[46:21]

And mention the brother of 'Ād, namely, Hūd, peace be upon him, when (idh … [from here] to the end [of the verse] constitutes an inclusive substitution) he warned his people, he threatened them, at Ahqāf, ['the Sand dunes' is the name of] a valley in Yemen, where their dwellings were located — and already warners, messengers, had passed away before him and after him, that is to say, before Hūd [came to them] and after him, to their peoples — saying, 'Do not worship anyone but God (the statement [beginning with] wa-qad khalat, 'and already [warners] had passed away', is a parenthetical one). Truly I fear for you — should you

worship other than God — the chastisement of a dreadful day'.

[46:22]

They said, 'Have you come to divert us from our gods?, to turn us away from worship of them. Then bring us what you threaten us with, of chastisement for worshipping them, if you are of the truthful', in [saying] that it will befall us.

[46:23]

He, Hūd, said, 'The knowledge is with God only, He is the One Who knows when chastisement will befall you, and I am [merely] conveying to you what I have been sent with, to you. But I see that you are an ignorant lot', given your hastening on of the chastisement.

[46:24]

Then, when they saw it, that is, [when they saw] what chastisement [really] was, as a sudden cloud, a cloud that appeared [out of nowhere] on the horizon, heading towards their valleys, they said, 'This is a cloud that will bring us rain!'. God, exalted be He, says: Nay, but it is what you sought to hasten, of the chastisement — a hurricane (rīhun substitutes for mā, 'what') containing a painful chastisement,

[46:25]

destroying, ruining, everything, it passes through, by the command of its Lord, by His will, that is to say, [destroying] everything that He wants to destroy with it. And so it destroyed their men, women, children and properties by flinging them up into the air high above the ground and tearing them to pieces. Only Hūd and those who believed with him remained [unscathed]. So they became such that nothing could be seen except their dwellings. Thus, in the way that We requited them, do We requite guilty folk, besides them.

[46:26]

And verily We had empowered them in ways in which We have not (in is either for negation or extra) empowered you, O people of Mecca, in the way of strength and means, and We had vested them with ears and eyes and hearts. But their ears and their eyes and their hearts did not avail them in any way (min shay'in: min is extra) since (idh, is operated by aghnā, 'avail', and imbued with the sense of [a particle introducing a] reason) they used to deny the signs of God, His clear proofs, and they were besieged by, there befell them, what they used to deride, of chastisement.

[46:27]

And We certainly destroyed the towns [that were] around you, that is, [We destroyed] their inhabitants, the likes of Thamūd, 'Ād and the people of Lot, and We dispensed the signs, We repeated the clear proofs, so that perhaps they might return.

[46:28]

So why did they not help them, by averting from them the chastisement, those whom they had chosen besides God, that is to say, other than Him, as [a means of] nearness, through whom they may secure nearness to God, to be gods?, alongside Him, and these are the idols (the first object of ittakhadhū, 'they had chosen', is the omitted pronoun referred to by the relative clause [alladhīna, 'those who …'], and it is hum, 'they'; qurbānan, 'nearness', is the second [object], with ālihatan, 'gods', as its substitution). Nay, but they forsook them, when the chastisement came down [on them], and that, that is to say, [that] choosing of theirs of idols as gods as a means of nearness [to God], was their lie and what they used to invent — the lies they used to speak (mā, 'what', either relates to the verbal action ['their lying'], or it indicates a relative clause with the referential pronoun omitted, this being fīhi, 'about').

[46:29]

And, mention, when We sent a company of jinn your way — the jinn of Nasībīn in Yemen, or the jinn of Nineveh, who were seven or nine, [and this was] while the Prophet (s) was leading the dawn prayer with some of his Companions at Batn Nakhla, as reported by the two Shaykhs [al-Bukhārī and Muslim] — to listen to the Qur'ān and, when they were in its presence, they said, that is, they said to one another: 'Listen carefully!', concentrate in order to hear it [carefully]. Then, when it was finished, [when] he was finished reciting it, they went back to their people to warn [them], to threaten their people with the chastisement [from God] if they do not believe — they had been Jews, but then become Muslims.

[46:30]

They said, 'O our people! Indeed we have heard a Book, namely, the Qur'ān, which has been revealed after Moses, confirming what was before it, what preceded it, such as the Torah. It guides to the truth, submission [to God] (islām), and to a straight way, that is, the way thereto [to Islam].

[46:31]

O our people! Respond to God's summoner, Muhammad (s), by embracing faith, and believe in him, and He, God, will forgive you some of your sins, because some of these [sins] are wrongs [done to others] and which [therefore] can only be forgiven after those wronged are reconciled — and shelter you from a painful chastisement.

[46:32]

And whoever does not respond to God's summoner cannot thwart God on earth, that is to say, he will not be able to thwart God by escaping from Him and eluding Him, and he, the one who does not respond, will not have, besides Him, that is, [besides] God, any protectors, any helpers to ward off the chastisement from him — those, who do not respond, are in manifest error', plain and evident [error].

[46:33]

Have they not seen, [have they not] realised, that is, the deniers of resurrection, that God, Who created the heavens and the earth and [Who] was not wearied by their creation, [Who] did not fail therein, is able to give life to the dead? (bi-qādirin is the predicate of anna, 'that', the bi- having been added to it because the statement has the same force as [the construction]: a-laysa'Llāhu bi-qādirin, 'Is God not able …?'). Yes, indeed, He is able to give life to the dead. Indeed He has is able to do all things.

[46:34]

And on the day when those who disbelieve are exposed to the Fire, when they are being chastised in it, it will be said to them: 'Is not this, chastisement, the truth?' They will say, 'Yes, by our Lord!' He will say, 'Then taste the chastisement for what you used to disbelieve [in]'.

[46:35]

So endure [with patience], the harm done [to you] by your people, just as the resolute, those of constancy and [power of] endurance during hardships, from among the messengers endured [with patience], before you, so that you may be one of resolve [like them] (min [of mina'l-rusuli] is explicative, as all of them were men of resolve; but some say that this [particle min] is [actually] meant to be partitive, since excluded from their number are: Adam, on the basis of God's saying, exalted be He: And We did not find in him any constancy [Q. 20:115]; and Jonah, on the basis of His words: And do not be like the One of the fish [Q. 68:48]). And do not seek to hasten [it] for them, for your people, the sending down of the chastisement on them. Some say that he [the Prophet] seemed [by this stage] to have become exasperated because of them and desired that chastisement be sent down on them, which is why he was enjoined to [exercise] patience and to refrain from hastening the chastisement [for them] — for it would befall them [eventually] without

doubt. It shall seem for them, on the day when they see what they are promised, of chastisement in the Hereafter, given its long duration, as though they had tarried, in this world, by their reckoning, only an hour of a day. This Qur'ān is, a communication, a proclamation from God to you. So shall any be destroyed, that is to say, none [shall be destroyed] upon seeing the chastisement, but the immoral folk?, that is to say, the disbelieving [folk].
Medinese, except for verse 13, or [it is all] Meccan; it consists of 38 or 39 verses.

(Muhammad)

[47:1]

Those who disbelieve, from among the people of Mecca, and bar, others, from the way of God, that is to say, [from] faith, He will leave their works to waste, such as giving food [to the poor] or being kind to kin, and so they will find no reward for these [works of theirs] in the Hereafter; [but] they are requited for them in this world [purely] out of His bounty, exalted be He.

[47:2]

But those who believe, namely, the Helpers (al-Ansār) and others [like them], and perform righteous deeds and believe in what has been revealed to Muhammad, namely, the Qur'ān — and it is the truth from their Lord — He will absolve them of, He will forgive them, their misdeeds and rightly dispose their mind, their state, so that they do not disobey Him.

[47:3]

That, rendering void of their works and the absolution of evil deeds, is because those who disbelieve follow falsehood, Satan, and because those who believe follow the truth, the Qur'ān, from their Lord. Thus, in the same manner of clarification, does God strike for mankind similitudes of themselves, [that is how] He clarifies for them their states, in other words, the disbeliever has his work rendered void while the believer is forgiven.

[47:4]

So when you encounter [in battle] those who disbelieve, then [attack them with] a striking of the necks (fa-darba'l-riqābi is a verbal noun in place of the [full] verbal construction, that is to say, fa'dribū riqābahum, 'then strike their necks'), in other words, slay them — reference is made to the 'striking of the necks' because the predominant cause of being slayed is to be struck in the neck. Then, when you have made thoroughly decimated them, bind, spare them, take them captive and bind firmly, the bonds (al-wathāq is what is used to bind [yūthaqu] a captive). Thereafter either [set them free] by grace (mannan is a verbal noun in place of the [full] verbal construction), that is to say, either show them grace by setting them free unconditionally; or by ransom, ransoming them with payment or with Muslim captives, until the war, that is to say, its participants, lay down its burdens, its heavy loads of weaponry and other things, so that either the disbelievers surrender or enter into a treaty. This [last clause] constitutes the 'purpose' of [enjoining the Muslims to] slaying and taking captive. So [shall it be] (dhālika is the predicate of an implied subject, [such as] al-amr, 'the ordinance', in other words, 'the ordinance [of God] regarding them is as mentioned'). And had God willed, He could have [Himself] taken vengeance on them, without any fighting, but, He has commanded you to [do] it, that He may test some of you by means of others, from among them, by way of battle, so that the slain among you will end up in Paradise, while those [slain] among them [will end up] in the Fire. And those who are slain (qutilū: a variant reading has qātalū, 'those who fight') — this verse was revealed on the day of [the battle of] Uhud, after the dead and the wounded had become numerous among the Muslims — in the way of God, He will not let their works go to waste, He will [not] render [them] void.

[47:5]

He will guide them, in this world and in the Hereafter to what benefits them, and rightly dispose their minds, their condition in both, with that [guidance and disposal] in this world being for those who were not slain,

but who have been included in [the statement] ‘and those who were slain’ (qutilū) because of [the] predominance therein [of those who were slain].

[47:6]

And He will admit them into Paradise, which He has made known, [which] He has pointed out, to them, so that they are guided to their dwellings in it, and to their spouses and servants without asking to be shown the way.

[47:7]

O you who believe! If you help God, that is to say, His religion and His Messenger, He will help you, against your enemy, and make your foothold firm, He will make you stand firm [while you fight] on the battleground.

[47:8]

And as for those who disbelieve, from among the people of Mecca (wa’lladhīna kafarū is the subject, the predicate of which is [an implicit] ta‘isū, ‘they shall be wretched’, as indicated [by what follows]) wretchedness shall be their lot, that is, destruction and defeat from God. And He will make their works go to waste (wa-adalla a‘mālahum is a supplement to [the implied] ta‘isū, ‘they shall be wretched’).

[47:9]

That, wretchedness and wasting [of their works], is because they are averse to what God has revealed, of the Qur’ān with all that it includes of religious obligations (takālīf), so He has made their works fail.

[47:10]

Have they not travelled in the land to see the nature of the consequence for those who were before them? God destroyed them — He destroyed them, their children and their possessions; and [a fate] the like thereof will be for the disbelievers, that is to say, the like of the fate of those before them.

[47:11]

That, granting of victory to the believers and the vanquishing of the disbelievers, is because God is Patron, Ally and Helper, of those who believe and because the disbelievers have no patron.

[47:12]

God will surely admit those who believe and perform righteous deeds into gardens underneath which rivers flow. As for those who disbelieve, they take their enjoyment, in this world, and eat as the cattle eat, that is to say, they are only concerned with [filling] their bellies and [satisfying] their private parts, without giving any thought to the Hereafter; and the Fire will be their habitation, their home, their station and their [final] destination.

[47:13]

And how many (ka-ayyin means kam) a town, by which is meant the inhabitants thereof, mightier in power than your town, Mecca, that is to say, its inhabitants, which expelled you (akhrajatka [is feminine despite the plural sense of inhabitants meant is because it] takes into account the [feminine] form of qarya, ‘town’), have We destroyed (ahlaknāhum takes into account the former [plural] import of qarya, ‘town’), and they had none to help them, against Our destruction [of them].

[47:14]

Is he who follows a clear sign, a definitive argument and proof, from his Lord, and these are the believers, like those whose evil deeds have been adorned for them, so that they see them as fair [deeds], and these are the disbelievers of Mecca, and who follow their desires?, by worshipping graven images. In other words, there is no similarity between the two.

[47:15]

A similitude, a description, of the Garden promised to the God-fearing: [the Garden] that is shared equally by all those who enter it (this first clause is the subject, of which the predicate [follows:]) therein are rivers of unstaling water (read āsin or asin, similar [in form] to dārib, 'striker', and hadhir, 'cautious'), that is to say, one that does not change, in contrast to the water of this world, which may change due to some factor; and rivers of milk unchanging in flavour, in contrast to the milk of this world, on account of its issuing from udders, and rivers of wine delicious to the drinkers, in contrast to the wine of this world, which is distasteful to drink; and [also] rivers of purified honey, in contrast to the honey of this world, which when it issues out of the bellies of bees becomes mixed with wax and other elements; and there will be for them therein, varieties [of], every fruit and forgiveness from their Lord, for He is pleased with them, in addition to His beneficence towards them in the way mentioned, in contrast to one who is a master of servants in this world, who while being kind to them may at the same time be wrathful with them. [Is such a one] like him who abides in the Fire? (ka-man huwa khālidun fī'l-nāri, the predicate of an implied subject, which is a-man huwa fī hādha'l-na'īm, 'Is one who is amidst such bliss [as him who abides in the Fire]?'). And they will be given to drink boiling water which rips apart their bowels, that is, their entrails, so that these will be excreted from their rears. (Am'ā', 'bowels', is the plural of mi'an, its alif being derived from the yā' of their saying mi'yān [as an alternative singular to mi'an]).

[47:16]

And there are some among them, namely, the disbelievers, who listen to you, during the Friday sermon — and these are the hypocrites; until, when they go forth from you, they say to those who have been given knowledge, that is to say, to the knowledgeable ones among the Companions [of the Prophet], such as ['Abd Allāh] Ibn Mas'ūd and ['Abd Allāh] Ibn 'Abbās, in derision and mockery: 'What was he saying just now?' (read ānifan or anifan, meaning al-sā'a, 'just now'). In other words, [they mean to say] 'we will not go back to [listen to] him again'. Those are the ones on whose hearts God has set a seal, of disbelief, and who follow their own desires, in [acting with] hypocrisy.

[47:17]

But those who are [rightly] guided, namely, the believers, He, God, enhances their guidance and invests them with fear [of Him], He inspires them to [do] that by which they can be wary of [ending up in] the Fire.

[47:18]

Do they, then, await, they do not await, namely, the disbelievers of Mecca, anything except that the Hour should come upon them (an ta'tiyahum is an inclusive substitution for al-sā'ata, 'the Hour'; in other words, it cannot be other than that it will come upon them [...]) suddenly? For already its portents, the signs thereof, have come, among which are the sending of the Prophet (s), the splitting of the Moon [Q. 54:1] and the Smoke [Q. 44:10]. So, when it, the Hour, has come upon them, for what [benefit] will their reminder be?, their remembering; in other words, it will be of no benefit to them.

[47:19]

Know, then, that there is no god except God, that is to say, adhere, O Muhammad (s), to knowledge of this [fact] that will benefit you at the Resurrection, and ask forgiveness for your sin — this was said to him, despite his infallibility ('isma), so that his community might emulate him [in this respect]. Indeed he did do this. The Prophet (s) said, 'Verily I do ask God for forgiveness a hundred times every day' — and for the believing men and believing women — herein is an honouring for them, by having their Prophet enjoined to ask forgiveness for them. And God knows your going to and fro, your bustle during the day in pursuit of

your business, and your place of rest, when you retire to where you sleep at night. In other words, He has knowledge of all your states, nothing of which can be hidden from Him, so be mindful of Him — the address [in this verse] is meant for believers as well as others.

[47:20]

And those who believe say, seeking to take part in the struggle: 'Why has a sūra not been revealed?', [one] in which there is mention of the [command to participate in the] struggle. But when a definitive sūra is revealed, one in which nothing is abrogated (naskh), and fighting, that is to say, requirement for it, is mentioned in it, you see those in whose hearts is a sickness, that is, doubt — and they are the hypocrites — looking at you with the look of someone fainting at [the point of] death, because of [their] fear of it and [their] aversion to it; in other words, they fear fighting and are averse to it. Yet more fitting for them (fa-awlā lahum is a subject, the predicate of which [is the following, tāʿatun wa-qawlun maʿrūfun])

[47:21]

would be [to offer] obedience and honourable words, that is, [words] that are kind to you. Then, when the matter has been resolved upon, that is to say, [when] fighting has been prescribed, if they are loyal to God, in faith and obedience, it will be better for them (the sentence beginning with law, 'if', constitutes the response to idhā, 'when').

[47:22]

May it not be [the case] with you, (read ʿasītum or ʿasaytum; there is a shift here from the third person to the second person address), that if you were to turn away, [if] you were to shun faith, you would then cause corruption in the land and sever your kinship ties?, in other words, [that] you would then return to the ways of pagandom such as belligerence and fighting.

[47:23]

Those, that is, the agents of corruption, are the ones whom God has cursed, so made them deaf, to hearing the truth, and blinded their eyes, to the path of guidance.

[47:24]

Do they not contemplate the Qur'ān?, and so recognise the truth. Or (am here is like bal, 'nay, but') is it that there are locks on, their, hearts?, so they are unable to comprehend it.

[47:25]

Truly those who have turned, by way of hypocrisy, their backs after the guidance has become clear to them, Satan has seduced, he has adorned [disbelief for], them and has given them [false] hopes (read wa-umliya lahum, '[false] hopes have been given to them', or wa-amlā lahum, where the one who gives the [false] hopes is Satan, [but only] by God's will, exalted be He, for he [Satan] is the one who leads them astray).

[47:26]

That, leading of them astray, is because they said to those who were averse to what God revealed, namely, to the idolaters: 'We will obey you in some matters', that is to say, by cooperating to maintain enmity against the Prophet (s) and preventing people from participating in the struggle alongside him: they had said as much secretly, but God, exalted be He, exposed it; and God knows their secrets (read asrārahum, as the plural of sirr, 'a secret', or isrārahum, 'their keeping [of things] secret', as the verbal noun).

[47:27]

Then how will it be, their predicament, when the angels take them away, beating (yadribūna is a

circumstantial qualifier referring to the angels) their faces and their backs?, with hooked iron rods.

[47:28]

That, taking of them away in the state mentioned, is because they followed what angers God, and [because] they were averse to what pleases Him, that is to say, [they were averse to] doing what pleases Him. Therefore He has made their works fail.

[47:29]

Or did those in whose hearts is a sickness suppose that God would not expose their rancour?, [that] He would [not] bring to light their spite against the Prophet (s) and the believers.

[47:30]

And if We will, We could show them to you, We could have pointed them out to you (the lām is repeated in [the following, fa-la-ʿaraftahum]), then you would recognise them by their mark. And you will certainly recognise them (wa-la-taʿrifannahum: the wāw is for an omitted oath, and what follows it [fī lahni'l-qawl] is its response) by [their] tone of speech, that is to say, [by] the meaning thereof when they speak in your presence, alluding [as they do] to what amounts to a scathing attack upon the Muslims; and God knows your deeds.

[47:31]

And We will assuredly try you, We will assuredly test you by way of [commanding you to participate in] the struggle and in other ways, until We know, with knowledge outwardly manifested, those of you who struggle [for God's cause] and those who are steadfast, in [adhering to] the struggle and in other ways, and We will appraise, We will reveal, your record, in terms of [whether you acted with] obedience or disobedience in what concerns the struggle (all three verbs may be read with the [third person singular] yā' or with the [first person plural] nūn).

[47:32]

Indeed those who disbelieve and bar from the way of God, the path of truth, and defy the Messenger, opposing him, after the guidance (this is the meaning of 'the way of God') has become clear to them, they will not hurt God in any way, and He will make their works fail, He will invalidate them, [good works] such as voluntary alms and the like, and so they will not find any reward for it in the Hereafter — this was revealed either regarding those [Meccan] participants at [the battle of] Badr who provided food [for the needy], or regarding [the Jewish tribes of] Qurayza and al-Nadīr.

[47:33]

O you who believe! Obey God and obey the Messenger, and do not render your own works void, by [engaging in] acts of disobedience, for example.

[47:34]

Indeed those who disbelieve and bar from the way of God, His path, namely, guidance, and then die as disbelievers, God will never forgive them — this was revealed regarding the men of the Well (al-qalīb).

[47:35]

So do not falter, [do not] be weak, and [do not] call for peace (read salm or silm), that is to say, a truce with the disbelievers should you encounter them, when you have the upper hand (al-aʿlawna: the third letter of the triliteral root, wāw, has been omitted), [when you are] the victors, the vanquishers, and God is with you, helping and assisting, and He will not stint you, diminish you, in [the reward for] your works, that is to

say, of the reward for them.

[47:36]

The life of this world, that is to say, preoccupation [solely] with it, is merely play and diversion; but if you believe and are wary, of God, [both of] which pertain to [the goal of] the Hereafter, He will give you your rewards, and will not ask you your wealth [in return], all of it, rather, only the alms that are required from it.

[47:37]

If He were to ask you for it, and press you, demand it persistently, you would be niggardly, and this, niggardliness, would expose your rancour, towards the religion of Islam.

[47:38]

Lo! there you are, O, those who are being called to expend in the way of God, that which has been prescribed for you; yet among you there are those who are niggardly; and whoever is niggardly is niggardly only to his own soul (one may say bakhila 'alayhi or [bakhila] 'anhu [to mean, 'he was niggardly to someone']). For God is the Independent One, [without need] of your expending; while you are the needy, of Him. And if you turn away, from obedience to Him, He will replace you with another people, that is to say, He will bring them in your place, and they will not be the likes of you, in turning away from obedience to Him, but [they will be] obedient to Him, Mighty and Majestic [is He].
Medinese: it was revealed on the return from al-Hudaybiyya; it consists of 29 verses.

(Al-Fath)

[48:1]

Verily We have given you, We have ordained [for you] the conquest (fath) of Mecca, and other places in the future by force, as a result of your struggle, a clear victory, [one that is] plain and manifest;

[48:2]

that God may forgive you, by virtue of your struggle, what is past of your sin and what is to come, of it, so that your community might then desire to struggle [like you] — this [verse] also constitutes a justification of the [concept of the] infallibility ('isma) of prophets, peace be upon them, against sin, by way of a definitive rational proof (the lām [in li-yaghfira, 'that He may forgive'] is for [indicating] the ultimate reason [for the conquest], so that the content [of this latter statement] constitutes an effect and not the cause), and that He may perfect, by way of the mentioned victory, His favour to you and guide you, thereby, to a straight path, upon which He will confirm you — and this [straight path] is the religion of Islam;

[48:3]

and that God may grant you, therein, a mighty victory, one of glory, involving no humiliation.

[48:4]

He it is Who sent down the spirit of Peace, [Divine] reassurance, into the hearts of the believers, that they might add faith to their faith, by way of [their embracing of] the legal stipulations of religion: for every time He revealed one [of these], they would believe in it — including the [command to] struggle. And to God belong the hosts of the heavens and the earth, and so if He wanted to bring victory to His religion by means of others, He would have done so. And God is ever Knower, of His creatures, Wise, in His actions, in other words, He is ever possessed of such attributes;

[48:5]

so that He may admit (li-yudkhila is semantically connected to an omitted clause, that is to say, amara bi'l-jihād, 'He has enjoined the struggle [so that He may admit]') the believing men and believing women into gardens underneath which rivers flow, wherein they will abide, and that He may absolve them of their misdeeds; for that, in God's sight, is a supreme triumph;

[48:6]

and so that He may chastise the hypocrites, men and women, and the idolaters, men and women, and those who make evil assumptions about God (read al-saw' or al-sū', 'evil', in all three places); they assumed that He will not assist Muhammad (s) and the believers. For them will be an evil turn of fortune, by way of abasement and chastisement; and God is wroth with them, and He has cursed them, He has banished them [far from His mercy], and has prepared for them Hell — and it is an evil destination!, [an evil] place to return to.

[48:7]

And to God belong the hosts of the heavens and the earth; and God is ever Mighty, in His kingdom, Wise, in His actions, in other words, He is ever possessed of such attributes.

[48:8]

Indeed We have sent you as a witness, against your community at the Resurrection, and a bearer of good tidings, to them in this world, and a warner, to threaten those in it who do evil with [the punishment of] the Fire;

[48:9]

that you may believe (li-tu'minū, may also here be read li-yu'minū, 'that they may believe'; and similarly read either the second person plural or the third person plural in the next three instances) in God and His Messenger, and that you may support Him (tu'azzirūhu: a variant reading has tu'azzizūhu) and revere Him (the [third person suffixed] pronoun [-hu, 'him'] may refer either to God or to His Messenger) and glorify Him, that is, God, morning and evening.

[48:10]

Truly those who pledge allegiance to you, the 'Pledge of Beatitude' (bay'at al-ridwān) given at al-Hudaybiyya, in fact pledge allegiance to God — this [statement] is akin to: Whoever obeys the Messenger, verily obeys God [Q. 4:80]. The Hand of God is above their hands, [the hands] with which they pledged allegiance to the Prophet, in other words, God, exalted be He, has observed their pledge of allegiance and will requite them in accordance with [their adherence to] it. So whoever reneges, [whoever] breaches the pledge, reneges — [that is] the evil consequences of his breach will eventually be — against his own soul; and whoever fulfils the covenant which he has made with God, He will give him (fa-sa-yu'tīhi; or read fa-sa-nu'tīhi, 'We will give him') a great reward.

[48:11]

Those of the Bedouins who were left behind, around Medina — that is to say, those whom God made to stay behind and not to accompany you when you had asked them to set out with you for Mecca, fearing that Quraysh would attack you upon your return, in the year of al-Hudaybiyya — will say to you, 'Our possessions and our families kept us occupied, [preventing us] from going forth with you. So ask forgiveness for us!', of God, for our failure to go forth with you. God, exalted be He, exposes their mendacity by saying: They say with their tongues, that is to say, in asking forgiveness, and in the preceding statement [of theirs], what is not in their hearts, and so they are lying in the excuse which they give. Say: 'Who can (an interrogative meant [rhetorically] as a negation, that is to say, 'none [can]') avail you anything against God should He desire to cause you harm (read darran or durran) or desire to bring you benefit? Nay, but God is ever Aware of what you do, in other words, He is ever possessed of such an attribute.

[48:12]

Nay (bal in both instances marks a transition from one subject to another), but you thought that the Messenger and the believers would never return to their families, and that [thought] was adorned in your hearts, that is to say, [you thought] that they would be annihilated by being slain and would not return, and you thought evil thoughts, that [just mentioned], and other things, and you were a ruined lot' (būr is the plural of bā'ir), in other words, [a lot to be] destroyed according to God for [having entertained] such [evil] thoughts.

[48:13]

And whoever does not believe in God and His Messenger, We have prepared for the disbelievers a blaze, a severe fire.

[48:14]

And to God belongs the kingdom of the heavens and the earth: He forgives whomever He will and chastises whomever He will; and God is ever Forgiving, Merciful, that is to say, He is ever possessed of the attributes mentioned.

[48:15]

Those, mentioned, who were left behind will say, when you set forth after spoils, namely, the spoils of Khaybar, in order to capture them, 'Let us follow you', that we might [also] take a share of it. They desire, thereby, to change the words of God (kalāma'Llāhi: a variant reading has kalima'Llāhi), in other words, His promising of the spoils of Khaybar exclusively for those who were at al-Hudaybiyya. Say: 'You shall never follow us! Thus has God said beforehand', that is, prior to our return. Then they will say, 'Nay, but you are envious of us', lest we might acquire a share of the spoils, and therefore you say this [that you say]. Nay, but they never understood, anything of religion, [all] except a few, of them.

[48:16]

Say to those of the Bedouins, mentioned, who were left behind, to test them: 'You shall be called against a people possessed of great might — these are said to have been the [tribe of] Banū Hanīfa, the inhabitants of [the region of] al-Yamāma; but it is also said that these were the Persians and the Byzantines — you shall fight them (tuqātilūnahum is a circumstancial qualifier referring to an implied [future] situation, which constitutes that to which the 'call' will be made); or they will submit, so that you will not [have to] fight. So if you obey, [the command] to fight them, God will give you a good reward; but if you turn away like you turned away before, He will chastise you with a painful chastisement'.

[48:17]

There is no blame on the blind, nor [is there] blame on the lame, nor [is there] blame on the sick, to refrain from [participating in] the struggle. And whoever obeys God and His Messenger, He will admit him (read yudkhilhu, or nudkhilhu, 'We will admit him') into gardens underneath which rivers flow; and whoever turns away, him He will chastise (read yu'adhdhibhu, or nu'adhdhibhu, 'him We will chastise') with a painful chastisement.

[48:18]

Verily God was pleased with the believers when they pledged allegiance to you, at al-Hudaybiyya, under the tree, this was an acacia — they [these believers] numbered 1300 or more; he took an oath of allegiance from them that they would fight against Quraysh and not [attempt to] flee from death. And He, God, knew what was in their hearts, of sincerity and loyalty, so He sent down the spirit of Peace upon them, and rewarded them with a near victory, which was the conquest of Khaybar, following their departure from al-

Hudaybiyya,

[48:19]

and abundant spoils which they will capture, from Khaybar, and God is ever Mighty, Wise, that is to say, He is ever possessed of such attributes.

[48:20]

God has promised you abundant spoils which you will capture, through the [various] conquests. So He has expedited this one, the spoils of Khaybar, for you, and withheld men's hands from you, with regard to your families, after you had set off [on the campaign], as the Jews had intended [to plot] against them; but God cast terror into their hearts; so that it, the expedited one (wa-li-takūna is a supplement to an implied verb, that is to say, li-tashkurūhu, 'that you may give thanks to Him') may be a sign for the believers, of their being assisted [by God], and that He may guide you on a straight path, that is to say, the way in which you should rely on Him and entrust any affair to Him, exalted be He;

[48:21]

and others (wa-ukhrā is an adjectival qualification of the implied subject maghānima, 'spoils') which you were not able to capture — namely, [spoils] from the Persians and the Byzantines; God has verily encompassed these [already], that is to say, He knows that they will be yours. And God has power over all things, that is to say, He is ever possessed of such an attribute.

[48:22]

And if those who disbelieve had fought you, at al-Hudaybiyya, they would have turned their backs [to flee] — then they would not have found any protector, to guard them, or helper.

[48:23]

[That is] the way of God (sunnata'Llāhi is a verbal noun emphasising the import of the preceding sentence about the defeat of the disbelievers and the victory of the believers, that is to say, sanna'Llāhu dhālika sunnatan, 'God has established this as [His] way [of dealing with believers and disbelievers]') which has taken its course before, and you will never find in God's way any change, by Him.

[48:24]

And it is He Who withheld their hands from you, and your hands from them, in the valley of Mecca, at al-Hudaybiyya, after He had made you victors over them: for eighty of them surrounded your camp in order to inflict losses upon you, but they were captured and taken to the Prophet (s), who pardoned them and set them free, and this resulted in the truce. And God is ever Seer of what you do (read ta'malūna, or ya'malūna, 'they do'), that is to say, He is ever possessed of this attribute.

[48:25]

They are the ones who disbelieved and barred you from the Sacred Mosque, that is, [barred you] from reaching it, and [prevented] the offering (wa'l-hadya is a supplement to the [suffixed pronoun] –kum, 'you' [of saddūkum, 'they barred you']), which was detained (ma'kūfan is a circumstantial qualifier), from reaching its destination, that is, [from] the place at which it is customarily sacrificed, namely, the Sanctuary [itself] (an yablugha mahillahu, is an inclusive substitution). And were it not for [some of] the believing men and believing women, being present at Mecca alongside the disbelievers, whom you did not know, to be believers — lest you should trample them, that is to say, [lest] you should slay them together with the disbelievers, had you been given permission to embark on the conquest (an tata'ūhum is an inclusive substitution for –hum, 'them' [of lam ta'lamūhum, 'whom you did not know']), and thus incur sin on account of them without, your, knowing, it … (the third person pronouns in both groups [of people] predominantly

imply males; the response to lawlā, 'were it not', has been omitted [through ellipsis], being [something along the lines of] la-udhina lakum fī'l-fathi, 'you would have been permitted to embark on the conquest'), but permission for this was not given at the time, so that God may admit into His mercy whom He will, such as those believers mentioned. Had they been clearly separated, [had] they [the believers] been distinguishable from the disbelievers, We would have surely chastised the disbelievers among them, of the people of Mecca [immediately] thereat, by permitting you to go ahead with the conquest thereof, with a painful chastisement.

[48:26]

When those who disbelieve (alladhīna kafarū is the subject [of the following verb ja'ala]) nourished (idh ja'ala is semantically connected to 'adhdhabnā) in their hearts zealotry (al-hamiyya, [means] 'disdain of something'), the zealotry of pagandom (hamiyyata'l-jāhiliyyati substitutes for al-hamiyyata, 'zealotry'), namely, their barring of the Prophet and his Companions from [visiting] the Sacred Mosque, [but] then God sent down His spirit of Peace upon His Messenger and the believers, and so they [the disbelievers] made a truce with them on the condition that they [the believers] would [be allowed to] return the following year, and [such] zealotry would not overcome them [the believers] as it did the disbelievers [then] until they would come to fight them [later], and He made them, the believers, abide by the word of God-fearing (kalimata'l-taqwā): 'there is no god except God, [and] Muhammad is His Messenger' (it [kalima, 'word'] is annexed to al-taqwā because it is the cause of it), for they were worthier of it, of the word, than the disbelievers, and deserving of it (wa-ahlahā is an explanatory supplement). And God is ever Knower of all things, that is to say, He is ever possessed of such an attribute, and among the things He knows is that they are worthy of it.

[48:27]

Verily God has fulfilled the vision for His Messenger in all truth: The Messenger of God (s) saw in his sleep, in the year of al-Hudaybiyya before his departure [from Medina], that he would enter Mecca together with his Companions safely, whereafter they would shave [completely] or shorten [their hair]. He informed his Companions of this and they rejoiced. But when they set off with him [from Medina], and the disbelievers impeded them at al-Hudaybiyya such that they had to retreat, which was distressing for them, for some of the hypocrites began to have doubts [about the Prophet's sincerity], this [verse] was revealed (bi'l-haqqi, 'in all truth', is semantically connected to sadaqa, 'fulfilled', or it is a circumstantial qualifier referring to al-ru'yā, 'the vision', and what comes after it is the explanation thereof): 'You will assuredly enter the Sacred Mosque, God willing — this is [said] to secure blessings — in safety, to shave your heads, that is, all the hair, or to shorten [it], [to shorten] some of the hair (both muhalliqīna and muqassirīna are implied circumstantial qualifiers), without any fear', ever. So He knew, [there to be] in the truce, what you did not know, in the way of reconciliation [between the believers and the Meccans], and assigned [you] before that, entry, a near victory, namely, the conquest of Khaybar — the vision was fulfilled in the following year.

[48:28]

It is He Who has sent His Messenger with guidance and the religion of truth, that He may make it, that is, the religion of truth, prevail over all religion, over all the other religions. And God suffices as witness, to the fact that you have been sent with what has been mentioned, as God, exalted be He, says:

[48:29]

Muhammad (the subject) is the Messenger of God (its predicate) and those who are with him, that is, his Companions from among the believers (wa'lladhīna ma'ahu, [another] subject, the predicate of which [is the following, ashiddā'u]) are hard, tough, against the disbelievers, showing them no mercy [but], merciful among themselves (ruhamā'u is a second predicate [of wa'lladhīna ma'ahu, 'and those who are with him']), that is to say, they show mutual sympathy and affection for one another, much like a father and a son. You see, you observe, them bowing, prostrating [in worship] (both rukka'an and sujjadan are circumstantial qualifiers). They seek (yabtaghūna is the beginning of a new sentence) bounty from God and beatitude. Their mark (sīmāhum is a subject), their distinguishing feature, is on their faces (fī wujūhihim is its

predicate): this is a light and a radiance by which, in the Hereafter, they will be recognised as having been those who used to prostrate in this world, from the effect of prostration (min athari'l-sujūdi is semantically connected to the same thing to which the predicate is semantically connected, that is to say, kā'inatan, '[this] being [from the effect of prostration]'; syntactically, it is a circumstantial qualifier referring to the subject [of kā'inatan], which is also the subject of the predicate [sc. wujūhihim, 'their faces']). That, mentioned description, is their description (mathaluhum is the subject) in the Torah (fī'l-tawrāti is the predicate thereof); and their description in the Gospel (wa-mathaluhum fī'l-injīli, is a subject, the predicate of which is [what follows]) is as a seed that sends forth its shoot (read shat'ahu or shata'ahu) and strengthens it (read āzarahu or azarahu), nourishing it and assisting it, and it grows stout and rises firmly, becoming strong and upright, upon its stalk, its roots (sūq is the plural of sāq), delighting the sowers, that is to say those who planted it, on account of its fairness. The Companions, may God be pleased with them, are being described in this way, for at the outset they were weak and very few in number; but then their number grew and they acquired strength in the most wholesome way, so that He may enrage the disbelievers by them (li-yaghīza bihimu'l-kuffāra is semantically connected to an omitted clause, which is suggested by what preceded, that is to say, 'they are likened to this [so that God may enrage the disbelievers]'). God has promised those of them who believe and perform righteous deeds, the Companions (minhum, 'of them': min, 'of', is an indicator of the genus and not partitive, for they are all possessed of the mentioned attributes) forgiveness and a great reward — Paradise. Both of these [rewards] will also be given to those who will come after them, as is stated in other verses.
Meccan, consisting of 18 verses.

(Al-Hujurât)

[49:1]

O you who believe, do not venture ahead of (tuqaddimū, [derives] from qaddama, with the sense of [the 5th form] taqaddama), that is to say, do not come forward with any [unwarranted] saying or deed [ahead of], God and His Messenger, the one communicating [the Message] from Him, that is to say, without their permission, and fear God. Surely God is Hearer, of your sayings, Knower, of your deeds: this was revealed regarding the dispute between Abū Bakr and 'Umar, may God be pleased with them both, in the presence of the Prophet (s), over the appointment of al-Aqra' b. Hābis or al-Qa'qā' b. Ma'bad as commander [of his tribe].

[49:2]

The following was revealed regarding those who raised their voices in the presence of the Prophet (s): O you who believe, do not raise your voices — when you [want to] speak — above the voice of the Prophet, when he is speaking, and do not shout words at him, when you [wish to] confide in him, as you shout to one another, but [speak] lower than that, out of reverence for him, lest your works should be invalidated without your being aware, that is to say, for fear of this [happening] as a result of the raising of voices and the shouting mentioned.

[49:3]

The following was revealed regarding those who used to lower their voices in the presence of the Prophet (s), such as Abū Bakr, 'Umar and others, may God be pleased with [all of] them: Truly those who lower their voices in the presence of God's Messenger — they are the ones whose hearts God has tested for God-fearing, that is to say, [He has tested them] so that this [fear of God] may manifest itself in them. For them will be forgiveness and a great reward: Paradise.

[49:4]

The following was revealed regarding a group of people who came to see the Prophet (s) during the midday [resting] period while he was in his house, and called out to him: Truly those who call you from behind the apartments, the [private] chambers of his womenfolk (hujurāt is the plural of hujra, which is an area of ground on which stones are laid [yuhjaru 'alayhi] to form a wall or the like), and it happened that each one

of them called out, in that rough and crude Bedouin manner, from behind one of the apartments, as they did not know in which apartment he was, most of them do not understand, given the way in which they acted, your exalted status and the reverence that befits it.

[49:5]

And had they been patient (annahum, 'they', has independent status, on account of inceptiveness; alternatively, it is said to govern an implied verb such as thabata, 'had [their patience] been maintained') until you came out to them, it would have been better for them; and God is Forgiving, Merciful, to those of them who repent.

[49:6]

The following was revealed regarding al-Walīd b. 'Uqba whom the Prophet had sent to the Banū al-Mustaliq in order to ascertain [their loyalty to Islam]. He already feared them on account of an old feud between him and them from the time of pagandom [before Islam], and so [upon seeing them come out to him] he returned and claimed that they had refused to give the voluntary alms and intended to kill him. And just as the Prophet (s) was making plans to raid them, they came to him to disavow what he [al-Walīd] had said about them: O you who believe, if a reprobate should come to you with some tiding, some piece of information, verify [it], [ascertain] his truthfulness from his mendacity (fa-tabayyanū: a variant reading has fa-tathabbatū, from al-thabāt, 'to ascertain'), lest you injure a folk (an tusībū qawman, an object denoting reason), that is to say, for fear of this [happening], out of ignorance (bi-jahālatin is a circumstantial qualifier referring to the subject [of the verb]), that is to say while you are ignorant; and then become remorseful of what you have perpetrated, erroneously against that folk. After they had returned to their homelands, the Prophet (s) sent Khālid [b. al-Walīd] to them, who observed only obedience and goodness in them and [later] informed the Prophet of this.

[49:7]

And know that the Messenger of God is among you, so do not speak falsehood, for God will inform him of the [real] state of affairs. If he were to obey you in many matters, which you communicate contrary to reality, so that the necessary [evil] consequences ensue, you would surely be in trouble, you would earn in addition to that sin, the sin for the consequences that ensue [from your error]. But God has endeared faith to you, adorning your hearts with it, and He has made odious to you disbelief and immorality and disobedience ([an instance of] suppletion with respect to import, as opposed to [lexical] form; for the one to whom 'faith has been endeared …' and so forth, will naturally be dissimilar in character to the mentioned [reprobate]). Those (there is here a shift from the second [to the third] person address) — they are the right-minded, the ones firmly established upon [the way of] their religion;

[49:8]

[that is] a favour from God (fadlan is a verbal noun, in the accusative because of the implied verbal action, that is, afdala, 'He gives a favour') and a grace, from Him, and God is Knower, of them, Wise, in His bestowal of graces on them.

[49:9]

And if two parties of believers (in tā'ifatāni mina'l-mu'minīna ... [to the end of] the verse, was revealed regarding a particular incident where the Prophet (s) was riding a donkey and happened to pass by Ibn Ubayy; the donkey urinated and so Ibn Ubayy held his nose, whereupon ['Abd Allāh] Ibn Rawāhā said, 'By God, the smell of the donkey's urine is sweeter-smelling than your musk. Fighting then ensued between the two clans with fists, sandals and palm branches [being thrown about]) fall to fighting (iqtatalū: the plural is used on account of the [plural] import, for each party is made up of several individuals; a variant reading has [the dual form] iqtatalatā), make peace between them (baynahumā: the dual here takes into account the actual [dual] form [of tā'ifatān, 'two parties']). And if one of them aggresses against the other, fight the one which aggresses until it returns to God's ordinance, [to] the truth. Then, if it returns, reconcile them,

fairly, and act justly. Surely God loves the just.

[49:10]

The believers are indeed brothers, in religion. Therefore [always] make peace between your brethren, when they fall into dispute with one another (a variant reading [for the dual form akhawaykum, 'your two brethren'] has ikhwatakum, 'your brothers') and fear God, so that perhaps you might receive mercy.

[49:11]

O you who believe, do not let any people, that is, any men among you, deride (yā ayyuhā'lladhīna āmanū lā yaskhar … [to the end of] the verse, was revealed regarding the [Banū] Tamīm delegation when they derided the poor among the Muslims, like 'Ammār [b. Yāsir] and Suhayb [al-Rūmī]; al-sukhriya means 'scorn' and 'disdain') another people: who may be better than they are, in God's sight; nor let any women, from among you, deride [other] women who may be better than they are. And do not defame one another, do not cast aspersions [on others] and hence have aspersions cast on you, that is, let none among you denigrate another; nor insult one another by nicknames, do not call another by a nickname which he detests, such as 'O degenerate one!' or 'O disbeliever!'. Evil is the name, mentioned out of mockery, derision and mutual reviling, of immorality after faith! (al-fusūqu ba'da'l-īmāni substitutes for al-ismu, 'the name', to indicate that it [such naming of others] is 'immorality' as it is [an action which is] usually repeated). And whoever does not repent, of such [immorality], those — they are the evildoers.

[49:12]

O you who believe, shun much suspicion. Indeed some suspicions are sins, that is to say, it causes one to fall into sin. This [suspicion] may have many forms, such as thinking ill of the good folk from among the believers — and such [good folk] are many — in contrast to the immoral individuals among them in whose case there is no sin, so long as it [the suspicion] is in accordance with their outward behaviour. And do not spy (tajassasū: one of the two tā' letters [of tatajassasū] has been omitted): do not pursue the imperfections and faults of Muslims by searching them out; nor backbite one another, do not speak of him by [mentioning] something which he is averse to [having mentioned of himself], even if it be true. Would any of you love to eat the flesh of his brother dead? (read maytan or mayyitan). That is to say, it would not be right for him [to do so]. You would abhor it. Thus to backbite him in life would be like eating his flesh when he is dead. This latter [form of behaviour] has been suggested to you and you were averse to it, so be averse to the former too. And fear God, that is, His punishment for backbiting, by repenting of it; assuredly God is Relenting, accepting of the penitence of those who repent, Merciful, to them.

[49:13]

O mankind! We have indeed created you from a male and a female, [from] Adam and Eve, and made you nations (shu'ūb is the plural of sha'b, which is the broadest category of lineage) and tribes (qabā'il, which are smaller than nations, and are followed by 'amā'ir, 'tribal districts', then butūn, 'tribal sub-districts', then afkhādh, 'sub-tribes', and finally fasā'il, 'clans'; for example Khuzayma is the sha'b, while Kināna is the qabīla, Quraysh is the 'imāra, Qusayy is the batn, Hāshim is the fakhdh, and 'Abbās is the fasīla) that you may come to know one another (ta'ārafū: one of the two tā' letters [of tata'ārafū] has been omitted), that you may acquire knowledge of [the customs of] one another and not to boast to one another of [whose is the more] noble lineage, for pride lies only in [the extent to which you have] fear of God. Truly the noblest of you in the sight of God is the most God-fearing among you. Truly God is Knower, of you, Aware, of your inner thoughts.

[49:14]

The Bedouins — a group of men from among the Banū Asad — say, 'We believe', we affirm the truth in our hearts. Say, to them: 'You do not believe; but rather say, "We have submitted", we are outwardly compliant; for faith has not yet entered into your hearts', hitherto; however, it is expected of you. Yet if you obey God and His Messenger, by [embracing] faith and in other ways, He will not diminish for you (read ya'litkum or

yalitkum, by making the hamza an alif) anything of your deeds, that is, of the reward for them. God is indeed Forgiving, to believers, Merciful, to them.

[49:15]

The [true] believers, that is, those who are true in their [affirmation of] faith — as He makes explicit in what follows — are only those who believe in God and His Messenger, and then have not doubted, they have not been uncertain of [their] faith, and who strive with their wealth and their souls for the cause of God, hence their striving manifests the sincerity of their faith. It is they who are sincere, in their faith, not those who say, 'We believe', and from whom all that has been forthcoming is their submission [to the religion].

[49:16]

Say, to them: 'Do you [pretend to] inform God about your religion (read the doubled [2nd verbal] form a-tu'allimūna, 'do you inform'), in other words, are you intimating to Him your [religious] status when you say, 'We believe', when God knows all that is in the heavens and all that is in the earth, and [even though] God is Knower of all things?'

[49:17]

They deem it to be a favour to you that they have submitted, without [the need for any] fighting, unlike [those] others who submitted only after being fought. Say: 'Do not deem your submission to be a favour to me (islāmakum, 'your submission', has dependent accusative status because of the omission of the genitive preposition bi-,which is also read as implicit before the an in both instances). Rather, it is God Who has done you a favour in that He has guided you to faith, if you are being sincere, when you say, 'We believe'.

[49:18]

Truly God knows the Unseen of the heavens and the earth, that is, [He knows] all that is hidden in both, and God is Seer of what you do' (may be read either as ya'malūna, 'they do', or ta'malūna, 'you do'), nothing of which can be concealed from Him.
Meccan, except for verse 38, which is Medinese; it consists of 45 verses.

(Qâf)

[50:1]

Qāf: God knows best what He means by this [letter]. By the glorious Qur'ān, [by] the noble [Qur'ān], the disbelievers of Mecca have [certainly] not believed in Muhammad (s).

[50:2]

Nay, but they consider it odd that there should have come to them a warner from among themselves, a messenger who is one of them, to threaten them with [the punishment of] the Fire after resurrection. So the disbelievers say, 'This, warning, is an odd thing!

[50:3]

What! (read a-idhā pronouncing both hamzas, or not pronouncing the second, but inserting an alif between the two in both cases) When we are dead and have become dust?, shall we return [to life]? That is a far-fetched return!', [an event that is] extremely remote.

[50:4]

We know what the earth diminishes, consumes, of them, and with Us is a preserving Book, namely, the Preserved Tablet (al-lawh al-mahfūz), which contains everything that has been ordained [by God].

[50:5]

Nay, but they denied the truth, the Qur'ān, when it came to them and so they, with regard to the Prophet (s) and the Qur'ān, are [now] in a confounded situation, a troubled [one]. [For] on one occasion they said [that he was], 'A sorcerer!' [cf. Q. 38:4] and [that his statements were] '[Nothing but manifest] sorcery!' [cf. Q. 37:15], on another, 'A poet!' [cf. Q. 21:5] and 'Poetry!' [cf. Q. 36:69], and still on another, 'A soothsayer!' [cf. Q. 52:29] and [that his statements were nothing more than] soothsaying [cf. Q. 69:42].

[50:6]

Have they not then looked, with their own eyes, at the heaven, being, above them, in order to take heed by their own minds [of the consequences for them] when they deny the Resurrection, how We have built it, without supports, and adorned it, with planets, and how there are no cracks in it?, no fissures blemishing it.

[50:7]

And the earth (wa'l-arda, is a supplement to the position of the words ilā l-samā'i, 'at the heaven'), how, We have spread it out, [how] We have rolled it across the face of the water, and cast in it firm mountains, to fix it in place, and caused every delightful kind, [every delightful] specimen, causing delight by its [very] beauty, to grow in it,

[50:8]

as an insight (tabsiratan is a direct object denoting reason, that is to say, We did this to give an insight from Us) and a reminder for every penitent servant, who returns to obedience of Us.

[50:9]

And We send down from the heaven blessed water, containing much blessing, with which We cause to grow gardens, orchards, and the grain that is harvested,

[50:10]

and the date-palms that stand tall (bāsiqātin, is an implied [future] circumstantial qualifier) with piled spathes, one [cluster of dates] sitting on top of the other,

[50:11]

as provision for [Our] servants (rizqan li'l-'ibādi, is a direct object denoting reason); and with it We revive a dead land (baldatan may be followed equally by the masculine [maytan] or the feminine [adjective, maytatan]). So, like that manner of reviving, shall be the rising, from the graves: so how can you deny it? (the interrogative is meant as an affirmative; the meaning then is that they have indeed observed [all of these things] and are aware of what has been mentioned [yet they disbelieve]).

[50:12]

The people of Noah denied before them (kadhdhabat has a feminine person inflection because of the [feminine gender of the] import of qawm, 'people') and [so did] the dwellers at al-Rass — this was the name of a well around which they dwelt together with their livestock; they worshipped idols, and it is said that their prophet was one Hanzala b. Safwān; but some say that he was some other [person] — and Thamūd, the people of Sālih,

[50:13]

and 'Ād, the people of Hūd, and Pharaoh, the brethren of Lot,

[50:14]

and the dwellers in the wood, a small forest — the people of Shuʿayb — and the people of Tubbaʿ — a king [who ruled] in Yemen; he had submitted [to God] and had summoned his people to [the same] submission [to God], but they denied him. Each, of those mentioned, denied the messengers, as [your tribe] Quraysh have, and so My threat became due, the sending down of chastisement on all [of them] became incumbent, so do not be anguished by Quraysh's disbelieving in you.

[50:15]

Were We then wearied by the first creation?, that is to say, We were not wearied by it, and likewise We will not be wearied by restoring it. Nay, yet they are in doubt about a new creation, which will be [at] the Resurrection.

[50:16]

And verily We created man and We know (wa-naʿlamu is a circumstantial qualifier with an implicit [preceding] nahnu) what (mā relates to the verbal action) his soul whispers to him, [what] it speaks [to him] (the bi- [of bihi, 'him'] is extra, or it is [required] for the intransitive verb to become transitive [and take a direct object]; the [suffixed] personal pronoun [in bihi, 'him'] refers to man); and We are nearer to him, in knowing [him], than his jugular vein (habli'l-warīdi: the genitive annexation is explicative; al-warīdān are two [principal] veins on either side of the neck).

[50:17]

When (idh is dependent because of an implied udhkur, 'mention') the two Receivers, the two angels charged with [recording] a person's deeds, receive, [when they] observe and record, seated, that is, [while] both of them are sitting (qaʿīdun, 'seated', is the subject, the predicate of which is the preceding [clause]), on the right and on the left, [hand side] of him —

[50:18]

he does not utter a word but that there is beside him a watcher, a guardian, [who is] ready, present (both [raqībun, 'watcher', and 'atīdun, 'ready'] are meant to indicate the dual).

[50:19]

And the agony of death, its throes and distress, arrives with the truth, of the Hereafter, such that the one who denied it sees it with his own eyes — and this is the distress itself. That, namely, death, is what you used to shun, [what you used] to flee from and be terrified by.

[50:20]

And the Trumpet will be blown, for resurrection. That, namely, the day of the blast, is the Day of the Promised Threat, of chastisement for the disbelievers.

[50:21]

And, thereat, every soul will come, to the site for the Gathering, accompanied by a driver, an angel to drive it there, and a witness, to testify to its deeds, namely, the hands and the feet and others; and it will be said to the disbeliever:

[50:22]

'Verily, in the world, you were oblivious of this, that has befallen you on this day; So [now] We have

removed from you your covering, We have done away with your oblivion by what you witness on this day, and so your sight on this day is acute', [it is] sharp, able to perceive what you used to reject in the world.

[50:23]

And his companion, the angel charged with him, will say, 'This is what I have ready with me [as testimony]', whereupon it will be said to Mālik [the Keeper of the Fire]:

[50:24]

'Cast into Hell (alqiyā: meaning [either] alqi alqi, 'cast, cast …' [to denote repetition], or [the emphatic form] alqiyan, 'cast!', which is the reading of al-Hasan [al-Basrī], in other words, the [final] nūn has been changed into an alif), every obdurate disbeliever, obstinate to the truth,

[50:25]

hinderer of good, such as [the payment of] alms, transgressor, wrongdoer, skeptic, a doubter of his religion,

[50:26]

who has set up alongside God another god! (alladhī ja'ala ma'a'Llāhi ilāhan ākhara is the subject, with an implicitly conditional import, the predicate of which is [the following]). Cast him then into the severe chastisement' (the explanation of this [dual form of the verb alqiyāhu, 'cast him'] is as above).

[50:27]

And his companion, Satan, will say, 'Our Lord! I did not make him a rebel, I did [not] lead him astray, but he [himself] was in extreme error', and so when I invited him [to disobedience] he heeded my call — for this one had said, 'he [Satan] made me a rebel', by way of his [Satan's] invitation to him.

[50:28]

He, exalted be He, will say, 'Do not dispute in My presence, in other words, disputing is of no use here, for I had already given you, in [the life of] the world, the threat, of chastisement in the Hereafter should you not believe, and so it is [now] inevitable.

[50:29]

The word [that comes] from Me, in this respect, cannot be altered, and I am not unjust to servants', that I should chastise them without any guilt [on their part] (zallām means dhū zulm, 'one of injustice', because of His words, There will be no injustice today [Q. 40:17]);

[50:30]

on the day (yawma is in the accusative because of zallām, 'unjust') when We will say (naqūlu, may also be read yaqūlu, 'He will say') to Hell, 'Are you [now] full?' (this interrogative is for confirmation of His promise to fill it [with mankind and jinn]), and it will say, by way of an interrogative, such as a question: 'Are there any more?': that is to say, 'I [Hell] only have capacity for what I have been filled with', in other words, 'I am full!'.

[50:31]

And Paradise will be brought near for the God-fearing, to a place, not far [anymore], from them, and so they see it, whereupon it will be said to them:

[50:32]

‘This, that you see, is what you were promised (read tū‘adūna, or [third person plural] yū‘adūna, ‘they were promised’), in the world (and [what follows] substitutes for li’l-muttaqīna, ‘for the God-fearing’) — [it is] for every penitent one, [for every] person reverting [after sin] to obedience of God, who is mindful, mindful of the bounds [of God’s religion],

[50:33]

who fears the Compassionate One [while He is] in the Unseen, [the one who] fears Him without having seen Him, and comes with a penitent heart’, [a heart] eagerly applying itself to obedience of Him.

[50:34]

It will also be said to the God-fearing: ‘Enter it in peace!, that is to say, secure from every fear, or [it means enter it] with a greeting, that is to say, greet [yourselves] and enter. That, day in which this entry takes place, is the day of immortality’, [of] everlastingness in Paradise.

[50:35]

Therein they will have whatever they wish; and with Us there is yet more, as extra for what they did and for what they will request.

[50:36]

And how many a generation We destroyed before them, that is, before the disbelievers of Quraysh We destroyed many generations of disbelievers, who were mightier than these in prowess, and [who] then searched throughout the land [wondering]: is there any escape?, for them and others from death, but they found none.

[50:37]

Assuredly there is in that, which is mentioned, a reminder, an admonition, for him who has a heart, a mind, or gives ear, [or] listens to admonitions, in [full] witness, present in heart [and mind].

[50:38]

And verily We created the heavens and the earth, and all that is between them, in six days, the first of which was Sunday and the last of which was Friday, and no weariness, no fatigue, touched Us: this was revealed as a refutation of the Jews’ claim that God rested on the Saturday and lay down upon the Throne. The preclusion of weariness in His case is [absolute] on account of His transcending of the attributes of creatures and the non-existence of any contiguity between Him and other [beings]: His command, when He wills a thing, is just to say to it ‘Be’, and it is [Q. 36:82].

[50:39]

So endure [patiently], addressing the Prophet (s), what they, the Jews and others, say, in the way of [anthropomorphic] comparisons and denials, and glorify with praise of your Lord, perform prayers with praise [of Him], before the rising of the sun, in other words, [perform] the morning prayer, and before the sunset, that is to say, [perform] both the midday and the afternoon prayers;

[50:40]

and glorify Him at [some part of the] night, that is to say, perform the two evening prayers, and after prostrations (read adbār, as the plural of dubur, or idbār as the verbal noun from adbara, ‘to pass’), in other words, perform supererogatory prayers as prescribed by the Sunna after the obligatory ones; it is also said to mean the actual uttering of glorifications at these times, with continuous praise.

[50:41]

And listen — O addressee to My words — on the day when the caller, namely, [the archangel] Isrāfīl, calls out from a place that is near, to the heaven: this is the Rock of the Holy House [of Jerusalem], the place on earth that is the nearest to the heaven. He [Isrāfīl] will say: 'O withered bones, severed limbs, torn flesh and scattered hairs! God verily commands you to come together for the passing of judgement'.

[50:42]

On the day (yawma substitutes for the previous yawma) when they, that is, all creatures, hear the Call of truth, of the Resurrection — this will be Isrāfīl's second blast, and it may precede or follow his [initial] call — that, day of the call and the hearing, is the day of coming forth, from the graves (yawma, 'on the day, is in the accusative because of an implied yunādī, '[when] he will call'), that is to say, they will come to know the consequence of their denial.

[50:43]

Indeed it is We Who give life and bring death, and to Us is the journey's end.

[50:44]

On the day when (yawma substitutes for the previous yawma, with the intervening [statement] being a parenthetical) the earth is split asunder (read tashaqqaqu, or tashshaqqaqu, where the original second tā' [of tatashaqqaqu] has been assimilated with it [the shīn]) from them, [they will come] hastening forth (sirā'an: [sirā'] the plural of sarī', a circumstantial qualifier referring to an implied clause, that is to say [together they would read] fa-yakhrujūna musri'īna, 'they come forth hastening'). That is an easy gathering for Us (dhālika hashrun 'alaynā yasīr: there is here a separation of the noun from its adjective by what is semantically connected to it, for the purpose of specification — which is [rhetorically] unobjectionable; dhālika, 'that', is meant to point out the signification of the 'gathering', which itself is [also] predicated by this [demonstrative particle], and this signification is the bringing back to life after extinction and the assembly for the exposition and the reckoning [before God]).

[50:45]

We know best what they, the disbelievers of the Quraysh, say, and you are not [to be] a coercer of them, so as to coerce them to [embrace] faith — but this was [revealed] before the command to struggle [against these disbelievers]. So admonish by the Qur'ān those who fear My threat, namely, believers.
Meccan, consisting of 60 verses.

(Adh-Dhâriyât)

[51:1]

By the scatterers, the winds that scatter dust and other things, that scatter (dharwan is a verbal noun; one may also say, tadhrīhi dharyan, 'it blows it [sweeping it] away');

[51:2]

and those that bear, the clouds that bear moisture [as], a burden (wiqran is the direct object of al-hāmilat, 'those that bear');

[51:3]

and those that run, the ships that run upon the surface of the water, with ease (yusran is a verbal noun functioning as a circumstantial qualifier, that is to say, muyassaratan);

[51:4]

and those that apportion by command: the angels who distribute provisions and the rains and other things across the lands and to [all] servants,

[51:5]

assuredly what you are promised (mā, 'what', relates to the verbal action), in other words, the promise given to them of resurrection and other matters, is true, is indeed a true promise,

[51:6]

and assuredly judgement, requital after the reckoning, will take place!, without doubt.

[51:7]

And by the heaven with all its tracks (hubuk is the plural of habīka, similar [in pattern and meaning] to turuq, tarīqa, 'paths'), that is to say, [by the heaven] that is created with tracks similar to tracks made in the sand,

[51:8]

indeed you, O people of Mecca, with regard to the matter of the Prophet (s) and the Qur'ān, are of differing opinions: some say [of the Prophet that he is] 'a poet', 'a sorcerer', or 'a soothsayer', and [of the Qur'ān, that it is] 'poetry', 'sorcery', or 'soothsaying'.

[51:9]

He is turned away therefrom, from the Prophet (s) and the Qur'ān, that is, [turned away] from believing therein, who has deviated, [who has been] turned away from guidance in God's, exalted be He.

[51:10]

Perish the conjecturers, accursed be the liars, those of differing opinions,

[51:11]

who are in a stupor, in ignorance that has stupefied them, heedless, oblivious of the matter of the Hereafter.

[51:12]

They ask, the Prophet, asking [him] derisively: 'When is the Day of Judgement?', in other words, 'when will it come?', and the response [given] to them is that it will come:

[51:13]

on the day when they will be tormented in the Fire, that is to say, chastised in it, and it will be said to them during the chastisement:

[51:14]

'Taste this torment of yours, this chastisement of yours. This, chastisement, is what you sought to hasten on!', in the world in derision.

[51:15]

Truly the God-fearing will be amid gardens, orchards, and springs, flowing therein,

[51:16]

receiving (ākhidhīna is a circumstantial qualifier referring to the person of the predicate of inna, 'truly') what their Lord has given them, of reward, for indeed formerly, [before] their entering Paradise, they had been virtuous, in the world.

[51:17]

Little of the night did they use to sleep (mā is extra; yahja'ūna is the predicate of kānū; qalīlan, 'little', is an adverb), in other words, they used to sleep for a small portion of the night and perform prayers during most of it,

[51:18]

and at dawns they used to seek forgiveness: they used say, 'Our Lord! Forgive us',

[51:19]

and there was a share in their wealth [assigned] for the beggar and the deprived, [the latter being] the one who does not beg, because of his self-restraint.

[51:20]

And in the earth, in the way of mountains, seas, trees, fruits, plants and other things, there are signs, indications of God's power, glory be to Him, exalted be He, and of His Oneness, for those who know with certainty,

[51:21]

and in your souls, there are also signs, from the beginning of your creation to its end, and in the marvelous aspects of your creation. Will you not then perceive?, [all] that and thus infer therefrom the Creator of it and His power.

[51:22]

And in the heaven is your provision, that is, the rain from which results the vegetation that is [your] provision, and [there is also] what you are promised, in the way of [the ultimate] return, reward and punishment, in other words, all of this is foreordained in the heaven.

[51:23]

So by the Lord of the heaven and the earth, it, that which you are promised, is as assuredly true as [the fact] that you have [power of] speech (read mithlu, in the nominative, as an adjective, with the mā being extra; or read mithla, in the accusative, as being a compound with mā), that is to say: [it is as true] as your speech is in reality, that is, in your knowing it to be [true] necessarily by its issuing from you.

[51:24]

Has the story reached you — addressing the Prophet (s) — of Abraham's honoured guests? — these were [said to be either] twelve, ten or three angels, one of whom was Gabriel.

[51:25]

When (idh is an adverbial qualifier of hadīthu dayfi, 'the story of the guests') they entered upon him and said, 'Peace!' — in other words [they said] these very words. He said, 'Peace!' — [also] these very words — [These are] an unfamiliar folk, whom we do not know — he said this to himself (qawmun munkarūna is the predicate of an implicit subject such as hā'ūlā'i, 'these are').

[51:26]

Then he went aside to his family, secretly, and brought a fat calf — in sūrat Hūd [it is said], a roasted calf [Q. 11:69] —

[51:27]

and he placed it near them saying, 'Will you not eat?': he invited them to eat, but they did not respond.

[51:28]

Then he conceived, he kept secret in himself, a fear of them. They said, 'Do not be afraid!', we are messengers from your Lord. And they gave him good tidings of [the birth of] a knowledgeable boy, one endowed with much knowledge, and this was Isaac, as mentioned in sūrat Hūd [Q. 11:71].

[51:29]

Then his wife, Sarah, came forward clamouring, shouting (fī sarratin is a circumstantial qualifier, that is to say, she came shouting) and smote, slapped, her face, and said, 'A barren old woman!', who has never given birth to a child, aged ninety-nine, with Abraham being one hundred years old; or [alternatively] he was a hundred and twenty years old and she was ninety years old.

[51:30]

They said, 'So, just like what we have said with regard to the good tiding, has your Lord said. Indeed He is the Wise, in His actions, the Knower', of His creatures.

[51:31]

He said, 'So what is your business, O you who have been sent [by God]?'

[51:32]

They said, 'Lo! we have been sent to a guilty folk, disbelievers — these were the people of Lot —

[51:33]

that we may unleash upon them stones of clay, baked in fire,

[51:34]

marked, bearing the name of the person at whom it will be hurled, by your Lord ('inda rabbika is an adverbial qualifier of musawwamatan, 'marked') for [the destruction of] the prodigal', for coming unto males in addition to their disbelief.

[51:35]

So We brought forth those in them, that is, [in] the towns of the people of Lot, who were believers, in order to destroy the disbelievers;

[51:36]

but We did not find therein other than one house of those who had submitted [to God]: these were Lot and his two daughters. They have been described [here] with [the terms] 'belief' and 'submission' because they had affirmed [faith] in their hearts and used their limbs to perform acts of obedience.

[51:37]

And We left therein, after destroying the disbelievers, a sign, an indication of their destruction, for those who fear the painful chastisement, so that they may not do what these [sinners] did.

[51:38]

And [a sign too] in Moses (wa-fī Mūsā is a supplement to fīhā, 'therein'), that is to say, We also left a sign in the story of Moses, when We sent him to Pharaoh, vested, with a clear warrant, with a manifest proof;

[51:39]

but he turned away, he rejected belief, to his supports (bi-ruknihi), his hosts, [so called] because to him they are like a support [rukn], saying, to Moses that he [Moses] was: 'A sorcerer, or a madman!'

[51:40]

So We seized him and his hosts and cast, flung, them into the waters, the sea, and so they drowned, for he, that is, Pharaoh, was blameworthy, guilty of what is blameworthy, such as denying the messengers and claiming divinity.

[51:41]

And [also] in, the destruction of, 'Ād, was a sign, when We unleashed against them a barren wind, [a wind] which brings nothing of good, for it does not bear any rain and does not pollinate any trees; this [wind] was the west wind (al-dabūr).

[51:42]

It did not leave anything, any soul or property, that it came upon without making it like decayed bones, like something that is withered and in scattered pieces.

[51:43]

And [also] in, the destruction of, Thamūd, was a sign, when it was said to them, after the hamstringing of the she-camel, 'Enjoy [yourselves] for a while!', until the end of your terms [of life] — as stated in the [other] verse, 'Enjoy [yourselves] in your dwellings for three days' [Q.11:65].

[51:44]

Then they defied, they scorned, the command of their Lord, [refraining] from implementing it; so the thunderbolt, that is, the destructive cry, seized them, after the three days had passed, as they were looking around, in other words, [it seized them] in the daytime.

[51:45]

So they were unable to rise up, they could not get up upon the sending down of the chastisement, nor were they victors, over the One Who destroyed them.

[51:46]

And the people of Noah (read wa qawmi Nūhin, as a supplement to Thamūda, in other words: 'in the destruction of these [two peoples] by what [destructive power] exists in the heavens and the earth there is [also] a sign'; or read wa qawma Nūhin, in other words, 'We also destroyed the people of Noah') aforetime, that is, before the destruction of those mentioned. Indeed they were an immoral lot.

[51:47]

And the heaven, We built it with might, and indeed We are powerful (one says āda'l-rajulu or ya'īdu, to mean, 'he is strong'; and awsa'a'l-rajulu, to mean, 'he has become capable [dhū sa'a] and strong').

[51:48]

And the earth, We spread it out: We made it level: what excellent Spreaders then!, We are.

[51:49]

And of all things (wa-min kulli shay'in is semantically connected to His [following] words khalaqnā) We created pairs, two kinds, such as male and female, heaven and earth, sun and moon, plain and mountain, summer and winter, sweet and bitter, light and darkness, that perhaps you might remember (tadhakkarūna: one of the two original tā' letters [of tatadhakkarūna] has been omitted), and hence realise that the Creator of pairs is [Himself] Singular, that you might then worship him.

[51:50]

So flee unto God, that is to say, away from His punishment toward His reward by being obedient to Him and not disobeying Him. Truly I am a clear warner to you from Him.

[51:51]

And do not set up another god alongside God. Truly I am a clear warner to you from Him (before fa-firrū, 'so flee', one may read an implicit [preceding] qul lahum, 'Say to them').

[51:52]

Thus there did not come to those who were before them any messenger but they said, that he was: 'A sorcerer, or a madman!', in other words, their denial of you, by saying that you are a sorcerer or a madman, was like the denial of communities before them of their messengers by saying that [same thing].

[51:53]

Have they, all, enjoined this upon one another? (an interrogative intended as a denial). Nay, but they are an insolent folk, [a folk] whose own [proclivity to] insolence has made them all say the same thing.

[51:54]

So shun them, for you will not be reproached, because you have conveyed the Message to them.

[51:55]

And remind, admonish by the Qur'ān, for reminding truly benefits believers, [these being] those whom God knows that they will believe.

[51:56]

And I did not create the jinn and mankind except that they may worship Me: the fact that disbelievers do not worship [God] does not contradict this [statement], since a purpose does not have to be realised [in an

act, for it to be valid], as when you may say: ‘I sharpened this pencil in order to write with it’, even though you might not actually write with it.

[51:57]

I do not desire from them any provision, [either] for Myself, for themselves, or for others, nor do I desire that they should feed Me, or [feed] themselves or others.

[51:58]

Indeed it is God Who is the Provider, the Lord of Strength, the Firm, the Stern.

[51:59]

And for those who have wronged, their souls through disbelief, from among the people of Mecca and others, there will assuredly be a lot, a share of chastisement, like the lot, the share, of their counterparts, who perished before them. So let them not ask Me to hasten on, the chastisement, should I give them respite until the Day of Resurrection.

[51:60]

For woe, a terrible chastisement [will come], to those who disbelieve, from, upon, that day of theirs which they are promised, that is, the Day of Resurrection.
Meccan, consisting of 49 verses.

(At-Tûr)

[52:1]

By the Mount, that is, the [name of the] mountain on which God spoke to Moses,

[52:2]

and an inscribed Book,

[52:3]

on an unrolled parchment, that is, the Torah or the Qur’ān.

[52:4]

By the [greatly] frequented House — which is [located] in the third, or the sixth or the seventh heaven, directly above the Ka‘ba; it is visited every day by seventy thousand angels, circumambulating it and performing prayers [around it], and never returning to it;

[52:5]

and the raised roof, that is to say, the heaven,

[52:6]

and the swarming sea: that is to say, the one that is filled:

[52:7]

lo! your Lord’s chastisement will assuredly take place, it will assuredly come down on those who deserve it;

[52:8]

there is none that can avert it, from such [a deserving one].

[52:9]

On the day (yawma is operated by la-wāqiʿun, 'will assuredly take place') when the heaven will heave with a great heaving, [when it will] move and spin,

[52:10]

and the mountains move with a great motion, becoming scattered dust, this is the Day of Resurrection.

[52:11]

Woe then, terrible chastisement [will come], on that day to the deniers, of the messengers,

[52:12]

those who play around in vain talk, [in] falsehood, that is to say, those who are busily engaged with their disbelief;

[52:13]

the day when they will be thrust with a violent thrust into Hell, [when] they will be pushed violently (this [last clause, yawma yudaʿʿūna ilā nāri jahannama daʿʿan] is a substitution for yawma tamūru, 'the day when [the heaven] will heave') and it will be said to them in reproach:

[52:14]

'This is the Fire which you used to deny!

[52:15]

Is this then sorcery, [this] chastisement that you see — as you were wont to say about the revelation, that it was sorcery — or is it that you do not see?

[52:16]

Burn in it! And whether you endure, it, or do not endure, your endurance and your anguish, will be the same for you, because your endurance will be of no use to you. You are only being requited for what you used to do', that is to say, [only] the requital for it.

[52:17]

Truly the God-fearing will be amid gardens and bliss,

[52:18]

rejoicing, delighting, in what (bi-mā relates to the verbal action) their Lord has given them, and [that] their Lord has shielded them from the chastisement of Hell-fire (wa-waqāhum rabbuhum ʿadhāba'l-jahīmi is a supplement to ātāhum, '[what He] has given them', in other words, [rejoicing] in their having been given [this reward] and shielded [from Hell-fire]).

[52:19]

And it will said to them: 'Eat and drink in full enjoyment (hanī'an is a circumstantial qualifier, that is to say, muhanna'īna) [as a reward] for what (bi-mā: the bi- is causative) you used to do'.

[52:20]

[They will be] reclining (muttaki'īna is a circumstantial qualifier referring to the concealed subject of God's words fī jannātin, 'amid gardens') on ranged couches, [arranged] one next to the other, and We will wed them (zawwajnāhum is a supplement to jannātin, 'gardens', meaning 'We will couple them') to beautiful houris, of wide and beautiful eyes.

[52:21]

And those who believed (wa'lladhīna āmanū, the subject) and whom We made to be followed (wa-atba'nāhum: a variant reading has wa'ttaba'athum, 'and there followed them', as a supplement to āmanū, 'who believed') by their descendants (dhurrīyātihim: a variant reading [for this plural] has dhurrīyatuhum), young and old, in faith, on the part of the older ones and on the part of the parents in [their] young ones (the predicate [of the subject above] is [the following, alhaqnā bihim), We will make their, mentioned, descendants join them, in Paradise, so that they are in the same degree [of reward], even though they might not have performed the same [meritorious] deeds as them [to deserve this equal status], a way of honouring the parents by having their children join them [again]; and We will not deprive them (read alatnāhum or alitnāhum), [We will not] diminish [them], of anything (min shay'in: min is extra) of their deeds, in order to add it to the deeds of their children. Every man is subject to what he has earned, of good or evil deeds, and will be requited for evil and rewarded for good.

[52:22]

And We will supply them, We will enhance for them [their provision], from time to time, with fruits and meat, such as they desire, even if they do not request it openly.

[52:23]

They will pass from one to another therein, in Paradise, a cup, [of] wine, wherein is neither vain talk, which might come about between them as a result of drinking it, nor cause for sin, thereby, that might befall them — in contrast to [the case with] the wine of this world.

[52:24]

And there will circulate from all around them, for service, youths, delicate [in demeanour], of their own, as if, in terms of their beauty and immaculateness, they were hidden pearls, preserved inside shells, because when it [a pearl] is inside it, it is better than one that is not.

[52:25]

And some among them will turn to one another, questioning each other — they ask one another about how they were in the past and what they have now attained, in their delight and acknowledgement of the grace [of God to them].

[52:26]

They say, as an intimation of the reason for this attainment: 'Truly, before, amid our families, in the world, we used to be ever anxious, afraid of God's chastisement;

[52:27]

but God showed us favour, through [His] forgiveness, and shielded us from the piercing chastisement (al-

samūm), the Fire, so called because it penetrates the pores (al-masāmm); and they say, also by way of intimation:

[52:28]

indeed before, that is, in the world, we used to call on Him, worship Him, affirming His Oneness. Verily He is (read innahu as the beginning of a new [independent] sentence, even if it introduces the reason in terms of its import; or read annahu as a reason in terms of the [syntactical] order of the words) the Benign, the Beneficent, the True to His promise, the Merciful, One of tremendous mercy.

[52:29]

So remind, persist in reminding the idolaters and do not desist [from this] even if they say to you that you are a soothsayer or a madman. For by the grace of your Lord, by His bestowal of grace on you, you are neither soothsayer (bi-kāhinin is the predicate of mā) nor madman (wa-lā majnūnin, a supplement to it).

[52:30]

Or (am means bal) do they say, that he is: 'A poet, for whom we may await the accidents of fate?', the vicissitudes of time, so that he will just die like other poets.

[52:31]

Say: 'Await!, my death. For I too will be with you awaiting', your death. They were then chastised with [death by] the sword on the day of Badr.

[52:32]

Or do their faculties of understanding prompt them to [say] this?, their saying to him: [you are either] a sorcerer, a poet, a soothsayer or a madman, in other words, they do not [in reality] prompt them to [say] this. Or (am, [in effect] means bal, 'rather') are they a rebellious lot?, because of their obstinacy.

[52:33]

Or do they say, 'He has improvised it?', he has concocted the Qur'ān. He has not concocted it; Rather they do not believe, out of arrogance. If they [continue to] say that he has concocted it:

[52:34]

Then let them bring a, concocted, discourse like it, if they are truthful, in what they say.

[52:35]

Or were they created out of nothing?, [that is] without a Creator. Or are they the creators?, of themselves. It makes no sense for a created thing to have no creator, nor can a thing that will cease to existent [have the power to] create. There must be a Creator of them, and that is God, the One, so why do they not affirm His Oneness and believe in His Messenger and His Book?

[52:36]

Or did they create the heavens and the earth? Nor can any but God, the Creator, have created them, so why do they not worship Him? Nay, but they are not certain, of Him, for otherwise they would have believed in His Prophet.

[52:37]

Or do they possess the treasuries of your Lord?, in the way of prophethood, provision and other matters, so that they are able to assign what they will exclusively to whom they will? Or are they the ones in control?, [or] are they the mighty ones who hold sway? (the verb [from musaytirūna] is saytara, similar [in root form] to baytara, 'to practice veterinary medicine', or bayqara, 'to corrupt', 'to ruin').

[52:38]

Or do they have a ladder, a means of ascension into the heaven, whereby they eavesdrop?, that is, at the top of which [they listen in], on the conversations of the angels, so that they are then able to dispute with the Prophet, as they claim. If that is what they assert: Then let their eavesdropper, [let] the one claiming to be able to listen [in on their conversations] on top of this [ladder], produce a manifest warrant, a plain and evident proof. Now, on account of the similarity of this assertion to their assertion that the angels are the daughters of God, He, exalted be He, says:

[52:39]

Or does He have daughters, as you claim, whereas you have sons? Exalted be God above what you claim!

[52:40]

Or are you asking them for a fee, a wage in return for what you have brought them in the way of religion, so that they are weighed down with debt?, [with] the liability for this, so that they are unable to submit [to God].

[52:41]

Or do they have [access to] the Unseen, that is, the knowledge of it, so that they can write it down?, and are hence able to dispute with the Prophet (s) regarding the Resurrection and the matters relating to the Hereafter, as they claim.

[52:42]

Or do they desire to outmanoeuvre?, you and have you killed, at the Assembly Council. But those who disbelieve, they are the outmanoeuvred ones!, the vanquished and the ones destroyed. God preserved him from them and then destroyed them at Badr.

[52:43]

Or do they have a god other than God? Glory be to God [exalted is He] above any partners that they may ascribe!, to Him in the way of gods (the succession of interrogatives with am, 'or', are intended to express censure and rebuke).

[52:44]

And if they were to see a fragment, a portion, of the heaven falling, on them — as they say, Then make fragments of the heaven fall upon us [Q. 26:187], as a chastisement for them — they would say, this is: 'A heap of clouds!', piled on top of one another, that will bring us water; and so they do not believe.

[52:45]

So leave them until they encounter that day of theirs in which they will be thunderstruck, [in which] they will die;

[52:46]

the day when their guile will avail them nothing (yawma lā yughnī is a substitution for yawmahumu, 'that

day of theirs’) and they will not be helped, they will [not] be protected from the chastisement in the Hereafter.

[52:47]

And assuredly for those who do wrong, by their [persistence in] disbelief, there is a chastisement beyond that, in this world, before their death — thus they were punished with famine and drought for seven years, and with being killed on the day of Badr; but most of them do not know, that the chastisement will befall them.

[52:48]

And submit patiently to the judgement of your Lord, that they be reprieved, and do not be grieved, for surely you fare before Our eyes, [you are] in Our sight, We see you and preserve you. And glorify, continuously, with praise of your Lord, that is to say, say subhāna’Llāhi wa bi-hamdihi, ‘Glory, and praise, be to God!’, when you rise, from your sleeping-place or your sitting-place,

[52:49]

and glorify Him at night — also in actual [utterance] — and at the receding of the stars (idbāra is a verbal noun), that is to say, also glorify Him after these have set; or [it means] in the case of the former, perform the two evening prayers, and in the case of the latter, the two units (rak‘a) of the dawn prayer, or — it is said — the morning prayer.
Meccan, except for verse 32, which is Medinese; it consists of 62 verses.

(An-Najm)

[53:1]

By the Star — the constellation Pleiades (al-thurayya) — when it sets, [when] it disappears,

[53:2]

your companion, Muhammad (s), may God bless him and grant him peace, has neither gone astray, from the path of guidance, nor has he erred, nor has he engaged in error (al-ghayy is ignorance that results from a false belief);

[53:3]

nor does he, in regard to what he brings you, speak out of [his own] desire, [out of] the whims of his soul.

[53:4]

It is but a revelation that is revealed, to him,

[53:5]

it is, taught to him by, an angel, one of awesome power,

[53:6]

possessed of vigour, of strength and might (or [alternatively it, dhū mirratin, means] possessed of a beautiful appearance), namely, Gabriel, peace be upon him; and he stood upright, he settled,

[53:7]

when he was on the highest horizon, the horizon of the sun, that is to say, at the place from which it rises, in the form in which he [Gabriel] was created, so that the Prophet (s) saw him; he [the Prophet] had been at [Mount] Hirā', where Gabriel had obscured the entire horizon to the west. The Prophet fell down swooning, after he had asked him [Gabriel] to show himself to him in the form in which he was created. Thus Gabriel had made a tryst with him at Hirā', where he came down to him in human form.

[53:8]

Then he drew near, he came close to him, and drew closer still,

[53:9]

until he was, from him [the Prophet], within the length of two bows away or [even] nearer, than that, until he [the Prophet] had regained consciousness and his fright had subsided,

[53:10]

whereat He, [God] exalted be He, revealed to His servant, Gabriel, what he, Gabriel, revealed, to the Prophet (s); the thing being revealed is not mentioned [explicitly] in exaltation of its [great] status.

[53:11]

The heart, the heart of the Prophet, did not deny (read khadhaba or kadhdhaba) what he saw, with his own eyes of the image of Gabriel.

[53:12]

Will you then dispute with him, will you [then] argue with him and [hope to] overwhelm him, concerning what he saw? — an address to the idolaters who denied the Prophet's (s) vision of Gabriel.

[53:13]

And verily he saw him, in his [true] image, another time,

[53:14]

by the Lote-tree of the Ultimate Boundary, when he was carried on the night journey [up] through the heavens — this [lote-tree] is a nabk thorn-tree [that lies] to the right of the Throne ('arsh), [the tree] beyond which no angel or any other being pass;

[53:15]

near which is the Garden of the Retreat, to which the angels, the spirits of martyrs and the pious retreat;

[53:16]

when there shrouded the Lote-tree that which shrouded [it], of flying creatures and other [beings] (idh, 'when', is operated by ra'āhu, 'he saw him'),

[53:17]

The eye did not swerve, on the part of the Prophet (s), nor did it go beyond [the bounds], that is to say, his gaze did not turn away from the object of vision designated for it, nor did it go beyond that [object] on that night.

[53:18]

Verily he saw, in it, some of the greatest signs of his Lord, [some of] the most awesome [of these signs]. He thus saw from among the marvels of the Realm (malakūt) a green drape (rafraf) that obscured the [entire] horizon of the heaven and Gabriel with his six hundred wings.

[53:19]

Have you considered al-Lāt and al-'Uzzā,

[53:20]

and Manāt, the third, of the preceding two, the other? (al-ukhrā, a derogatory qualification of the third one). These were stone idols which the idolaters worshipped and which they claimed interceded for them with God (the first direct object of a-fa-ra'aytum, 'have you seen', is al-Lāt and what has been supplemented thereto; the second [direct object] has been omitted). The meaning then is, 'Inform Me: do these idols have the power over anything, such that you worship them besides God Who has the power over all that has been mentioned?' And because of their assertion also that the angels were God's daughters, despite their aversion to daughters, the following was revealed:

[53:21]

Are you to have males, and He females?

[53:22]

That, then, would indeed be an unfair division! (dīzān, 'unfair', derives from dāzahu, yadīzuhu, to mean: 'he wronged him', 'he was unjust to him').

[53:23]

These, that is, the mentioned [deities], are nothing but names which you have named, by which you have named, you and your fathers, idols that you worship. God has not revealed any warrant, [any] proof or evidence, for them, that is to say, [for] the worship of them. They follow nothing but conjecture, in their worship of them, and that which [ignoble] souls desire, of that which Satan adorned for them, that they may intercede for them before God, exalted be He, even though guidance has already come to them from their Lord, by the tongue of the Prophet (s), with definitive proof; yet they do not desist from their ways.

[53:24]

Or shall man, that is, shall every human being among them, have whatever he wishes for?, such as [their wish] that the idols intercede for them. [No!] It is not so.

[53:25]

Yet to God belong the Hereafter and the former [life], that is to say, [the life of] the world, and so nothing comes to pass in them except what He, exalted, wills.

[53:26]

And how many an angel, that is to say, many an angel, there is in the heavens, and how honoured they are in God's sight [but], whose intercession cannot avail in any way except after God gives permission, to them for this [intercession], for whomever He wills, of His servants, and, with whom, He is satisfied, because of His saying: and they do not intercede except for him with whom He is satisfied [Q. 21:28]. It is also well-known that it [intercession] cannot be forthcoming from them except after permission for it has been granted: who is there that shall intercede with Him save with His leave [Q. 2:255].

[53:27]

Truly those who do not believe in the Hereafter give the angels the names of females, for they say: 'They are God's daughters'.

[53:28]

But they do not have any knowledge thereof, of this claim. They follow, in this [respect], nothing but conjecture, which they have conjured up, and indeed conjecture can never substitute for the truth, that is to say, when it comes to acquiring knowledge of that which one is required to have knowledge of.

[53:29]

So shun him who turns away from Our Remembrance, that is, [from] the Qur'ān, and desires nothing but the life of this world — this was [revealed] before the command to struggle [against the disbelievers].

[53:30]

That, namely, the desire of this world, is the full extent of their knowledge, that is, the limit of their knowledge, namely, that they have preferred this life to [that of] the Hereafter. Truly your Lord knows best those who have strayed from His way, and He knows best those who are [rightly] guided: He has knowledge of both and will requite both.

[53:31]

And to God belongs whatever is in the heavens and whatever is in the earth, that is, He owns [all of] that, among which [also] are the misguided one and the [rightly] guided one, leading astray whomever He will and guiding whomever He will, that He may requite those who do evil for what they have done, by way of idolatry and otherwise, and reward those who are virtuous, by [their] affirmation of [God's] Oneness and other acts of obedience, with the best [reward], namely, Paradise. He points out 'the virtuous' as being:

[53:32]

Those who avoid grave sins and abominations, excepting lesser offences, that is, minor sins, such as a look, a kiss or a touch (this constitutes a discontinuous exception, in other words the meaning is: but lesser offences are forgiven by the avoidance of grave sins). Truly your Lord is of vast forgiveness, for such [lesser sins] and for accepting repentance. The following was revealed regarding those who used to say, '[What of] our prayers, our fasting, and our pilgrimage!'. He knows you best [from the time] when He produced you from the earth, that is to say, [when] He created your father Adam from dust, and when you were hidden [fetuses] (ajinna is the plural of janīn) in the bellies of your mothers. So do not claim purity for yourselves, do not praise yourselves, that is, in admiration; but [if it is done] in recognition of [God's] grace, then that is fine. He knows best those who are God-fearing.

[53:33]

Did you see him who turned away, from faith — that is, [the one who] recanted when he was derided for it. He said, 'But I fear the punishment of God!'. But when the one deriding him guaranteed him that he would bear God's chastisement for him, provided that he reverted to his [former] idolatry, and he then gave him a stated sum money, he reverted —

[53:34]

and gave a little, of the stated sum of money, and was then grudging?, refrained from [giving] the remainder (akdā derives from al-kudya, earth that is hard as rock and which prevents the well-digger from digging through when he hits it).

[53:35]

Does he possess knowledge of the Unseen so that he sees?, [and therefore] from among such [knowledge] he is able to know that another person may bear the chastisement of the Hereafter for him? No! This was al-Walīd b. al-Mughīra, or someone else (the sentence beginning with a-ʿindahu, 'does he possess', is the second object of the a-ra'ayta, 'have you seen', which has the significance of 'inform Me!').

[53:36]

Or (am means bal) has he not been informed of what is in the scrolls of Moses, the books of the Torah, or scrolls before it,

[53:37]

and, the scrolls of, Abraham who fulfilled [his summons], [he who] completed what he had been charged with, as in: And when his Lord tested Abraham with certain words and he fulfilled them [Q. 2:124] (the explication of mā, 'what', is [the following]):

[53:38]

that no burdened soul shall bear the burden of another (an, 'that', has been softened in place of the hardened form), in other words, no soul shall bear [responsibility for] the sins of another;

[53:39]

and that (wa-an, to be understood as wa-annahu) man shall have only what he [himself] strives for, of good [deeds], and so he shall not have anything of [the reward for] good [deeds] striven for by another;

[53:40]

and that his endeavour will be seen, it will be inspected in the Hereafter,

[53:41]

then he will be rewarded for it with the fullest reward, the most perfect [reward] (one may say jazaytuhu saʿyahu or [jazaytuhu] bi-saʿyihi [to mean the same thing]),

[53:42]

and that (read wa-anna as a supplement; it is also read wa-inna as the beginning of a new sentence; and the same applies to what comes after it, in which case, according to this second [reading], these [inna statements] no longer form part of the content of all that is 'in the scrolls') the ultimate end, the return and the destination after death, is toward your Lord, whereat He will requite them;

[53:43]

and that it is He Who makes to laugh, whomever He will He makes joyous, and makes to weep, whomever He will He makes him sorrowful,

[53:44]

and that it is He Who brings death, in this world, and gives life, for resurrection,

[53:45]

and that He [Himself] creates the two spouses, the two kinds, the male and the female,

[53:46]

from a drop [of semen] once it is emitted, [once] it is poured forth into the womb,

[53:47]

and that with Him rests the second genesis (read al-nashā'ata, or al-nash'ata), the other creation, for the Resurrection, after the first creation,

[53:48]

and that it is He Who enriches, people by [granting them] sufficient wealth, and grants possessions, [He Who] gives that wealth that is enjoyed as property,

[53:49]

and that it is He Who is the Lord of Sirius — this is a star [lying] beyond [the constellation of] Gemini, which was worshipped in the time of pagandom (jāhiliyya);

[53:50]

and that He destroyed former 'Ād ('Ādan al-ūlā: a variant reading elides the nunation with the [following] lām [sc. 'Āda'l-ūlā]; this [former one] refers to the people of 'Ād, while the second ['Ād] is that of the people of Sālih)

[53:51]

and Thamūd (wa-Thamūda: may be declined, as the name of their forefather, or left as a diptote, being the name of the tribe; it is a supplement to 'Ādan) sparing not, a single one of them;

[53:52]

and the people of Noah before that, that is to say, before 'Ād and Thamūd, We [also] destroyed them; indeed they were more unjust and more insolent, than 'Ād and Thamūd, because of the long time that Noah remained among them: and he remained among them a thousand-less-fifty years [Q. 29:14], for they, despite their disbelief in him, would [still] harm him and assault him;

[53:53]

and the Deviant [cities], namely, the cities of the people of Lot, He overturned, He hurled them down to the earth after lifting them up to the heaven upside down, by commanding Gabriel to do this;

[53:54]

so that there covered them, of rocks afterwards, that which covered [them]: this is [purposely] left vague in order to inspire terror; in [sūrat] Hūd [it is stated]: We made their uppermost the nethermost, and We rained upon them stones of baked clay [Q. 11:82].

[53:55]

Then which of the bounties of your Lord, [which of] His graces, [graces] which indicate His Oneness and power, do you dispute?, do you have doubt about, O man, or deny?

[53:56]

This, Muhammad (s), is a warner, [in the tradition] of the warners of old, of their kind, that is to say, he is a messenger like messengers before him, sent to you just as they were sent to their peoples.

[53:57]

The Impending [Hour] is imminent: the Resurrection is near at hand.

[53:58]

None, [no] soul, besides God can disclose it, that is to say, only He can disclose it and manifest it, as where He says: He alone shall reveal it, at its proper time [Q. 7:187].

[53:59]

Do you then marvel, in denial, at this discourse, the Qur'ān,

[53:60]

and laugh, mockingly, and not weep, when you hear its Promise and Threat,

[53:61]

while you remain oblivious?, unmindful and heedless of what is required of you.

[53:62]

So prostrate to God, Who created you, and worship Him!, and do not prostrate to idols, nor worship them. Meccan, except for verse 45, which is Medinese; it consists of 55 verses.

(Al-Qamar)

[54:1]

The Hour has drawn near, the Resurrection is close at hand, and the moon has split, it broke in two at [Mount] Abū Qubays and Quʿayqaʿān, as a sign for the Prophet (s), for it had been demanded of him, and [when it took place] he said, 'Bear witness [now]!' — as reported by the two Shaykhs [al-Bukhārī and Muslim].

[54:2]

And if they, the disbelievers among Quraysh, see a sign, a miracle of the Prophet (s), they turn away and say, this is: 'A powerful sorcery!' (mustamirr, 'powerful', derives from al-mirra, meaning 'strength'; or it [mustamirr] means 'incessant').

[54:3]

And they denied, the Prophet (s), and followed their own desires, as regards [their] falsehood; and every matter, that is good or evil, will be settled, with that person [who is responsible for it], either [by his ending up] in Paradise or in the Fire.

[54:4]

And verily there has come to them such tidings, stories about the destruction of communities which denied their messengers, as contain a deterrent, to them (muzdajar is a verbal noun, or a noun of place; the dāl [of muzdajar] replaces the tā' of [the 8th form] iftaʿala; one may say, izdajartuhu or zajartuhu, to mean 'I forbade him sternly'; mā, 'such as', either indicates a relative clause, or it is qualified by an adjective);

[54:5]

wisdom (hikmatun is the predicate of an omitted subject, or a substitution for mā, 'such as', or for muzdajar, 'deterrent') [that is] far-reaching, complete; but warnings (nudhur is the plural of nadhīr, functioning in the [agent] sense of mundhir, 'a warner', that is to say, 'those matters which warn them'; mā is either for negation, or it is an interrogative of denial, in which case it stands as a preceding direct object) are of no avail, [warnings] are of no use with them.

[54:6]

So turn away from them! (this is the import of the preceding statement and it completes what is being said). On the day when the Summoner, namely, Isrāfīl (yawma, 'the day', is rendered accusative by yakhrujūna, 'they will emerge', next [verse]), summons to an awful thing (read nukur or nukr, in the sense of munkar, 'disagreeable'), [a thing] which the souls will find awful, and this is the Reckoning;

[54:7]

with their downcast (khāshiʿan: a variant reading has khushshaʿan), humiliated, looks (absāruhum is a circumstantial qualifier referring to the subject of the verb [yakhrujūna, 'they will emerge']) they, that is, mankind, will emerge from the graves as though they were scattered locusts, not knowing where to go, out of fear and perplexity (this sentence [ka'annahum jarādun muntashirun] is a circumstantial qualifier referring to the subject of [the verb] yakhrujūna, 'they will emerge', and so is His saying [muhtiʿīna]),

[54:8]

scrambling, hastening with their necks stretched out, toward the Summoner. The disbelievers, among them, will say: 'This is a hard day!', a difficult one for disbelievers — as is stated in [sūrat] al-Muddaththir, a day of hardship for the disbelievers [Q. 74:9-10].

[54:9]

The people of Noah denied (kadhdhabat has feminine inflection on account of the import [referring to a feminine noun], qawm, 'tribe') before them, before Quraysh. Thus they denied Our servant, Noah, and said, 'A madman!', and he was reviled: they repulsed him with insults and in other ways.

[54:10]

And so he invoked his Lord, [saying,] 'I have been (annī, to be understood as bi-annī) overcome, so help [me]!'

[54:11]

Then We opened (read fa-fatahnā or fa-fattahnā) the gates of the heaven with torrential waters, [waters] pouring down intensely,

[54:12]

and We made the earth burst forth with springs, that flowed forth, and the waters, the waters of the heaven and the earth, met for a purpose, a circumstance, that was preordained, [a matter] which had been decreed since pre-eternity, namely, their destruction by drowning.

[54:13]

And We bore him, that is, Noah, on one, a ship, [made] of planks and nails (dusur is what boards are fastened down with of nails and the like; the singular is disār, similar [in pattern] to [kutub] kitāb, 'book'),

[54:14]

sailing before Our eyes, that is, in Our sights, in other words, [it was being] protected, as retaliation (jazā'an is in the accusative because of the implied verbal clause, that is to say, 'they were drowned by way of revenge') for [the sake of] him who was rejected, namely, Noah, peace be upon him (a variant reading [for passive kufira] has kafara, 'him who disbelieved', in other words, they were drowned as a punishment for them).

[54:15]

And verily We left it, We preserved this [deed], as a sign, for whomever might be admonished by it, in other words, the news of this [deed] became widely-known and endured. So is there anyone who will remember?, [anyone who] will take heed from, or be admonished by, it? (muddakir is actually mudhtakir, but the tā' has been replaced with a dāl, likewise the dhāl, and it [the dāl] has been assimilated with it [the other dāl]).

[54:16]

How [dreadful] then were My chastisement and My warnings? (this is an interrogative meant as an affirmative; kayfa, 'how', is the predicate of kāna, 'was', and it is here being used to inquire about a 'state'; the intention is to prompt those who are being addressed to affirm the fact that God's chastisement of those who denied Noah was fully deserved).

[54:17]

And verily We have made the Qur'ān easy to remember, We have facilitated its memorisation and disposed it to serve as a [source of] remembrance. So is there anyone who remember?, [anyone who] will be admonished by it and memorise it? (the interrogative here is intended as an imperative: in other words, memorise it and be admonished by it; none of God's scriptures is memorised by heart other than it [the Qur'ān]).

[54:18]

'Ād denied, their prophet Hūd and so they were chastised. How then were My chastisement and My warnings?, [how then was] My warning them of the chastisement before it was sent down? In other words, it was justified, and He explains this [chastisement] by saying:

[54:19]

Indeed We unleashed upon them a clamorous wind, intensely noisy, on a day of prolonged ill fortune, (nahsin mustamirr means) either one of continuous ill fortune, or one of severe ill fortune — and this was the last Wednesday of the month —

[54:20]

tearing people away, wrenching them from the holes in the ground in which they had been embedded and flinging them down [to the ground] head first, thereby crushing their necks and severing [their] heads from [their] bodies, as if they were, [while lying] in this mentioned state, trunks of uprooted palm-trees, severed and thrown on the ground — they are likened to palm-trees because of their tallness (nakhlun, 'palm-trees', is masculine here but feminine in [sūrat] al-Hāqqa, nakhlun khāwiya, 'fallen down [or hollow] palm-trees', [Q. 69:7], in order to harmonise with the end-rhyme of the verses in both instances).

[54:21]

How then were My chastisement and My warnings?

[54:22]

And verily We have made the Qur'ān easy to remember. So is there anyone who will remember?

[54:23]

Thamūd denied the warnings (nudhur is the plural of nadhīr, with the sense of mundhir), that is to say, [they denied] those matters which their prophet Sālih warned them of if they refused to believe in him and to follow him,

[54:24]

and they said, 'Is it a mortal (basharan is in the accusative because it is governed [by a succeeding verb]) alone among us (minnā wāhidan are both adjectives of basharan) that we are to follow? (nattabi'uhu, this explains the verb which renders it [basharan, 'mortal'] accusative; the interrogative is meant as a negative, in other words: why should we follow him when there are many of us and he is only one among us and not a king? That is to say, we will not follow him). Then indeed, if we were to follow him, we would be in error, a parting with reason, and insanity!

[54:25]

Has the Reminder, the revelation, been cast (read a-ulqiya pronouncing both hamzas, or by not pronouncing the second one but in both cases inserting an intervening alif, or leaving this [insertion] out) upon him [alone] from among us?, in other words, nothing has been revealed to him. Nay, but he is a conceited, an arrogant and insolent, liar, in his saying that the mentioned has been revealed to him. God, exalted be He, says:

[54:26]

'They will know tomorrow, in the Hereafter, who is the conceited liar, and it is them, for they will be chastised for having denied their prophet Sālih.

[54:27]

Lo! We are sending the She-camel, We will bring it forth out of the mountain, the rock, as they demanded, as a trial, a test, for them, that We may try them. So watch them, O Sālih, await [to see] what they will do and what will be done with them, and remain patient (istabir: the tā' here has replaced the tā' of [the 8th form] ifta'ala), in other words, endure their harm.

[54:28]

And inform them that the water is to be divided between them, and the She-camel: one day for them and the next for it, every drinking, [every] portion of water, will be attended', by the people [drawing water] on their [designated] day, and by the She-camel on its day. They adhered to this [regime] but eventually became impatient with it and decided to slaughter the She-camel.

[54:29]

But they called their companion, Qudār, to slay it, so he took, he drew his sword, and he hamstrung, with it the She-camel, in other words, he slew her in compliance with their wish.

[54:30]

How then were My chastisement and My warnings?, My warning them of chastisement before it was sent down? In other words, it was justified. He explains it [their chastisement] by saying:

[54:31]

Indeed We unleashed upon them a single Cry, and they became like the chaff of a corral builder (al-muhtazir is one who makes a pen from dried tree-branches and thorns for his sheep, to protect them from wolves and beasts of prey; the fallen parts which they tread are called hashīm).

[54:32]

And verily We have made the Qur'ān easy to remember. So is there anyone who will remember?

[54:33]

The people of Lot denied the warnings, [they denied] those issues of which they were warned by his [Lot's] tongue.

[54:34]

Indeed We unleashed upon them a squall of pebbles, a wind hurling at them pebbles, namely, small stones, a single one [of these] being no larger than the palm of the hand, and they were destroyed; [all] except the family of Lot, namely, his two daughters, together with him, whom We delivered at dawn, from among the dawns, the morning time of an unspecified day (had a specific day been meant [for that mentioned dawn], it [sahar] would have been treated as a diptote [instead of the declined form saharin], being a definite noun derived from al-sahar, for with definite nouns one ought to use [the preceding definite article] al). So was the squall unleashed at first with the family of Lot [still there]? There are two opinions regarding this: in the case of the former [that it was unleashed upon them including the family of Lot] the exception is understood as a continuous one, while in the case of the latter [opinion that they were delivered before the squall] the exception is understood as a discontinuous one, even if it ['the family of Lot'] is actually subsumed by the collective noun ['the people of Lot', and so they were delivered] as a kindness [from God];

[54:35]

as a grace (ni'matan is a verbal noun, that is to say in'āman, 'an act of grace') from Us. So, like that requital, do We requite him who gives thanks, for Our graces and is a believer, or [it means] him who is a believer in God and His messenger and is obedient to both.

[54:36]

And verily he had warned them, Lot had threatened them, of Our strike, Our seizing them with chastisement, but they disputed, they contested and denied, the warnings, his warning.

[54:37]

And they had even solicited of him his guests, that he should let them have their own way with those who had come to him as guests, that they may do wicked things with them — and these [guests] were angels. So We blotted out their eyes, We blinded them and made them without slits [so that they were continuous folds of skin] like the rest of the face, by having Gabriel smack them with his wing. 'So taste [now], so We said to them: taste, My chastisement and My warnings', that is to say, [taste] the effects and the substance of My warning and My threat.

[54:38]

And verily there greeted them in the early morning, the morning time of an unspecified day, an abiding chastisement, a permanent [chastisement], continuous with the chastisement of the Hereafter.

[54:39]

‘So taste [now] My chastisement and My warnings!’

[54:40]

And verily We have made the Qur’ān easy to remember. So is there anyone who will remember?

[54:41]

And verily there came to Pharaoh’s folk, his people, together with him, the warnings, the warning by the tongue of Moses and Aaron, but they did not believe.

[54:42]

Rather: They denied Our signs, all, nine, of them, which were given to Moses. So We seized them, by way of chastisement, with the seizing of One [Who is] Mighty, Strong, Omnipotent, Powerful, Whom nothing can thwart.

[54:43]

Are your disbelievers, O Quraysh, better than those?, mentioned [beginning] from the people of Noah to those of Pharaoh, which is why they have not been chastised? Or have you, O disbelievers of Quraysh, [been granted] some immunity, from chastisement, in the Scriptures?, the Books? (the interrogative in both instances is meant as a denial, in other words: it is not so).

[54:44]

Or do they, the disbelievers of Quraysh, say: ‘We are a host that will be helped to victory’?, against Muhammad (s)? When Abū Jahl, on the day of Badr, said: ‘We are a host that will be helped to victory’, the following was revealed:

[54:45]

The host will [truly] be routed and turn its back [to flee], and so they were defeated at Badr and God’s Messenger (s) was granted victory over them.

[54:46]

Nay, but the Hour is their tryst, for chastisement, and the Hour, that is, the chastisement thereat, will be more calamitous, greater in affliction, and more bitter, than the chastisement of this world.

[54:47]

Indeed the guilty are in error, in the destruction of being killed in this world, and in a blazing fire, a fire that has been set ablaze [illegible]や‛ara), that is, fiercely ignited in the Hereafter.

[54:48]

The day when they are dragged into the Fire on their faces, in the Hereafter and it is said to them: ‘Taste [now] the touch of Saqar’, Hell’s affliction of you.

[54:49]

Truly everything (read inna kulla shay’in is [in the accusative as a] dependent clause because of a verb governing it) have We created in a measure, by ordainment (bi-qadarin, ‘in a measure’, is a circumstantial qualifier referring to kulla, ‘every’, in other words, ‘[already] predetermined’; a variant reading [for kulla] has [nominative] kullu as the subject, the predicate of which is khalaqnāhu, ‘We have created’).

[54:50]

And Our command, for a thing which We want to bring into existence, is but a single word, like the twinkling of an eye, in terms of speed, and this is the saying of kun, 'Be', whereat it comes into existence. His command, when He wills a thing, is just to say to it 'Be', and it is [Q. 36:82].

[54:51]

And verily We have destroyed the likes of you, the likes of you in terms of disbelief, from among past communities. So is there anyone who will remember? (this is an interrogative meant as an imperative, that is to say, 'Remember and be admonished!').

[54:52]

And everything they, that is, servants, have done is, recorded, in the scrolls, the books of the Guardian Angels (al-hafaza),

[54:53]

and every small and great, sin, or deed, is inscribed, is recorded in the Preserved Tablet (al-lawh al-mahfūz).

[54:54]

Assuredly the God-fearing will be amid gardens, orchards, and rivers (the collective noun is meant here; a variant reading [for nahar] has the plural nuhur, similar [in form] to asad, 'lion', [plural] usud), the meaning being that they will drink from its rivers water milk, honey and wine;

[54:55]

in an abode of truth, a place of truth, wherein there is no idle talk or cause for sin — (the collective noun [maq'ad] is meant here; a variant reading has maqā'id, 'abodes'), in other words, they are in congregations in Paradise that are free from idle talk and cause for sin, in contrast to the congregations of this world, which are rarely free from such things (syntactically, this statement is considered a second predicate and also a substitution; it [the 'abode'] may be understood as being 'one of truth' regardless of whether one reads the substitution as being of the part [for the whole] or otherwise); before a King (malīk: this form is hyperbolic, that is to say, One of a mighty and vast kingdom) [Who is] Omnipotent, Powerful, Whom nothing can thwart, namely, God, exalted be He ('inda indicates [glorious] rank and closeness to His bounty, exalted be He).
Meccan, except for verse 29, which is Medinese; it consists of 76 or 78 verses.

(Ar-Rahmân)

[55:1]

The Compassionate One, God, exalted be He,

[55:2]

has taught, whomever He will, the Qur'ān.

[55:3]

He created man, the species [mankind],

[55:4]

teaching him the [coherent] speech, utterance.

[55:5]

The sun and the moon follow a reckoning, they move according to a [strict] calculation,

[55:6]

and the grass, all stalkless vegetation, and the trees, that [vegetation] which possesses stalk, prostrate, comply with what is required of them.

[55:7]

And He has raised the heaven and set up the balance, He has established justice,

[55:8]

[declaring] that you should not contravene, that is to say, so that you may not do wrong, with regard to the balance, that [instrument] with which one weighs.

[55:9]

And observe the weights with justice, fairly, and do not skimp the balance, [do not] decrease [the value of] what is being weighed.

[55:10]

And the earth, He placed it, He fixed it [in place], for [all] creatures: man, jinn and others.

[55:11]

In it are fruits and, the familiar, date-palms with sheaths, the spathes containing its flowers,

[55:12]

and grain, such as wheat and barley, with husk, and fragrant herb.

[55:13]

So which of your Lord’s favours, graces, will you deny? (tukadhdhibān is mentioned thirty one times; the interrogative is meant [to be understood] as an affirmative, judging by what al-Hākim [al-Naysābūrī] reported [by way of an isnād] from Jābir [b. ‘Abd Allāh al-Ansārī], who said, ‘The Messenger of God (s) was reciting surāt al-Rahmān to us, and when he completed it, he said, “What is wrong with you that you have been silent [throughout]? Verily the jinn are more responsive than you. Not once did I recite this verse to them — So which of your Lord’s favours will you deny? — but that they said, ‘Not one of your graces, our Lord, do we deny, for [all] praise belongs to You’ ”).

[55:14]

He created man, Adam, of dry clay (salsāl, a dry hollow mud producing an echo if tapped), resembling the potter’s (fakhkhār, clay that has been baked),

[55:15]

and He created the Jann, the father of the jinn, namely, Iblīs, of a smokeless flame of fire.

[55:16]

So which of your Lord's favours will you deny?

[55:17]

Lord of the two Easts, [the points of] the winter sunrise and the summer sunrise, and Lord of the two Wests: likewise [the two points of sunset].

[55:18]

So which of your Lord's favours will you deny?

[55:19]

He has loosed the two waters, the sweet and the salty; [and so] they meet, in the perception of the eye.

[55:20]

Between them there is a barrier, by His power, exalted be He. They do not overstep, neither of the two encroaches upon the other to become mixed with it.

[55:21]

So which of your Lord's favours will you deny?

[55:22]

From [both of] them, from the point at which they [seem to] meet — but which is actually from [only] one of the two, and that is, the salt water — is brought forth (yukhraju, passive, may also be read as active, yakhruju, 'emerge') the pearl and the coral (marjān, these are red pieces of shell, or small pearls).

[55:23]

So which of your Lord's favours will you deny?

[55:24]

His are the crafted ships [that sail] in the sea [appearing] like landmarks, like mountains in their tremendous size and height.

[55:25]

So which of your Lord's favours will you deny?

[55:26]

Everyone who is on it, that is, [on] the earth, of animal beings, will perish (man, 'who', is used to indicate predominance of rational beings);

[55:27]

yet there will remain the countenance of your Lord, His Essence, [the countenance] of majesty, magnificence, and munificence, towards believers, through His graces to them.

[55:28]

So which of your Lord’s favours will you deny?

[55:29]

All that is in the heavens and the earth implore Him, either by way of speech or by their very state [of dependence on Him], for the strength which they require for worship, [for] provision, forgiveness and other things. Every day, [all the] time, He is upon some matter, something that He manifests in accordance with what He has decreed since pre-eternity, such as the giving of life, the bringing of death, exalting and abasing [individuals], giving abundantly and withholding, responding to a supplicating person and giving the one requesting [something] and so on and so forth.

[55:30]

So which of your Lord’s favours will you deny?

[55:31]

We will attend to you, We shall turn to reckon with you, O you two heavy ones!, mankind and jinn.

[55:32]

So which of your Lord’s favours will you deny?

[55:33]

O company of jinn and humans, if you are able to pass through, to exit from, the confines, the regions, of the heavens and the earth, then pass through! — a command [meant] to challenge them to what they are incapable of [doing]. You will not pass through except with a sanction, [except] with some power, and you have no power for such a thing.

[55:34]

So which of your Lord’s favours will you deny?

[55:35]

Against you will be unleashed a heat of fire (shuwāz, can either mean that the flame thereof has no smoke or [that it does have it] with it) and a flash of brass, without any flame, and you will not be able to seek help, you will not be able to defend yourselves against this, nay, it will drive you to the site of the Gathering.

[55:36]

So which of your Lord’s favours will you deny?

[55:37]

And when the heaven is split open, when it becomes open with [many] gates [in preparation] for the descent of the angels, and it turns crimson (wardatan, [literally, ‘a rose’], in other words, red like this [rose]), like tanned leather, red skins, in contrast to its [the heaven’s] usual appearance (the response to idhā, ‘when’, is [along the lines of] fa-mā aʿzamaʾl-hawli, ‘How great will be the terror then!’).

[55:38]

So which of your Lord’s favours will you deny?

[55:39]

Thus on that day no man will be questioned about his sin, nor any jinn, about his sin; but they are questioned on some other occasion: By your Lord, We shall question them all [Q.15:92] (al-jānn in this instance and in what will follow denotes the jinn, and also in both cases al-ins denotes human beings).

[55:40]

So which of your Lord's favours will you deny?

[55:41]

The guilty will be recognised by their mark: blackened faces and bruised eyes; so they will be seized by the forelocks and the feet.

[55:42]

So which of your Lord's favours will you deny?

[55:43]

'This is Hell which the guilty [were wont to] deny!'

[55:44]

They shall pass round, they shall pace, between it and boiling hot water, [water] of extreme temperature, which they are given to drink every time they call to be rescued from the heat of the Fire (ānin is defective, like qādin).

[55:45]

So which of your Lord's favours will you deny?

[55:46]

But for those who feared, that is, for every one of them, or for all of them together, the station of their Lord, the standing before Him for the Reckoning and therefore refrained from being disobedient to Him, there will be two gardens.

[55:47]

So which of your Lord's favours will you deny?

[55:48]

Both with (dhawātā, the dual form of the regular form dhawāt, with its lām [its third consonant] is changed into a yā') [abundant] branches (afnān is the plural of fanan, similar [in pattern] to talal [atlāl]).

[55:49]

So which of your Lord's favours will you deny?

[55:50]

In both of them there are two flowing springs.

[55:51]

So which of your Lord's favours will you deny?

[55:52]

In both of them, of every fruit (fākiha) of [the fruits of] this world — or [it, fākiha, means] all those things in which one delights (yutafakkahu bihi) — there are two kinds, two varieties, one juicy, one dried, and those which in this world are bitter, like colocynth, will be sweet [therein].

[55:53]

So which of your Lord's favours will you deny?

[55:54]

[They will be] reclining (muttaki'īna is a circumstantial qualifier operated by an omitted [verb], that is to say, yatana"amūna, they will enjoy bliss [while reclining]') upon couches lined with [heavy] silk brocade, (istabraq) thick or coarse silk, the outer lining being of fine silk (sundus). And the fruits of both gardens will be near, so that it may be reached by the one standing up, the one sitting down or the one lying down.

[55:55]

So which of your Lord's favours will you deny?

[55:56]

In them, in the two gardens and what they comprise of upper chambers and palaces, are maidens of restrained glances, [restricting] their eyes to those spouses of theirs from among [either] the men or the jinn who are reclining, [maidens] who have not been touched, [who] have not been deflowered — and these [maidens] are [either] houris or women of this world who [will] have been created [anew], by any man or jinn before them.

[55:57]

So which of your Lord's favours will you deny?

[55:58]

It is as though they are rubies, in their purity, and pearls, in their fairness.

[55:59]

So which of your Lord's favours will you deny?

[55:60]

Is the reward of goodness, [manifested] through obedience, anything but goodness?, [granted] through bliss?

[55:61]

So which of your Lord's favours will you deny?

[55:62]

And beside these, two mentioned gardens, there will be two [other] gardens, in addition, for those who feared the standing before their Lord.

[55:63]

So which of your Lord’s favours will you deny?

[55:64]

Deep green (mudhāmmatān, [this means that they are almost] black on account of the intensity of their greenness).

[55:65]

So which of your Lord’s favours will you deny?

[55:66]

In both of them will be two gushing fountains, rushing with water, unceasing.

[55:67]

So which of your Lord’s favours will you deny?

[55:68]

In both of them will be fruits and date-palms and pomegranates, the [latter] two [fruits] being from among these [fruits of the two gardens]; but it is also said that they belong to [the fruits of] some other [garden].

[55:69]

So which of your Lord’s favours will you deny?

[55:70]

In them, that is, in the two gardens and their palaces and what they comprise, are maidens [who are] good, in nature [and with], beautiful, faces.

[55:71]

So which of your Lord’s favours will you deny?

[55:72]

Houris (hur, this means maidens with intense black eyes set against the [intense] whiteness [of the iris]) secluded, concealed, in pavilions, made of studded gems, annexed to the palaces, like boudoirs.

[55:73]

So which of your Lord’s favours will you deny?

[55:74]

Untouched by any man before them, before these [soon-to-be] spouses of theirs, or jinn.

[55:75]

So which of your Lord’s favours will you deny?

[55:76]

Reclining, namely, their spouses (muttaki’īna, syntactically, it is as [described] above) upon green cushions (rafraf is the plural of rafrafa, which can mean [either] ‘carpets’ or ‘cushions’) and lovely druggets (‘abqariyyin, the plural of ‘abqariyya, which are velvet carpets).

[55:77]

So which of your Lord’s favours will you deny?

[55:78]

Blessed be the Name of your Lord, He of Majesty and Munificence (as [explained] above; the word ism is extra).
Meccan, except for verses 81 and 82, which are Medinese; it consists of 96, 97 or 99 verses.

(Al-Wâqi‘ah)

[56:1]

When the [imminent] Event comes to pass, [when] the Resurrection takes place,

[56:2]

there will be no denying its coming to pass, [there is] no soul to deny [it], by repudiating it as it did in this world,

[56:3]

[it will be] abasing [some], exalting [others], that is, it will manifest the abasing of some people by [virtue of] their admission into the Fire, and [manifest] the exalting of others by their admission into Paradise.

[56:4]

When the earth is shaken with a violent shock,

[56:5]

and the mountains are pulverised to [tiny] pieces,

[56:6]

so that they become a scattered dust (the second idh, ‘when’, is a substitution for the first idh),

[56:7]

and you will be, at the Resurrection, three kinds, categories:

[56:8]

Those of the right [hand], those who are given their record [of deeds] in their right hand (fa-ashābu’l-maymanati is the subject, the predicate of which is [the following mā ashābu’l-maymanati]) — what of those

of the right [hand]? — a glorification of their status on account of their admittance into Paradise.

[56:9]

And those of the left [hand] (al-mash’ama means al-shimāl, ‘left’), each of whom is given his record [of deeds] in their left hands — what of those of the left [hand]? — an expression of contempt for their status on account of their admittance into the Fire.

[56:10]

And the foremost, in [the race to do] good, namely, the prophets (al-sābiqūna is a subject) the foremost: (this [repetition] is to emphasise their exalted status; the predicate [is the following, ūlā’ika’l-muqarrabūna])

[56:11]

they are the ones brought near [to God],

[56:12]

in the Gardens of Bliss,

[56:13]

a multitude from the former [generations] (thullatun mina’l-awwalīna, the subject), that is to say, a group of individuals from communities of old,

[56:14]

and a few from the later ones, from among the community of Muhammad (s), being the foremost from among the communities of old and this community (the predicate [is the following, ‘alā sururin mawdūnatin]),

[56:15]

[will be] upon encrusted couches, [their linings] woven onto rods of gold and jewels,

[56:16]

reclining on them, face to face (muttaki’īna ‘alayhā mutaqābilīna constitute two circumstantial qualifiers referring to the [subject] person of the predicate [‘they’]).

[56:17]

They will be waited on by immortal youths, resembling young boys, never ageing;

[56:18]

with goblets (akwāb are drinking-vessels without handles) and ewers (abārīq [are vessels that] have handles and spouts) and a cup (ka’s is the vessel for drinking wine) from a flowing spring, in other words, wine flowing from a spring that never runs out,

[56:19]

wherefrom they suffer no headache nor any stupefaction (read yanzafūna or yanzifūna, [respectively derived] from nazafa or anzafa al-shāribu, ‘the drinker became inebriated’), in other words, they do not get a headache from it nor do they lose their senses, in contrast to [the case with] the wine of this world;

[56:20]

and such fruits as they prefer,

[56:21]

and such flesh of fowls as they desire, for themselves to enjoy,

[56:22]

and houris, maidens with intensely black eyes [set] against the whiteness [of their irises], with wide eyes (ʿīn: the ʿayn here is inflected with a kasra instead of a damma because it [the kasra] better harmonises with the yā'; the singular is ʿaynā', similar [in pattern] to hamrā'; a variant reading [for wa-hūrun ʿīn] has the genitive case wa-hūrin ʿīn)

[56:23]

resembling hidden, guarded, pearls,

[56:24]

a reward (jazā'an is an object denoting reason or a verbal noun, with the operator being an implicit [verb], in other words, 'We have appointed for them the mentioned as a reward' or 'We have rewarded them [this]') for what they used to do.

[56:25]

They will not hear therein, in Paradise, any vain talk, any lewd words, or any sinful words,

[56:26]

but only the saying, 'Peace!' 'Peace!' (salāman salāman substitutes for qīlan, 'the saying') which they will hear.

[56:27]

And those of the right [hand] — what of those of the right [hand]?

[56:28]

Amid thornless lote-trees, nabk trees,

[56:29]

and clustered plantains, banana trees, [weighed down] with its load [of fruit] from top to bottom,

[56:30]

and extended shade, [one that is] permanent,

[56:31]

and cascading water, running continuously,

[56:32]

and abundant fruit,

[56:33]

neither unavailable, during certain times, nor forbidden, because of [its] cost,

[56:34]

and mattresses [that are] raised, on top of couches.

[56:35]

Verily We have created them with an [unmediated] creation, namely, the wide-eyed houris, [We created them] without the process of birth,

[56:36]

and made them virgins, immaculate — every time their spouses enter them they find them virgins, nor is there any pain [of defloration] —

[56:37]

amorous (read ʿuruban or ʿurban, plural of ʿarūb, meaning ʿa woman passionately enamoured of her spouse'), of equal age (atrāb is the plural of tirb),

[56:38]

for those of the right [hand] (li-ashābi'l-yamīni is the relative clause of [either] ansha'nāhunna, 'We have created them', or jaʿalnāhunna, '[We] made them'), who are:

[56:39]

A multitude from the former [generations],

[56:40]

and a multitude of the later ones.

[56:41]

And those of the left [hand] — what of those of the left [hand]?

[56:42]

Amid a scorching wind, an infernal wind, permeating the pores of skins, and scalding water, water of extreme temperatures,

[56:43]

and the shade of pitch-black smoke,

[56:44]

neither cool, like all other shade, nor pleasant, [nor] agreeable in its appearance.

[56:45]

Indeed before that, in the world, they used to live at ease, enjoying [life's] comforts, never wearying themselves with [an act of] obedience,

[56:46]

and they used to persist in the great sin, namely, idolatry.

[56:47]

And they used to say, 'What! When we are dead and have become dust and bones, shall we indeed be resurrected? (in both instances [a-idhā and a-innā] the two hamzas may be read either by pronouncing them fully, or by not pronouncing the second, and in either case inserting an intervening alif).

[56:48]

What! And our forefathers too?' (read a-wa-ābā'unā, [with the wa-] being for supplement, the hamza [a-] for the interrogative; here and in the previous instance, it is used to express 'remoteness [of probability]'; a variant reading has aw-ābā'unā, as a supplement with aw, and that to which this is supplemented is the [syntactical] locus of inna and its subject).

[56:49]

Say: 'Truly the former and the later [generations]

[56:50]

will be gathered for the tryst, the time, of a known day, that is, the Day of Resurrection.

[56:51]

Then indeed you, the erring, the deniers,

[56:52]

will assuredly eat from a Zaqqūm tree (min zaqqūm, the explication of shajar, 'tree'),

[56:53]

and fill therewith, with the tree, your bellies,

[56:54]

and drink on top of that, the consumed Zaqqūm, boiling water,

[56:55]

drinking like the drinking (read sharba or shurba: verbal noun) of thirsty camels' (hīm is the plural of masculine haymān and feminine haymā, similar [in pattern] to 'atshān, 'atshā, 'thirsty').

[56:56]

This will be the hospitality for them, what has been prepared for them, on the Day of Judgement, the Day of Resurrection.

[56:57]

We created you, We brought you into existence from nothing. Will you not then affirm [this] truth?, in resurrection? For the One able to create [from nothing] is also able to repeat [this creation].

[56:58]

Have you considered the sperm that you emit?, the sperm you spill in the wombs of women?

[56:59]

Is it you (a-antum: read by pronouncing both hamzas fully, or by replacing the second one with an alif or not pronouncing it, but inserting an alif between the one not pronounced and the other one, or without this [insertion] in the four instances [here and below]) who create it, that is, the sperm [making it] into a human being, or are We the Creators?

[56:60]

We have ordained (read qaddarnā or qadarnā) death among you, and We are not to be outmanoeuvred from, We are not incapable [of],

[56:61]

replacing [you with], [We are not incapable of] appointing, your likes, in your place, and making you, creating you, in what you do not know, in the way of forms, such as apes or swine.

[56:62]

For verily you have known the first creation (al-nashā'ata: a variant reading has al-nash'ata), why then will you not remember? (tadhakkarūna: the original second tā' [of tatadhakkarūna] has been assimilated with the dhāl).

[56:63]

Have you considered what you sow?, [what] you stir of the earth to place seeds therein?

[56:64]

Is it you who make it grow, or are We the Grower?

[56:65]

If We will, We could surely turn it into chaff, dried vegetation producing no seed, and you would remain (zaltum is actually zaliltum, the lām having a kasra inflection; but it has been omitted to soften it), that is to say, you spend all day, bemused (tafakkahūna: one of the original tā' [tatafakkahūna] letters has been omitted), surprised by this, and you would say:

[56:66]

'We have indeed suffered loss!, [losing] what we expended on the cultivation.

[56:67]

Nay, but we are deprived!', prevented from [reaping] our provision.

[56:68]

Have you considered the water you drink?

[56:69]

Is it you who cause it to come down from the [rain] clouds (muzn is the plural of muzna) or are We the Causer of its coming down?

[56:70]

If We willed, We could make it bitter, salty, undrinkable — why then will you not give thanks?

[56:71]

Have you considered the fire that you kindle?, [the fire] which you produce out of the [oil of] green trees?

[56:72]

Was it you who created the tree thereof, [trees] such as the markh, the 'afār or the kalkh ['fennel'], or were We the Creator?

[56:73]

We made it a reminder, of the fire of Hell, and a boon, a provision, for the desert-travellers (al-muqwīn derives from [the expression] aqwā al-qawmu, 'they have reached al-qawā or al-qawā', that is, al-qafr, 'desolate land', which is a wilderness (mafāza) that has neither vegetation nor water).

[56:74]

So glorify, exalt the transcendence [of], the Name (ism is extra) of your Lord, the Tremendous, God.

[56:75]

Nay, I swear (fa-lā uqsimu: lā is extra) by the setting-places of the stars!

[56:76]

And indeed it, the swearing by these [setting-places of stars], is a tremendous oath, if you only knew — if you were people of [deep] knowledge, you would realise the magnitude of this oath.

[56:77]

This, namely, what is being recited to you, is indeed a noble Qur'ān,

[56:78]

in a Book, inscribed, guarded, preserved, and this is the Mushaf;

[56:79]

which none touch (lā yamassuhu is a predicate functioning as a prohibitive command) except the purified, those who have purified themselves of ritual impurities, [56:80] a revelation, revealed, by the Lord of the Worlds.

[56:80]

Do you then belittle, [do you] take lightly and deny, this discourse?, the Qur'ān.

[56:81]

And for your livelihood, in the way of rain, that is to say, the thanks for it, you offer your denial?, of God's granting it to you, by saying, 'We have rain because of this [or that] storm'?

[56:82]

And for your livelihood, in the way of rain, that is to say, the thanks for it, you offer your denial?, of God's granting it to you, by saying, 'We have rain because of this [or that] storm'?

[56:83]

Why then, when it, the spirit, during the throes [of death], reaches the [dying person's] throat (hulqūm is the passage for food)

[56:84]

and you are, O you attending the dying person, at that moment looking, at him —

[56:85]

and We are nearer to him than you are, to know [of his state], but you do not perceive (tubsirūna derives from al-basīra, 'perception') that is to say, you do not realise this —

[56:86]

why then, if you are not going to face a reckoning, [if] you are [not] going to be requited by your being resurrected, in other words, [why then, if] you are not going to be resurrected as you claim,

[56:87]

do you not bring it back, [why] do you not restore the spirit to the body after it has reached the throat, if you are truthful?, in what you claim (the second law-lā, 'why … if', is [repeated] to emphasise the first one; idhā, 'when', is an adverbial particle qualifying tarji'ūna, 'bring it back', to which both conditions are semantically connected). The meaning is: 'Why do you not bring it back, when, in repudiating resurrection, you are being truthful in this repudiation?' That is to say, 'Let death also be repudiated [as impossible] in its case just as [you claim that] resurrection is [impossible]'.

[56:88]

Thus if he, the dead person, be of those brought near,

[56:89]

then repose, that is, there will be for him relief, and a goodly provision, and a garden of Bliss (does this response belong to the ammā, 'thus', or to in, 'if', or to both? Different opinions [are given regarding this]).

[56:90]

And if he be of those of the right [hand],

[56:91]

then 'Peace be to you', that is, [then] for him there will be [peace by way of] security (salām) from

chastisement, [a greeting] from those of the right [hand], [arising] from the fact that he is one of them.

[56:92]

But if he be of the deniers, the erring,

[56:93]

then a welcome of boiling water,

[56:94]

and a roasting in Hell-fire.

[56:95]

This indeed is the certain truth (haqqu'l-yaqīn: an example of an adjectivally qualified noun being annexed to its adjective).

[56:96]

So glorify the Name of your Lord, the Tremendous (as [explained] above [in verse 74]).
Meccan or Medinese, consisting of 29 verses.

(Al-Hadîd)

[57:1]

All that is in the heavens and the earth glorifies God, that is to say, all things exalt Him as being transcendent (thus, the lām [of li'Llāhi] is extra; mā, '[all] that', is used instead of min, '[all] who', in order to indicate what is the predominant [sc. non-rational beings]); and He is the Mighty, in His kingdom, the Wise, in His actions.

[57:2]

To Him belongs the kingdom of the heavens and the earth; He gives life, through [His act of] creation, and He brings death, thereafter, and He has power over all things.

[57:3]

He is the First, preceding everything [but] without [His] having any beginning, and the Last, succeeding everything [but] without [His] having any end, and the Manifest, through the proofs for Him, and the Hidden, from the perception of the senses, and He has knowledge of all things.

[57:4]

It is He Who created the heavens and the earth in six days, of the days of this world, the first of which being Sunday, and the last of which, Friday, then presided upon the Throne ('arsh: [denotes] the kursī), a presiding [that was] befitting of Him. He knows what enters the earth, of rain and dead creatures, and what issues from it, of vegetation and minerals, and what comes down from the heaven, in the way of mercy and chastisement, and what ascends in it, of righteous deeds and evil ones. And He is with you, by [virtue of] His knowledge, wherever you may be; and God is Seer of what you do.

[57:5]

To Him belongs the kingdom of the heavens and the earth, and to Him [all] matters, all existents, are

returned.

[57:6]

He makes the night pass into, He makes it enter, the day, so that it increases while the night diminishes, and makes the day pass into the night, so that it increases while the day diminishes. And He is Knower of what is in the breasts, of what it contains of secrets and convictions.

[57:7]

Believe, adhere to belief, in God and His Messenger, and expend, in the way of God, out of that over which He has made you successors, out of the wealth of those mentioned [whom you have succeeded], for you will be succeeded in this [wealth] by those who will come after you: this was revealed at the time of the 'hardship' campaign, the campaign of Tabūk. For those of you who believe and expend — an allusion to 'Uthmān [b. 'Affān], may God be pleased with him — will have a great reward.

[57:8]

And why should you not believe — an address to the disbelievers — in other words, there is nothing to prevent you from believing, in God when the Messenger is calling you to believe in your Lord, and a pledge has been taken from you (reading [it as] ukhidha mīthāqukum; otherwise akhadha mīthāqakum, 'He has taken a pledge from you') concerning it — that is to say, God took this [pledge from you] in the world of atoms when He made them bear witness against themselves: 'Am I not your Lord?' They said, 'Yea, indeed' [Q. 7:172] — if you are believers?, that is to say, if your intention is to believe in Him, then apply yourselves to this [duty of faith].

[57:9]

It is He Who sends down upon His servant clear signs, the signs of the Qur'ān, that He may bring you forth from the darkness, [from] disbelief, to the light, [to] faith. For truly God is Kind, Merciful to you, in bringing you forth from disbelief to faith.

[57:10]

And why should you, after having embraced faith, not (allā: the nūn of an [an-lā] has been assimilated here with the lām of lā) expend in the way of God when to God belongs the heritage of the heavens and the earth, with all that they comprise, so that He will [eventually] receive all your wealth but without the reward for having expended [of it for His cause], as opposed to if you had expended and had hence been rewarded. Not equal [to the rest of you] are those of you who expended and fought before the victory, at Mecca. Such are greater in rank than those who expended and fought afterwards. Yet to each, of the two groups (a variant reading [for wa-kullan, 'yet to each'] has nominative wa-kullun as a subject) God has promised the best reward, Paradise. And God is Aware of what you do, and will requite you for it [accordingly].

[57:11]

Who is it that will lend God, by expending his wealth in the way of God, a goodly loan, [goodly] by virtue of his expending it for God's sake, so that He may multiply it (fa-yudā'ifahu, may also be read fa-yuda''ifahu) for him, from tenfold up to more than seven hundredfold —as stated in sūrat al-Baqara [Q. 2:261], and [so that] there may be for him, in addition to the multiplied [reward], a generous reward, coupled with satisfaction and prosperity.

[57:12]

Mention, the day when you will see the believing men and believing women with their light shining forth before them, in front of them, and, it will [also] be, on their right, and it will be said to them: 'Good tidings for you on this day: Gardens, that is to say, enter them, underneath which rivers flow, wherein you will

abide. That is the great success'.

[57:13]

The day when the hypocrites, men and women, will say to those who believe, 'Look at us (unzurūnā: a variant reading has anzirūnā, meaning 'Give us a chance') that we may glean something of your light!' It will be said, to them in mockery of them: 'Step back and seek light!' So they step back, then there will be set up between them, and the believers, a wall — this is said to be the wall of 'the Heights' [cf. Q. 7:46] — with a gate, the inner side of which contains mercy, the side of the believers, and the outer side of which, the side of the hypocrites, faces toward the chastisement.

[57:14]

They will call out to them, 'Did we not use to be with you?', upon [the path of] obedience. They will say, 'Yes, indeed! But you caused your souls to fall into temptation, by [engaging in] hypocrisy, and you awaited, reversals of fortune for the believers, and you doubted, you were uncertain about the religion of Islam, and [false] hopes, greedy desires, deceived you until God's ordinance, death, came; and the Deceiver, Satan, deceived you concerning God.

[57:15]

So on this day no ransom will be taken from you (read tu'khadhu or yu'khadhu) nor from those who disbelieved. Your abode will be the Fire: it will be your guardian, it is [the place truly] deserving of you, and an evil destination!', it is.

[57:16]

Is it not time for those who believe — this was revealed concerning the matter of the Companions [of the Prophet] who had been overindulging in jest, that their hearts should be humbled to the remembrance of God and [to] what has been revealed (read as nuzzila; or read nazala, '[what] has come down') of the truth, the Qur'ān, and that they should not be (lā yakūnū is a supplement to takhsha'a, 'be humbled') like those who were given the Scripture before?, namely, the Jews and the Christians. For the stretch of time, the interval [extending] from them [back] to [the time of the sending of the last of] their prophets, was too long for them and so their hearts became hardened, unyielding to the remembrance of God, and many of them are immoral.

[57:17]

Know — an address to the believers [just] mentioned — that God revives the earth after its death, by [bringing forth] vegetation, and likewise He is able to do with your hearts, restoring them to humbleness. We have certainly made clear for you the signs, that testify to Our power with this [mentioned example] and others, that perhaps you may understand.

[57:18]

Indeed men who give voluntary alms (al-mussaddiqīna, derives from the [infinitive] al-tasadduq, 'to give voluntary alms'; the tā' [of the original mutasaddiqīna] has been assimilated with the sād) and women who give voluntary alms (a variant reading for both has the softened form [with a single sād, musaddiqīna and musaddiqāti], which derives from al-tasdīq, 'to affirm the truth of', 'to believe in') and [those of them] who have lent God a goodly loan (this refers back to both the men and women with [the masculine plural of] predominance; the supplementing of a verb [aqradū, 'who lent'] to a noun [of action, al-mussaddiqāt] at [the point of] the relative clause of the al-, is because in that position it [the noun] functions as a verb; the mention of the 'loan' together with its qualification ['goodly'] after [the mention of] 'the giving of voluntary alms' is intended to define it), it will be multiplied (yudā'afu, is also read as yuda''afu), namely, their loan [will multiplied], for them and they will have a generous reward.

[57:19]

And those who believe in God and His messengers — they are the truthful, (al-siddīqūna) those who go to the greatest lengths to be truthful, and the witnesses with their Lord, against the deniers of [all] communities; they will have their reward and their light. But those who disbelieve and deny Our signs, those [signs] that testify to [the truth of] Our Oneness — they will be the inhabitants of Hell-fire.

[57:20]

Know that the life of this world is merely play and diversion and glitter, the frequent adornment [of oneself], and mutual vainglory in respect of wealth and children, that is, preoccupation with such things — but as for acts of obedience and incentives thereto, these are the concerns of the Hereafter; as the likeness of, that is to say, it, in the manner in which you admire it and in the manner in which it will disappear, is as the likeness of, rain whose vegetation, which results from this [rain], the disbelievers, the sowers, admire; [but] then it withers, it becomes dried-up, and you see it turn yellow, then it becomes chaff, scatters vanishing with the winds. And in the Hereafter there is a severe chastisement, for those who prefer this world to it, and forgiveness from God and beatitude, for those who have not preferred this world to it; and the life of this world, that is to say, the comfort [enjoyed] in it, is but the comfort of delusion.

[57:21]

Vie with one another for forgiveness from your Lord and a garden the breadth of which is as the breadth of the heaven and the earth, if one were placed at the end of the other, prepared for those who believe in God and His messengers. That is the bounty of God, which He gives to whomever He will, and God is [dispenser] of tremendous bounty.

[57:22]

No affliction befalls in the earth, by way of drought [for example], or in yourselves, such as illness, or the loss of a child, but it is in a Book, meaning, the Preserved Tablet (al-lawh al-mahfūz), before We bring it about, [before] We create it — the same is said [to be true] of [God's] graces — that is indeed easy for God,

[57:23]

so that you may not (kay-lā: kay makes a verb subjunctive, with the same sense as an [as in an-lā, 'so that … not']), that is to say, God informs [you] of this so that you may not, grieve for what escapes you, nor exult, with a wanton exultation, rather an exultation that is [followed by] a thanksgiving for the grace, at what He has given you (read [thus] as ātākum; or read as atākum, meaning, '[at] what has come to you from Him'). For God does not like any swaggering braggart, [swaggering] in arrogance because of what he has been given, [boastful] of it to people;

[57:24]

such as are niggardly, in their duties, and bid people to be niggardly, in these [too]: against such there is a severe threat of chastisement. And whoever turns away, from what is his duty, still God, He is indeed (huwa, 'He', is a separating pronoun; a variant reading drops it) the Independent, [without need] of anyone other than Him, the Praiser, of His friends.

[57:25]

We have verily sent Our messengers, the angels, to prophets, with clear signs, with the definitive proofs, and We revealed with them the Scripture and the Balance, justice, so that mankind may uphold justice. And We sent down iron, We caused it to be extracted from mineral ores, wherein is great might, with which one may wage battle, and [many] uses for mankind, and so that God may know, a knowledge of direct vision (li-ya'lama'Llāhu is a supplement to li-yaqūma'l-nāsu, 'so that mankind may uphold') those who help Him, by helping [to uphold] His religion through [the use of] instruments of war made of metal and otherwise, and

His messengers through the Unseen (bi'l-ghaybi: a circumstantial qualifier referring to the [suffixed pronoun] hā', 'Him', of yansuruhu, '[who] aid Him'), that is to say, while He [God] is not seen by them in this world. Ibn 'Abbās said: 'They help Him even though they do not see Him' (yansurūnahu wa-lā yubsirūnahu). Assuredly God is Strong, Mighty, without any need of being helped, but such [help] benefits those who proffer it.

[57:26]

And verily We sent Noah and Abraham and We ordained among their seed prophethood and the Scripture, meaning the four Books: the Torah, the Gospel, the Psalms and the Furqān, all of which have been [revealed] among the seed of Abraham; and some of them are [rightly] guided, and many of them are immoral.

[57:27]

Then We sent to follow in their footsteps Our messengers, and We sent to follow, Jesus son of Mary, and We gave him the Gospel, and We placed in the hearts of those who followed him kindness and mercy. But [as for] monasticism, namely, abstention from women and seclusion in monasteries, they invented it, [an innovation] on their part — We had not prescribed it for them, We did not enjoin them to it; but they took it on — only seeking God's beatitude. Yet they did not observe it with due observance, for many of them abandoned it and rejected the religion of Jesus and embraced the religion of their [then] king. However, many of them did remain upon the religion of Jesus and they believed in our Prophet [when he came]. So We gave those of them who believed, in him, their reward; but many of them are immoral.

[57:28]

O you who believe, in Jesus, fear God and believe in His Messenger, Muhammad (s), and Jesus, and He will give you a twofold portion, share, of His mercy, for your belief in both prophets; and He will assign for you a light by which you will walk, across the Path [over Hell and into Paradise], and forgive you; for God is Forgiving, Merciful;

[57:29]

So that the People of the Scripture, the Torah — those who did not believe in Muhammad (s) — may know, in other words, I inform you of this so that they [the People of the Scripture] may know, that (a [of a-llā] is softened in place of the hardened form [an-lā], its subject being the pronoun of the matter, that is to say, [understand it as being] annahum) they have no power over anything of God's bounty, contrary to their claims that they are God's beloved and those who deserve His beatitude, and that [all] bounty is in God's hand; He gives it to whomever He will, and hence He has given the believers [in the Prophet] among them their reward twofold, as stated above; and God is [dispenser] of tremendous bounty.
Medinese, consisting of 22 verses.

(Al-Mujâdilah)

[58:1]

God has certainly heard the words of her who disputes with you, [her who] consults you, O Prophet, concerning her husband, who has repudiated her by zihār — he had said to her, 'You are to me [as untouchable] as the back of my mother'. She asked the Prophet (s) about this and he told her that she was [thenceforth] forbidden to him, as was customary among them [at the time of Jāhiliyya], namely, that repudiation by zihār results in permanent separation. She was Khawla bt. Tha'laba and he was Aws b. al-Sāmit — and complains to God, of her being alone and of her impoverishment while having young children, whom if she were to leave with him, they would go astray, but whom, if they remained with her, would go hungry. And God hears your conversation, your consulting. Assuredly God is Hearer, Seer, [He is] Knower.

[58:2]

Those of you who repudiate their wives by zihār (yazzahharūna is actually yatazahharūna, in which the tā' has been assimilated with the zā'; a variant reading has yazzāharūna, and still another has yuzāhirūna, similar [in form] to yuqātilūna; the same applies for the second instance [of this verb below]), they are not their mothers; their mothers are only those who (read allā'ī, or without the [final long] yā', allā'i) gave birth to them, and indeed they, [in repudiating them] by zihār, utter indecent words and a calumny, a lie. Yet assuredly God is Pardoning, Forgiving, to the one who repudiates by zihār through an atonement [which he must offer].

[58:3]

And those who repudiate their wives by zihār and then go back on what they have said, instead doing the opposite of this and retaining the woman divorced by zihār, that which is contrary to the purpose of zihār in which a woman is characterised as being forbidden — then [the penalty for them is] the setting free of a slave, an obligation upon him, before they touch one another, in sexual intercourse. By this you are being admonished; and God is Aware of what you do.

[58:4]

And he who cannot find [the wherewithal], [to set free] a slave, then [his redemption shall be] the fasting of two successive months before they touch one another. And if he is unable, to fast, then [the redemption shall be] the feeding of sixty needy persons, as an obligation upon him, that is, before they touch one another: understanding the unrestricted [prescription] as [having the same restriction as] the restricted one. For every needy person [he should give] one mudd measure of the principal food of the town. This, namely, lightening of the atonement is, so that you may believe in God and His Messenger. And these, namely, the rulings mentioned, are God's bounds; and for the rejecters, of them, there is a painful chastisement.

[58:5]

Indeed those who oppose God and His Messenger will be abased, humiliated, just as those before them were abased, for opposing their messengers. And verily We have revealed clear signs, indicating the truthfulness of the Messenger, and for those who disbelieve, in the signs, there is a humiliating chastisement.

[58:6]

The day when God will raise them all together, He will then inform them of what they did. God has kept count of it, while they forgot it. And God is Witness to all things.

[58:7]

Have you not seen, [have you not] realised, that God knows all that is in the heavens and all that is in the earth? Not secret conversation of three takes place but He is their fourth [companion], by [virtue of] His omniscience, nor of five but He is their sixth, nor of fewer than that or more but He is with them wherever they may be. Then He will inform them of what they did, on the Day of Resurrection. Assuredly God has knowledge of all things.

[58:8]

Have you not seen, [have you not] observed, those who were forbidden from conversing in secret [but] then returned to that they had been forbidden, and [all the while] hold secret conversations [tainted] with sin and [plans for] enmity and disobedience to the Messenger? These were the Jews, whom the Prophet (s) had forbidden them what they used to do in their secret talks, that is, their [habit of] conversing secretly with one another and giving the believers looks in order to cast doubt into their hearts [about the faith]. And [who] when they come to you, they greet you, O Prophet, with that with which God never greeted you — namely, their saying [to the Prophet]: al-sāmu 'alayka, meaning, 'Death [be upon you]', and they say within

themselves, ‘Why does God not chastise us for what we say?’, in the way of such a greeting and [our saying] that he is not a prophet, if he [truly] were a prophet. Hell will suffice them! In it they will be made to burn — and [what] an evil journey’s end!, it is.

[58:9]

O you who believe, if you do talk in secret, then do not talk in secret sinfully and in enmity and disobedience to the Messenger, but talk secretly in piety and fear of God. And fear God to Whom you will be gathered.

[58:10]

Secret conversations, [tainted] with sin and the like, are of [the work of] Satan, [a result] of his deception, that those who believe may end up grieving; but he cannot harm them in any way, except God’s leave, that is, [except by] His will. And in God let the believers put [all] their trust.

[58:11]

O you who believe, when it is said to you, ‘Make room’ during the assembly, during the assembly [convened] with the Prophet (s) or for remembrance, so that those arriving to [join] you may [find room to] sit (al-majlis, ‘assembly’, may also be read [in the plural] al-majālis) then make room; God will make room for you, in Paradise. And when it is said, ‘Rise up’, stand up for prayer or for other good deeds, do rise up (a variant reading [for unshuzū fa’nshuzū] has anshizū in both instances [sc. anshizū fa’nshizū]); God will raise those of you who have faith, [thereby] obeying this [command], and, He will raise, those who have been given knowledge by degrees, in Paradise. And God is Aware of what you do.

[58:12]

O you who believe, when you converse in secret with the Messenger, when you wish to converse with him privately, offer some voluntary alms before your secret talk. That is better for you and purer, for your sins. But if you find nothing, to offer as alms, then God is indeed Forgiving, of your secret conversation, Merciful, to you. In other words: nothing will be held against you for holding a secret conversation without having offered some voluntary alms [beforehand]. However, He [God] abrogated this later by saying:

[58:13]

Do you fear (read a-ashfaqtum, either pronouncing both hamzas fully, or by replacing the second one with an alif, or not pronouncing it, but inserting an alif between the one not unpronounced and the other one, or without [this insertion]), poverty [when you fear], to offer [voluntary] alms before your secret talks. So, as you did not do this, giving of voluntary alms, and God relented to you, waiving this [requirement] for you, maintain prayer and pay the alms and obey God and His Messenger, that is to say, observe these [duties] regularly. For God is Aware of what you do.

[58:14]

Have you not regarded, [have you not] seen, those who — these being the hypocrites — fraternise with a folk — these being the Jews — at whom God is wrathful? They, the hypocrites, neither belong with you, the believers, nor with them, the Jews, but are suspended in between, and they swear falsely, in other words, saying that they are believers, while they know, that they are lying in this.

[58:15]

God has prepared for them a severe chastisement. Evil indeed is that which they [are wont to] do, in the way of acts of disobedience.

[58:16]

They have taken their oaths as a shield, a [means of] protection for themselves and their possessions, and so they bar, thereby the believers, from the way of God, that is, from engaging in a struggle against them, thereby slaying them and seizing their possessions. So for them there will be a humiliating chastisement.

[58:17]

Neither their possessions nor their children will avail them in any way against God, against His chastisement. Those — they are the inhabitants of the Fire, wherein they will abide.

[58:18]

Mention, the day when God will raise them all together, whereupon they will swear to Him, that they are believers, just as they swear to you [now], and suppose that they are [standing] on something, beneficial by swearing in Hereafter just as [they supposed it to have been beneficial for them] in this world. Yet assuredly it is they who are the liars!

[58:19]

Satan has prevailed upon them, by their obedience of him, and so he has caused them to forget the remembrance of God. Those are Satan's confederates, his followers. Yet it is indeed Satan's confederates who are the losers!

[58:20]

Indeed those who oppose God and His Messenger — they will be among the most abased, the vanquished.

[58:21]

God has inscribed, in the Preserved Tablet, or [it means] He has decreed: 'I shall assuredly prevail, I and My messengers', by means of definitive proof or the sword. Truly God is Strong, Mighty.

[58:22]

You will not find a people who believe in God and the Last Day loving, befriending, those who oppose God and His Messenger, even though they, the opposers, were their fathers, that is to say, the believers' [fathers], or their sons or their brothers or their clan, rather [you will find that] they intend to do them harm and they fight them over [the question of] faith, as occurred on one occasion with some Companions, may God be pleased with them. [For] those, the ones who are not loving of them, He has inscribed, He has established, faith upon their hearts and reinforced them with a spirit, a light, from Him, exalted be He, and He will admit them into gardens underneath which rivers flow, wherein they will abide, God being pleased with them, for their obedience of Him, and they being pleased with Him, because of His reward. Those [they] are God's confederates, following His command and refraining from what He has forbidden. Assuredly it is God's confederates who are the successful, the winners.
Medinese, consisting of 24 verses.

(Al-Hashr)

[59:1]

All that is in the heavens and all that is in the earth glorifies God, that is to say, [all that is in them] exalts Him as being transcendent (the lām [of li'Llāhi, 'God'] is extra; the use of mā [instead of the personal min] is meant to indicate a predominance [of non-rational beings in the heavens and the earth]). And He is the Mighty, the Wise, in His kingdom and [in] His actions [respectively].

[59:2]

It is He Who expelled those who disbelieved of the People of the Scripture, namely, the Jews of the Banū al-Nadīr, from their homelands, [from] their dwellings at Medina, at the first exile, that is, their exile to Syria, the last [exile] being their banishment to Khaybar by 'Umar during his caliphate. You did not think, O believers, that they would go forth, and they thought that they would be protected (māni'atuhum is the predicate of an, 'that') by their fortresses (husūnuhum, the agent of the verb [māni'atuhum], with which the predication is completed) from God, from His chastisement. But God, His command and His chastisement, came at them from whence they had not reckoned, [from whence] had never occurred to them, from the part of the believers, and He cast terror (ru'b or ru'ub) into their hearts, by having their chief Ka'b b. al-Ashraf slain, destroying [as they did] (read yukharribūna; or yukhribūna, [derived] from [4th form] akhraba) their houses, in order to take away with them what they valued of wood and so on, with their own hands and the hands of the believers. So take heed, O you who have eyes!

[59:3]

And had God not prescribed, [had He not] decreed, banishment for them, departure from their homeland, He would have chastised them in this world, by having them killed or taken captive, as He did with the Jews of [Banū] Qurayza, and in the Hereafter there is for them the chastisement of the Fire.

[59:4]

That is because they defied, they opposed, God and His Messenger; and whoever defies God, indeed God is severe in retribution, against him.

[59:5]

Whatever palm-trees you cut down, O Muslims, or left standing on their roots, it was by God's leave: He gave you the choice in this matter, and in order that, by giving [you] leave to cut them down, He might disgrace those who are immoral, the Jews, in return for their objection that the cutting down of productive trees was [deliberate] spoiling [of the land].

[59:6]

And whatever spoils God has given to His Messenger from these, you did not, O Muslims, spur for it any (min is extra) horses or camels, that is to say, you did not suffer any hardship in [securing] it, but God gives His messengers sway over whomever He will, and God has power over all things: hence you have no right to any of this [booty], rather it is exclusively for the Prophet (s) and those of the four categories mentioned with him in the next verse, [to be dispensed] in accordance with the way in which he used to divide it up, such that each would receive a fifth of the fifth and the rest being the Prophet's (s), for him to do with as he pleases — thus he gave of it to the Emigrants and three from among the Helpers, on account of their poverty.

[59:7]

Whatever spoils God has given to His Messenger from the people of the towns, such as al-Safrā', Wādī al-Qurā and Yanbu', belong to God, dispensing with it as He will, and to the Messenger and to the near of kin, the Prophet's kin, from among the Banū Hāshim and the Banū al-Muttālib, and the orphans, the [orphaned] children of Muslims, those whose parents have died and who are impoverished, and the needy, those Muslims in need, and the traveller, the Muslim who may be cut off [from all resources] on a remote journey: in other words, they [these spoils] are the due of the Prophet (s) and [those of] the four categories, divided up in the way that he used to, where each category received a fifth of the fifth, with the rest being his [the Prophet's], so that these, the spoils — this being the justification for the division of these [spoils] in this way, do not (kay-lā: kay functions like lā with a following implied an [sc. an-lā]) become a thing circulating, handed round, between the rich among you. And whatever the Messenger gives you, of spoils or otherwise, take it; and whatever he forbids you, abstain [from it]. And fear God. Surely God is severe in retribution.

[59:8]

[At] the poor Emigrants (li'l-fuqarā'i is semantically connected to an omitted [verb], that is to say, a-'ajibū, 'What! Do they marvel [at the poor Emigrants]') who have been driven away from their homes and their possessions that they should seek bounty from God and beatitude and help God and His Messenger? Those — they are the sincere, in their faith.

[59:9]

And those who had settled in the hometown, that is, Medina, and [had abided] in faith, that is to say, [those who] had embraced it with enthusiasm — these being the Helpers, before them, love those who have emigrated to them, and do not find in their breasts any need, any envy, of that which those [others] have been given, that is to say, of what the Prophet (s) had given the Emigrants from the [seized] possessions of the Banū al-Nadīr, [a share which was] exclusively theirs; but prefer [others] to themselves, though they be in poverty, in need of that which they prefer for [those] others [to have]. And whoever is saved from the avarice of his own soul, its covetousness for [acquiring] possessions, those — they are the successful.

[59:10]

And those who will come after them, after the Emigrants and the Helpers, up to the Day of Resurrection, say, 'Our Lord, forgive us and our brethren who preceded us in [embracing] the faith, and do not place any rancour, any spite, in our hearts toward those who believe. Our Lord, You are indeed Kind, Merciful!'.

[59:11]

Have you not considered, [have you not] seen, the hypocrites who say to their brethren who disbelieve from among the People of the Scripture, namely, the Banū al-Nadīr, their brethren in disbelief, 'If (la-in: the lām is for oaths in all four instances) you are expelled, from Medina, we will assuredly go forth with you, and we will never obey anyone against you, to forsake you. And if you are fought against (wa-in qūtiltum: the prefatory lām [of la-in] has been omitted), we will certainly help you'. And God bears witness that they are truly liars.

[59:12]

[For] indeed if they are expelled, they would not go forth with them, and if they are fought against, they would not help them. And even if they were to help them, that is to say, even if they came to help them, they would surely turn their backs [to flee] (the implied response to the oath suffices in place of the response to the conditional, in all five instances) — then they, the Jews, would not be helped.

[59:13]

You indeed arouse greater awe, fear, in their hearts, that is, [the hearts of] the hypocrites, than God — [but only] because He has deferred His chastisement [to the Hereafter]. That is because they are a people who do not comprehend.

[59:14]

They, that is, the Jews, will not fight against you together, [all] in a [single] body, except in fortified towns or from behind some wall (jidār: a variant reading has [plural] judur, 'walls'), some [kind of protective] fence. Their might, their belligerence, is great among themselves. You [would] suppose them to be all together, united as a [single] body, but their hearts are disunited, scattered, contrary to supposition. That is because they are a people who have no sense;

[59:15]

their likeness in relinquishing faith is, as the likeness of those who, recently before them, a short time before — these being the idolaters from among those [who fought] at Badr — tasted the evil consequences of their

conduct, the punishment for it in this world, by being killed or otherwise. And for them there will be a painful chastisement, in the Hereafter.

[59:16]

In addition, their likeness in heeding the [words of the] hypocrites and their forsaking of them is, like Satan when he says to man, 'Disbelieve!'; so that when he [man] disbelieves, he says, 'Lo! I am absolved of you. Indeed I fear God, the Lord of the Worlds', out of mendacity and dissimulation on his part.

[59:17]

So the sequel for both will be, that is, [the sequel for both] the one who leads astray and the one led astray (a variant reading for ['āqibatahumā] has the nominative 'āqibatuhumā, as the subject of kāna, 'will be'), that they are in the Fire, therein abiding. And that is the requital of the evildoers, that is, the disbelievers.

[59:18]

O you who believe, fear God and let every soul consider what it has sent ahead for tomorrow, for the Day of Resurrection. And fear God. God is indeed Aware of what you do.

[59:19]

And do not be like those who forget God, [those who] neglect obedience to Him, so that He makes them forget their own souls, [to forget] to send ahead good deeds for its sake. Those — they are the immoral.

[59:20]

Not equal are the inhabitants of the Fire and the inhabitants of Paradise. It is the inhabitants of Paradise who are the winners.

[59:21]

Had We sent down this Qur'ān upon a mountain, and had it [the mountain] been endowed with a faculty of discernment like man, you would have surely seen it humbled, rent asunder by the fear of God. And such similitudes, as those mentioned — do We strike for mankind, that perhaps they may reflect, and so become believers.

[59:22]

He is God, than Whom there is no other god, Knower of the unseen and the visible, what is secret and what is proclaimed — He is the Compassionate, the Merciful.

[59:23]

He is God, than Whom there is no other god, the King, the Holy, the One sanctified from what does not befit Him, the Peace, unblemished by any defects, the Securer, the One Who confirms the sincerity of His messengers by creating miracles for them, the Guardian (al-muhaymin: [derives] from haymana, yuhayminu, meaning that one is watcher over something), in other words, the One Who is Witness to the deeds of His servants, the Mighty, the Strong, the Compeller, compelling His creatures to what He will, the Exalted, above what does not befit Him. Glorified be God — He is declaring His transcendence — above what partners they ascribe!, to Him.

[59:24]

He is God, the Creator, the Maker, the Originator from nothing, the Shaper. To Him belong the, ninety nine, Most Beautiful Names, cited in hadīth (al-husnā is the feminine of al-ahsan). All that is in the heavens and

the earth glorify Him, and He is the Mighty, the Wise — already explained at the beginning of this [sūra]. Medinese, consisting of 13 verses.

(Al-Mumtahanah)

[60:1]

O you who believe, do not take My enemy and your enemy, namely, the disbelievers of Mecca, for friends. You offer, you communicate to, them, the Prophet's plan (s) to attack them, which he had confided to you, and had kept secret, at Hunayn, [communicating this to them out of], affection, between you and them. Hātib b. Abī Balta'a sent them a letter to that effect, on account of his having children and close relatives, idolaters, among them. The Prophet (s) intercepted it from the person to whom he [Hātib] had given it to deliver, after God apprised him of this. Hātib's excuse for this [conduct of his] was accepted [by the Prophet]; when verily they have disbelieved in the truth that has come to you, that is, [in] the religion of Islam and the Qur'ān, expelling the Messenger and you, from Mecca, by oppressing you, because you believe in God, your Lord. If you have gone forth to struggle in My way and to seek My pleasure … (the response to the conditional is indicated by what preceded, that is to say, [understand it as being] 'then do not take them as friends'). You secretly harbour affection for them, when I know well what you hide and what you proclaim. And whoever among you does that, that is, to secretly communicate the Prophet's news to them, has verily strayed from the right way, he has missed the path of guidance (originally, al-sawā' means 'the middle [way]').

[60:2]

If they were to prevail over you, they would be your enemies, and would stretch out against you their hands, to kill and assault you, and their tongues with evil [intent], with insults and reviling; and they long for you to disbelieve.

[60:3]

Your relatives and your children, the idolatrous [ones], for whose sake you secretly communicated the news, will not avail you, against the chastisement in the Hereafter. On the Day of Resurrection you will be separated (passive yufsalu; or read active yafsilu, 'He will separate you') from them, so that you will be in Paradise, while they will be alongside the disbelievers in the Fire. And God is Seer of what you do.

[60:4]

Verily there is for you a good example (read iswa or uswa in both instances, meaning qudwa) in [the person of] Abraham, in terms of [his] sayings and deeds, and those who were with him, of believers, when they said to their people, 'We are indeed innocent of you (bura'ā' is the plural of barī', similar [in form] to zarīf, 'charming') and of what you worship besides God. We repudiate you, we disavow you, and between us and you there has arisen enmity and hate forever (wa'l-baghdā'u abadan: pronounce both hamzas fully, or replace the second one with a wāw) until you [come to] believe in God alone', except for Abraham's saying to his father, 'I shall ask forgiveness for you — [this statement is] excepted from 'a [good] example', so it is not [right] for you to follow his example in this [respect] by asking forgiveness for disbelievers. As for his saying: but I cannot avail you anything against God' — that is, either against His chastisement or [to secure for you of] His reward — he [Abraham] is using it to intimate [to his father] that he can do nothing for him other than to ask forgiveness [for him], which [saying] is itself based on that [former statement] albeit excepted [from it] in terms of what is meant by it, even if on the face of it, it would seem to be [semantically] part of the [good] example to be followed: Say, 'Who can avail you anything against God' [Q. 48:11]; his [Abraham's] plea of forgiveness for him was before it became evident to him that he [his father] was an enemy of God, as mentioned in sūrat Barā'a [Q. 9:114]. 'Our Lord, in You we put our trust, and to You we turn [penitently], and to You is the journeying: these are the words of the Friend [of God, Abraham] and those who were with him, in other words, they were saying:

[60:5]

Our Lord, do not make us a cause of beguilement for those who disbelieve, that is to say, do not make them prevail over us, lest they think that they are following the truth and are beguiled as a result, in other words, [lest] they lose their reason because of us; and forgive us. Our Lord, You are indeed the Mighty, the Wise', in Your kingdom and Your actions.

[60:6]

Verily there is for you, O community of Muhammad (s) (laqad kāna lakum is the response to an implied oath) in them a good example, for those [of you] who (li-man kāna is an inclusive substitution for –kum [of lakum, 'for you'] with the same preposition [li-] repeated) anticipate God and the Last Day, that is, [for those] who fear these two, or who expect reward or punishment. And whoever turns away, by befriending the disbelievers, [should know that] God is the Independent, [without need] of His creatures, the Worthy of Praise, to those who obey Him.

[60:7]

It may be that God will bring about between you and those of them with whom you are at enmity, from among the disbelievers of Mecca out of [your] obedience to God, exalted be He, affection, by His guiding them to faith, so that they then become your friends. For God is Powerful, [able] to do that — and He did do this after the conquest of Mecca — and God is Forgiving, to them of their past [deeds], Merciful, to them [also].

[60:8]

God does not forbid you in regard to those who did not wage war against you, from among the disbelievers, on account of religion and did not expel you from your homes, that you should treat them kindly (an tabarrūhum is an inclusive substitution for alladhīna, 'those who') and deal with them justly: this was [revealed] before the command to struggle against them. Assuredly God loves the just.

[60:9]

God only forbids you in regard to those who waged war against you on account of religion and expelled you from your homes and supported [others] in your expulsion, that you should make friends with them (an tawallawhum is an inclusive substitution for alladhīna, 'those who'). And whoever makes friends with them, those — they are the wrongdoers.

[60:10]

O you who believe, when believing women come to you, [saying] with their tongues [that they are], emigrating, from the [company of] disbelievers — [this was] following the truce concluded with them [the disbelievers] at al-Hudaybiyya to the effect that if any of their number should go to [join] the believers, that person should be sent back — test them, by making them swear that they had only gone forth [from Mecca] because of their [sincere] wish to embrace Islam, and not out of some hatred for their disbelieving husbands, nor because they might be enamoured by some Muslim man: that was how the Prophet (s) used to take from them their oaths. God knows best [the state of] their faith. Then, if you know them, if you suppose them, on the basis of their oaths, to be believers, do not send them back to the disbelievers. They [the women] are not lawful for them, nor are they [the disbelievers] lawful for them. And give them, that is to say, their disbelieving husbands, what they have expended, on them [on such women], in the way of dowries. And you would not be at fault if you marry them, on that [previous] condition, when you have given them their dowries. And do not hold on (read tumassikū or tumsikū) to the [conjugal] ties of disbelieving women, your wives, for your Islam automatically prohibits you from this, or [to the ties of] those apostatising women who return to the idolaters, for [likewise] their apostatising automatically prohibits you from marrying them, and ask for, demand, [the return of] what you have expended, on these women, of dowries, in the event of apostasy, from those disbelievers to whom they are married. And let them ask for what they have expended, on those women who have emigrated, as explained above, that it may be repaid

to them. That is God’s judgement. He judges between you, therewith, and God is Knower, Wise.

[60:11]

And if you lose any of your wives, that is to say, [if you lose] one or more of them — or [it means if you lose] anything of their dowries — by [their] going, to the disbelievers, as apostates, and so you retaliate, you embark upon a raid and capture spoils [from them], then give those whose wives have gone, from the spoils, the like of what they have expended, for their having lost it to the disbelievers. And fear God in Whom you believe. And indeed the believers did what they had been commanded to do in the way of paying [back] the disbelievers [the dowries of their former wives] and the believers [the dowries of the women who had apostatised]. Afterwards, however, this stipulation was annulled.

[60:12]

O Prophet, if believing women come to you, pledging allegiance to you that they will not ascribe anything as partner to God, and that they will not steal, nor commit adultery, nor slay their children, as used to be done during the time of pagandom (jāhiliyya), when they would bury new-born girls alive, fearing ignominy and impoverishment, nor bring any lie that they have invented [originating] between their hands and their legs, that is, [by bringing] a foundling which they then [falsely] ascribe to the husband — it [the lie] is described in terms of a real child, because when a woman gives birth to a child, it falls between her hands and legs; nor disobey you in, doing, what is decent, which is that which concords with obedience to God, such as refraining from wailing, ripping apart [their] clothes [in grief], pulling out [their] hair, tearing open the front of [their] garments or scratching [their] faces, then accept their allegiance — the Prophet (s) did this [but] in words, and he did not shake hands with any of them — and ask God to forgive them; surely God is Forgiving, Merciful.

[60:13]

O you who believe, do not befriend a people against whom God is wrathful, namely, the Jews. They have truly despaired of the Hereafter, of [attaining] its reward — despite their being certain of its truth, out of obstinacy towards the Prophet, even though they know him to be sincere — just as the disbelievers have despaired — they [themselves] being — of those who are in the tombs, that is to say, those who are entombed [and barred] from the good of the Hereafter, for they are shown [both] their [would-have-been] places in Paradise, had they believed, and the Fire for which they are destined.
Meccan or Medinese, consisting of 14 verses.

(As-Saff)

[61:1]

All that is in the heavens and all that is in the earth glorifies God, that is to say, [everything] proclaims His transcendence (the lām [of li’Llāhi] is extra, and mā has been used instead of min in order to indicate the predominance [of non-rational creatures]) and He is the Mighty, in His kingdom, the Wise, in His actions.

[61:2]

O you who believe, why do you say, in demanding [to participate in] the struggle, what you do not do?, for you retreated at Uhud.

[61:3]

It is greatly loathsome (maqtan is for specification) to God that you say (an taqūlū constitutes the agent of [the verb] kabura, ‘it is great[ly]’) what you do not do.

[61:4]

Indeed God loves, He assists and honours, those who fight for His cause in ranks (saffan is a circumstantial qualifier, in other words [understand it as] sāffīna), as if they were a solid structure, with all of its parts compacted together, firm.

[61:5]

And, mention, when Moses said to his people, 'O my people, why do you harm me — [for] they had said that he had a hernia in his testicles, which he did not have, and they denied him — when certainly (qad is for confirmation) you know that I am the messenger of God to you?' (annī rasūlu'Llāhi ilaykum: this sentence is a circumstantial qualifier) and [when you know that] messengers ought to be respected. So when they deviated, when they swerved away from the truth by harming him, God caused their hearts to deviate: He turned them away from guidance, in accordance to what He had preordained since pre-eternity, and God does not guide the immoral folk, those who, in His knowledge, are disbelievers.

[61:6]

And, mention, when Jesus son of Mary said, 'O Children of Israel — he did not say 'O my people' [as did Moses] because he was not related to them in any way — I am indeed God's messenger to you, confirming what is before me of the Torah and bringing good tidings of a messenger who will come after me, whose name is Ahmad.' God, exalted be He, says: Yet when he brought them, [when] Ahmad brought the disbelievers, the clear signs, the revelations and the indications, they said, 'This, namely, what has been brought, is manifest sorcery!' (sihrun: a variant reading has sāhirun, 'a sorcerer', meaning the one who has brought them [is a manifest sorcerer]).

[61:7]

And who does — that is to say, none does — greater wrong than he who invents lies against God, by ascribing a partner and a child to Him and describing His signs as being sorcery, when he is [actually] being summoned to submission [to God]? And God does not guide the wrongdoing folk, the disbelieving [folk].

[61:8]

They desire to extinguish (li-yutfi'ū is in the subjunctive form because of an implicit an [sc. an yutfi'ū], the lām being extra) the light of God, His Law and His proofs, with their mouths, with their sayings, that this is sorcery, or poetry or soothsaying; but God will perfect, He will manifest, His light (mutimmun nūrahu: some have read this in the form of a genitive annextation, mutimmu nūrihi) though the disbelievers be averse, to this.

[61:9]

It is He Who has sent His Messenger with the guidance and the religion of truth, that He may make it prevail, that He may raise it, over all [other] religions, [over] all the religions which oppose it, though the disbelievers be averse, to this.

[61:10]

O you who believe, shall I show you a commerce that will deliver you (read tunjīkum or tunajjīkum) from a painful chastisement? It is as if they had replied, 'Yes', so that He then says:

[61:11]

You should believe, you should maintain faith, in God and His Messenger and struggle for the cause of God with your possessions and your lives. That is better for you, should you know, that it is better for you, then do it.

[61:12]

He will [then] forgive you (yaghfir is the response to an implied conditional, that is to say, 'if you do this, He will then forgive you') your sins and admit you into gardens underneath which rivers flow and pleasant dwellings in the Gardens of Eden, as a residence. That is the supreme triumph.

[61:13]

And, He will give you, another, grace, which you love: help from God and a victory near at hand. And give good tidings to the believers, of assistance and victory.

[61:14]

O you who believe, be helpers of God, of His religion (a variant reading [of ansāran li'Llāhi] has the genitive annexation ansāra'Llāhi) just as said (kamā qāla to the end [of the statement] means 'just as the disciples were so', as is indicated by [what follows]) Jesus son of Mary to the disciples, 'Who will be my helpers unto God?', that is to say, who [of you] will be helpers alongside me turning to help God? The disciples said, 'We will be God's helpers!' [These] al-hawāriyyūn [were] the intimates of Jesus, for they were the first to believe in him. They were twelve men of pure white complexion (hawar); but it is also said that [their epithet derives from the fact that] they were bleachers (qassārūn) who bleached (yuhawwirūna) clothes. So a group of the Children of Israel believed, in Jesus, saying: 'He is [indeed] the servant of God, [who has been] raised to heaven', while a group disbelieved, because they said that he was the son of God, whom He had raised unto Himself. Thus the two groups waged war against one another. Then We strengthened those who believed, of the two groups, against their enemy, the disbelieving groups, and so they became the triumphant, the victors.
Medinese, consisting of 11 verses.

(Al-Jumu'ah)

[62:1]

All that is the heavens and all that is in the earth glorifies God, [all] proclaims His transcendence (the lām [of li'Llāhi] is extra; mā is used instead of min in order to indicate the predominance [of non-rational beings]), the King, the Holy, the One Who transcends what does not befit Him, the Mighty, the Wise, in His kingdom and in His actions.

[62:2]

It is He Who sent to the unlettered [folk], [among] the Arabs (ummī means 'one who cannot write or read a book'), a messenger from among them, namely, Muhammad (s), to recite to them His signs, the Qur'ān, and to purify them, to cleanse them from idolatry, and to teach them the Book, the Qur'ān, and wisdom, [in] the rulings that it contains, though indeed (wa-in: in has been softened from the hardened form, with its subject having been omitted, that is to say, [understand it as] wa-innahum) before that, [before] his coming, they had been in manifest error.

[62:3]

And [to] others (wa-ākharīna is a supplement to al-ummiyyīna, 'the unlettered'), that is to say, those who are alive, from among them, and [to] those of them who will come after them, who have not yet joined them, with regard to precedence and merit; and He is the Mighty, the Wise, in His kingdom and in His actions: those [mentioned as coming afterwards] are the Successors (al-tābi'ūna); and it suffices to mention these [Successors] in order to illustrate the [greater] merit of the Companions, among whom the Prophet (s) was sent, over all those others, of humans and jinn, to whom he was [also] sent and who [believed and] will believe in him up until the Day of Resurrection, for every generation is better than the succeeding one.

[62:4]

That is the bounty of God, which He gives to whom He will — [such as] the Prophet and those mentioned with him — and God is [dispenser] of tremendous bounty.

[62:5]

The likeness of those who were entrusted with the Torah, those who were charged with implementing it, then failed to uphold it, [then] failed to act in accordance with it, in what pertains to the descriptions of the Prophet (s), and so did not believe in him, is as the likeness of an ass carrying books, in that it does not benefit from them. Evil is the likeness of the people who deny God's signs, those confirming the truth of the Prophet (s) — (the object of rebuke is omitted but is implied to be hādhā'l-mathalu, 'this likeness'). And God does not guide the evildoing folk, the disbelievers.

[62:6]

Say: 'O you of Jewry, if you claim that you are the [favoured] friends of God, to the exclusion of other people, then long for death, if you are truthful' (in kuntum sādiqīna is semantically connected to tamannū, 'long for'; as for the two conditions, the first is dependent on the second, that is to say, if you are truthful in your claim that you are the [favoured] friends of God, and given that [such] a friend would prefer the Hereafter [to this world] and that it [the Hereafter] begins at death, then long for it).

[62:7]

But they will never long for it, because of what their hands have sent ahead, in the way of their disbelief of the Prophet, [which itself is] a necessary consequence of their denial; and God is Knower of the evildoers, the disbelievers.

[62:8]

Say: 'Assuredly the death from which you flee (fa-innahu: the fā' is extra) will indeed encounter you; then you will be returned to the Knower of the Unseen and the visible, [the Knower of] what is [kept] secret and what is in the open, and He will inform you of what you used to do', whereat He will requite you for it.

[62:9]

O you who believe, when the call for prayer is made on Friday, hasten, set off, to the remembrance of God, to the prayer, and leave aside [all] commerce, suspend [all] such contracts. That is better for you, should you know, that it is better for you, then do it.

[62:10]

And when the prayer is finished, disperse in the land (this is an imperative denoting permissibility) and seek, provision through, God's bounty, and remember God, with remembrance, frequently, that perhaps you may be successful, [that perhaps] you may be the winners.

[62:11]

On one occasion the Prophet (s) was delivering the Friday sermon when a caravan arrived and so, as was the custom, drums were beaten to announce its arrival, whereat the people began to leave the mosque [to go to it], all except for twelve men. The following [verse] was then revealed: But when they sight some [opportunity for] business or a diversion, they scatter off towards it, that is, towards the business, since it is what they seek more than diversion, and leave you, during the sermon, standing. Say: 'That which is with God, in the way of reward, is better, for those who believe, than diversion and commerce. And God is the best of providers'. They say that every person 'provides for' (yarzuqu) his dependants, [by which they mean that such a person does so] by means of the provision given by God (min rizqi'Llāhi), exalted be He. Medinese, consisting of 11 verses.

(Al-Munâfiqûn)

[63:1]

When the hypocrites come to you they say, with their tongues, in contradiction of what is in their hearts: 'We bear witness that you are indeed the Messenger of God.' And God knows that you are indeed His Messenger, and God bears witness, He knows, that the hypocrites truly are liars, in what they conceal, that which is contrary to what they say.

[63:2]

They have taken their oaths as a shield, as a [means of] protection for their possessions and their lives, and so they have barred, thereby, from the way of God, that is, from using them for the struggle. Evil indeed is that which they are wont to do.

[63:3]

That, namely, their evil deed, is because they believed, by [affirming faith only with] the tongue, then disbelieved, in [their] hearts, that is to say, they persist in harbouring disbelief in it; therefore their hearts have been stamped, sealed, with disbelief. Hence they do not understand, faith.

[63:4]

And when you see them, their figures please you, on account of their fairness; and if they speak, you listen to their speech, because of its eloquence. [Yet] they are, by virtue of the enormous size of their figures, [yet] in their lack of comprehension, like blocks of timber (read khushbun or khushubun) [that have been] propped-up, set reclining against a wall. They assume that every cry, made, like a battle-cry or one made to [retrieve] a lost camel, is [directed] against them, because of the [extent of] terror in their hearts, lest something should be revealed deeming their blood licit. They are the enemy, so beware of them, for they communicate your secrets to the disbelievers. May God assail them!, destroy them! How can they deviate?, how can they be turned away from faith after the proofs [for it] have been established?

[63:5]

And when it is said to them, 'Come, offer apologies, and God's Messenger will ask forgiveness for you', they twist (read lawwaw or lawū), they turn, their heads, and you see them turning away, rejecting this [offer], disdainful.

[63:6]

It will be the same for them, whether you ask forgiveness for them (a'staghfarta: the interrogative hamza here has taken the place of the conjunctive hamza) or do not ask forgiveness for them: God will never forgive them. Indeed God does not guide the immoral folk.

[63:7]

They are the ones who say, to their companions from among the Helpers: 'Do not expend on those who are with the Messenger of God, from among the Emigrants, until they scatter off', until they part with him. Yet to God belong the treasuries of the heavens and the earth, with [what they contain of] provision, and so He is the provider for the Emigrants and others, but the hypocrites do not understand.

[63:8]

They say, 'Surely if we return, from the raid against the Banū al-Mustaliq, to Medina, the powerful, by which they meant themselves, will [soon] expel from it the weaker', by which they meant the believers. Yet [the real] might, victory, belongs to God and to His Messenger, and to the believers, but the hypocrites do not

know, that.

[63:9]

O you who believe, do not let your possessions and your children divert you, distract you, from the remembrance of God, [from] the five prayers; for whoever does that — it is they who are the losers.

[63:10]

And expend, in alms, of that with which We have provided you before death comes to any of you, whereat he will say, ‘My Lord, if only (law-lā means hal-lā, ‘why [do You] not’; or the lā is extra and the law is optative) You would reprieve me for a short time so that I might give charity (assaddaq: the original tā’ [of atasaddaqa] has been assimilated with the sād), that I might offer alms, and become one of the righteous!’, by making the Pilgrimage. Ibn ‘Abbās, may God be pleased with both [him and his father], said, ‘Every person who has fallen short of [his duty regarding] alms and the Pilgrimage will ask to be returned [to this world] at the moment of death’.

[63:11]

But God will never reprieve a soul when its term has come. And God is Aware of what you do (ta‘malūna; also read [as the third person plural] ya‘malūna, ‘they do’).
Meccan or Medinese, consisting of 18 verses.

(At-Taghâbun)

[64:1]

All that is in the heavens and all that is in the earth glorifies God, [everything] proclaims His transcendence (the lām [of li’Llāhi] is extra; mā is used instead of min in order to indicate the predominance [of non-rational beings]). To Him belongs the Kingdom and to Him belongs [all] praise, and He has power over all things.

[64:2]

It is He Who created you. Then some of you are disbelievers and some of you are believers, in [terms of] your original disposition; then He makes you die and brings you back to life in that same [disposition]; and God is Seer of what you do.

[64:3]

He created the heavens and the earth with the truth, and He shaped you and made your shapes excellent, for He made the human form to be the best of forms; and to Him is the journey’s end.

[64:4]

He knows all that is in the heavens and the earth, and He knows what you hide and what you disclose, and God is Knower of what is in the breasts, in terms of the secrets and convictions they contain.

[64:5]

Has there not come to you, O disbelievers of Mecca, the tidings, the story, of those who disbelieved before and thus tasted the evil consequences of their conduct?, [they tasted] the punishment for disbelief in this world. And there will be for them, in the Hereafter, a painful chastisement?

[64:6]

That, chastisement in this world, is because (bi-annahu contains the pronoun of the matter) their messengers used to bring them clear signs, manifest proofs for [the validity of] faith, but they said, 'Shall [mere] humans (basharan is meant as generic) be our guides?' So they disbelieved and turned away, from faith, and God was independent, [without need] of their faith. And God is Independent, [without need] of His creatures, Praised, praiseworthy in His actions.

[64:7]

Those who disbelieve claim that (an is softened, its subject having been omitted, that is to say, annahum) they will never be resurrected. Say: 'Yes indeed, by my Lord! You will be resurrected; then you will be informed of what you did. And that is easy for God'.

[64:8]

So believe in God and His Messenger and the Light, the Qur'ān, which We have revealed. And God is Aware of what you do.

[64:9]

Mention, the day when He will gather you for the Day of Gathering, the Day of Resurrection, that will be the Day of Dispossession, [on which] the believers will dupe the disbelievers by occupying [what would have been] their places in Paradise, had they believed, as well as [appropriating] their [believing] spouses. And [as for] those who believe in God and act righteously, He will absolve them of their misdeeds and admit them into gardens underneath which rivers flow (a variant reading for both verbs has the first person plural) wherein they will abide. That is the supreme triumph.

[64:10]

And [as for] those who disbelieved and denied Our signs — the Qur'ān — those, they will be the inhabitants of the Fire, wherein they will abide. And [what] an evil journey's end!, it is.

[64:11]

No affliction strikes except by the leave of God, by His decree. And whoever believes in God, in His saying that every affliction is by His decreeing [it], He will guide his heart, to endure it [patiently]. And God is Knower of all things.

[64:12]

And obey God and obey the Messenger; but if you turn away, then the Messenger's duty is only to communicate [the Message] clearly.

[64:13]

God — there is no god except Him. And in God let [all] believers put their trust.

[64:14]

O you who believe! Indeed among your wives and children there are enemies for you, so beware of them, of obeying them in neglecting [the performance of] good [deeds], such as struggling or emigrating — because the reason why this verse was revealed was [precisely their] obedience [of them] in such [matters]. And if you pardon, them, for their impeding you from such good [deeds], justifying it on account of the distress that parting with you causes them, and overlook [such enmity] and forgive, then assuredly God is Forgiving, Merciful.

[64:15]

Your possessions and your children are only a trial, for you, distracting [you] from the concerns of the Hereafter, and God — with Him is a great reward, so do not forfeit it by preoccupying yourselves with possessions and children.

[64:16]

So fear God as far as you can — this abrogates His saying: Fear God as He should be feared [Q. 3:102] — and listen, to what you have been enjoined to, listening disposed to accept, and obey and expend, in obedience [to Him]; that is better for your souls (khayran li-anfusikum is the predicate of an implied yakun, '[that] is', and the response to the imperative). And whoever is shielded from the avarice of his own soul, such are the successful, the winners.

[64:17]

If you lend God a good loan, by giving voluntary alms out of the goodness of [your] hearts, He will multiply it for you (yudā'ifhu: a variant reading has yuda''ifhu), from tenfold up to seven hundredfold or more for each one — this [loan] being the giving of voluntary alms out of the goodness of the heart — and He will forgive you, whatever He will, and God is Appreciative, rewarding of obedience, Forbearing, in refraining from [always] punishing disobedience;

[64:18]

Knower of the Unseen, the hidden, and the visible, the disclosed, the Mighty, in His kingdom, the Wise, in His actions.
Medinese, consisting of 12 verses.

(At-Talâq)

[65:1]

O Prophet, meaning [to address] his community, on account of what follows; or, [it means] say to them: when you [men] divorce women, when you intend to [effect a] divorce, divorce them by their prescribed period, at the beginning of it, such that the divorce is effected while she is pure and has not been touched [sexually], based on the Prophet's (s) explaining it in this way, [as] reported by the two Shaykhs [al-Bukhārī and Muslim]. And count the prescribed period, keep record of it, so that you may repeal [your decision] before it is concluded; and fear God your Lord, obey Him in His commands and prohibitions. Do not expel them from their houses, nor let them go forth, from them until their prescribed period is concluded, unless they commit a blatant [act of] indecency, [such as] adultery (read mubayyana or mubayyina, corresponding [respectively] to buyyinat, 'one that has been proven', and bayyina, 'blatant'), in which case they are brought out in order to carry out the [prescribed] legal punishment against them. And those, mentioned [stipulations], are God's bounds; and whoever transgresses the bounds of God has verily wronged his soul. You never know: it may be that God will bring something new to pass afterwards, [after] the divorce, [such as] a retraction, in the event that it was the first or second [declaration of divorce].

[65:2]

Then, when they have reached their term, [when] they are near the end of their prescribed period, retain them, by taking them back, honourably, without coercion, or separate from them honourably, leave them to conclude their waiting period and do not compel them to go back [to you]. And call to witness two just men from among yourselves, [to witness] the retraction or the separation, and bear witness for the sake of God, and not [merely] for the sake of what is being witnessed or for the sake of the man. By this is exhorted whoever believes in God and the Last Day. And whoever fears God, He will make a way out for him, from the distress of this world and the Hereafter;

[65:3]

and He will provide for him from whence he never expected, [from whence] it never occurred to him. And whoever puts his trust in God, regarding his affairs, He will suffice him. Indeed God fulfils His command, His will (a variant reading [for bālighun amrahu] has the genitive construction [bālighu amrihi]). Verily God has ordained for everything, [even things] such as comfort and hardship, a measure, a fixed time.

[65:4]

And [as for] those of your women who (read allāʾī or allāʾi in both instances) no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed [waiting] period shall be three months, and [also for] those who have not yet menstruated, because of their young age, their period shall [also] be three months — both cases apply to other than those whose spouses have died; for these [latter] their period is prescribed in the verse: they shall wait by themselves for four months and ten [days] [Q. 2:234]. And those who are pregnant, their term, the conclusion of their prescribed [waiting] period if divorced or if their spouses be dead, shall be when they deliver. And whoever fears God, He will make matters ease for him, in this world and in the Hereafter.

[65:5]

That, which is mentioned regarding the prescribed [waiting] period, is God's command, His ruling, which He has revealed to you. And whoever fears God, He will absolve him of his misdeeds and magnify the reward for him.

[65:6]

Lodge them, that is, the divorced women, where you dwell, that is to say, in some part of your dwellings, in accordance with your means (min wujdikum is an explicative supplement, or a substitution of what precedes it with the repetition of the same preposition [min] and with an implied genitive annexation, in other words, [something like] amkinat saʿatikum, '[house them in] the places of your means and not otherwise') and do not harass them so as to put them in straits, with regard to accommodation, such that they would then need to go elsewhere or [be in need of] maintenance [to provide for themselves] so that they [are forced to] ransom themselves from you. And if they are pregnant, then maintain them until they deliver. Then, if they suckle for you, your children [whom you have] from them, give them their wages, for the suckling, and consult together, with them, honourably, with kindness, for the sake of the children, by mutual agreement on a fixed wage for the suckling. But if you both make difficulties, regarding the suckling, with either the father withholding [payment of] the wage or the mother refraining from performing it, then another woman will suckle [the child] for him, for the father, and the mother should not be compelled to suckle it.

[65:7]

Let the affluent man expend, on the divorced or the suckling woman, out of his affluence. And let he whose provision has been straitened, restricted, for him, expend of what God has given him, in accordance with his means. God does not charge any soul save except with what He has given it. God will assuredly bring about ease after hardship — which He indeed did by way of the [Muslim] conquests.

[65:8]

And how many (kaʾayyin: the kāf is the genitive prepositional particle which has been added to ayy, 'which', to give the meaning of kam, 'how many') a town — that is to say, many a town, meaning its inhabitants, disobeyed the command of its Lord and His messengers, then We called it, in the Hereafter — even if it has not yet arrived, [God says so] because of the fact that it will surely come to pass — to a severe reckoning and chastised it with a dire chastisement (read nukran or nukuran), namely, the chastisement of the Fire.

[65:9]

So it tasted the evil consequences of its conduct, the punishment for it, and the consequence of its conduct

was [utter] loss, failure and destruction.

[65:10]

God has prepared for them a severe chastisement (the reiteration of the threat is for emphasis). So fear God, O people of pith, O possessors of intellect, [you] who believe! (this is a description of the vocative, or an explication of it) God has certainly revealed to you a [source of] remembrance, that is, the Qur'ān;

[65:11]

a messenger, that is, Muhammad (s) (rasūlan is in the accusative because of an implied verb, that is to say, wa-arsala, 'and He sent you [a messenger]') reciting to you the clear signs of God (read mubayyanāt or mubayyināt, as [explained] above) that He may bring forth those who believe and perform righteous deeds, after the arrival of the remembrance and the Messenger, from darkness, the disbelief to which they adhered, to light, the faith that was established in them after [a life of] disbelief. And those who believe in God and act righteously, He will admit them (a variant reading has the first person plural [nudkhilhu, 'We will admit them']) into gardens underneath which rivers flow, wherein they will abide forever. God has verily made a good provision for him, namely, the provision of Paradise, the bliss of which never ends.

[65:12]

God it is Who created seven heavens, and of earth the like thereof, that is to say, seven earths. The command, the revelation, descends between them, between the heavens and the earth: Gabriel descends with it from the seventh heaven to the seventh earth, that you may know (li-ta'lamū is semantically connected to an omitted clause, that is to say, 'He apprises you of this creation and this sending down [that you may know]'), that God has power over all things and that God encompasses all things in knowledge. Medinese, consists of 12 verses.

(At-Tahrîm)

[66:1]

O Prophet! Why do you prohibit what God has made lawful for you, in terms of your Coptic handmaiden Māriya — when he lay with her in the house of Hafsa, who had been away, but who upon returning [and finding out] became upset by the fact that this had taken place in her own house and on her own bed — by saying, 'She is unlawful for me!', seeking, by making her unlawful [for you], to please your wives? And God is Forgiving, Merciful, having forgiven you this prohibition.

[66:2]

Verily God has prescribed, He has made lawful, for you [when necessary] the absolution of your oaths, to absolve them by expiation, as mentioned in the sūrat al-Mā'ida [Q. 5:89] and the forbidding of [sexual relations with] a handmaiden counts as an oath, so did the Prophet (s) expiate? Muqātil [b. Sulaymān] said, 'He set free a slave [in expiation] for his prohibition of Māriya'; whereas al-Hasan [al-Basrī] said, 'He never expiated, because the Prophet (s) has been forgiven [all errors]'. And God is your Protector, your Helper, and He is the Knower, the Wise.

[66:3]

And, mention, when the Prophet confided to one of his wives, namely, Hafsa, a certain matter, which was his prohibition of Māriya, telling her: 'Do not reveal it!'; but when she divulged it, to 'Ā'isha, reckoning there to be no blame in [doing] such a thing, and God apprised him, He informed him, of it, of what had been divulged, he announced part of it, to Hafsa, and passed over part, out of graciousness on his part. So when he told her about it, she said, 'Who told you this?' He said, 'I was told by the Knower, the Aware', namely, God.

[66:4]

If the two of you, namely, Hafsa and 'Ā'isha, repent to God … for your hearts were certainly inclined, towards the prohibition of Māriya, that is to say, your keeping this secret despite [knowing] the Prophet's (s) dislike of it, which is itself a sin (the response to the conditional ['if the two of you repent to God'] has been omitted, to be understood as, 'it will be accepted of both of you'; the use of [the plural] qulūb, 'hearts', instead of [the dual] qalbayn, 'both [your] hearts', is on account of the cumbersomeness of putting two duals together in what is effectively the same word); and if you support one another (tazzāharā: the original second tā' [of tatazāharā] has been assimilated with the zā'; a variant reading has it without [this assimilation, tazāharā]) against him, that is, the Prophet, in what he is averse to, then [know that] God, He (huwa, [a pronoun] for separation) is indeed his Protector, His supporter, and Gabriel, and the righteous among the believers, Abū Bakr and 'Umar, may God be pleased with both of them (wa-Jibrīlu wa-sālihu'l-mu'minīna is a supplement to the [syntactical] locus of the subject of inna [sc. 'God']), who will [also] be his supporters, and the angels furthermore, further to the support of God and those mentioned, are his supporters, assistants of his, in supporting him [to prevail] over both of you.

[66:5]

It may be that, if he divorces you, that is, [if] the Prophet divorces his wives, his Lord will give him in [your] stead (read yubaddilahu or yubdilahu) wives better than you (azwājan khayran minkunna is the predicate of 'asā, 'it may be', the sentence being the response to the conditional) — the replacement [of his wives by God] never took place because the condition [of his divorcing them] never arose — women submissive [to God], affirming Islam, believing, faithful, obedient, penitent, devout, given to fasting — or given to emigrating [in God's way] — previously married and virgins.

[66:6]

O you who believe! Guard yourselves and your families, by enjoining obedience to God, against a Fire whose fuel is, disbelieving, people and stones, such as those idols of theirs made of that [stone] — the meaning is that it is extremely hot, fuelled by the above-mentioned, unlike the fire of this world which is fuelled by wood and the like — over which stand angels, its keepers — numbering nineteen as will be stated in [sūrat] al-Muddaththir [Q. 74:30] — stern, a sternness of the heart, mighty, in [their power of] assault, who do not disobey God in what He commands them (mā amarahum is a substitution for His Majesty ['God']), in other words, they do not disobey the command of God, but do what they are commanded — this is [reiterated] for emphasis; the verse is meant as a threat to deter believers from apostatising and for hypocrites who believe only with their tongues and not with their hearts.

[66:7]

'O you who disbelieve! Do not make any excuses today — this is said to them upon their entering the Fire — in other words, because this [excusing] will be of no use to you. You are only being requited for what you used to do', that is, [only] the [due] requital thereof.

[66:8]

O you who believe! Repent to God with sincere repentance (read nasūhan or nusūhan), a truthful [repentance], so that one does not return to [committing] that sin again, nor have the desire to return to it. It may be that your Lord ('asā: [an expression denoting] 'a hope' that will be realised) will absolve you of your misdeeds and admit you into gardens, orchards, underneath which rivers flow, on the day when God will not let down, by admitting into the Fire, the Prophet and those who believe with him. Their light will be running before them, in front of them, and, it will be, on their right. They will say (yaqūlūna: this denotes the beginning of a new [syntactically independent] sentence), 'Our Lord! Perfect our light for us, towards Paradise — whereas the hypocrites, their light will be extinguished — and forgive us, Our Lord. Assuredly You have power over all things'.

[66:9]

O Prophet! Struggle against the disbelievers, with the sword, and the hypocrites, by the tongue and with argument, and be stern with them, in rebuke and hatred. For their abode will be Hell — and [what] an evil journey's end!, it is.

[66:10]

God has struck a similitude for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, yet they betrayed them, in [their] religion, for they both disbelieved — Noah's wife, called Wāhila, used to say to his people that he was a madman, while Lot's wife, called Wā'ila, used to tell his people the whereabouts of his guests when they stayed with him, at night by lighting a fire, and during the day by making smoke. So they, that is, Noah and Lot, did not avail the two women in any way against God, against His chastisement, and it was said, to the two women: 'Enter, both of you, the Fire along with the incomers', from among the disbelievers of the peoples of Noah and Lot.

[66:11]

And God has struck a similitude for those who believe: the wife of Pharaoh — she believed in Moses, her name was Āsiya; Pharaoh chastised her by tying her hands and feet to pegs and placing a huge millstone on her chest, and having her laid out in the sun; but when those in charge of her would leave her, the angels would [come to] shade her — when she said, during her torture, 'My Lord, build for me a home near You in Paradise, — so He disclosed for her [a veil of the Unseen] and she saw it, which in turn alleviated for her the torture — and deliver me from Pharaoh and his work, his torture, and deliver me from the evildoing folk', the followers of his [Pharaoh's] religion, whereat God took [unto Himself] her spirit [in death]. Ibn Kaysān said, 'She was raised to Paradise alive, where she eats and drinks'.

[66:12]

And Mary (wa-Maryama is a supplement to imra'ata Fir'awna) daughter of 'Imrān, who preserved [the chastity of] her womb, so We breathed into it of Our Spirit, namely, Gabriel — when he breathed into the opening of her shirt, by God's creation of this action of his which reached her womb, thus conceiving Jesus — and she confirmed the words of her Lord, His prescriptions, and His, revealed, Scriptures and she was of the obedient, [one] of the obedient folk.
Meccan, consisting of 30 verses.

(Al-Mulk)

[67:1]

Blessed, exalted above the attributes of created beings, is He in Whose hand, at Whose disposal, is [all] sovereignty, [all] authority and power, and He has power over all things.

[67:2]

[He] Who created death, in this world, and life, in the Hereafter — or both of them in this world, since the sperm-drop is imbued with life, [life being] that [power] by which sensation becomes possible, death being the opposite of this or the non-existence of it — these being two [alternative] opinions; in the case of the latter [life in the Hereafter], 'creation' implies 'ordainment' — that He may try you, that He may test you in [this] life, [to see] which of you is best in conduct, [which of you] is most obedient to God, and He is the Mighty, in His vengeance against those who disobey Him, the Forgiving, to those who repent to Him;

[67:3]

Who created seven heavens in layers, one above the other without any contact [between them]. You do not see in the Compassionate One's creation, of these or of other things, any irregularity, any disparity or discordance. Then cast your eyes again, turn them toward the heaven: Do you see, in it, any fissure?, any

cracks or ruptures?

[67:4]

Then cast your eyes yet again, once and then twice, and your sight will return to you humbled, abject on account of it not perceiving any fissure, and wearied, unable to see any fissure.

[67:5]

And verily We have adorned the lowest heaven, the one closest to the earth, with lamps, with stars, and made them missiles against the devils, should they [attempt to] listen by stealth, in which case a meteor of fire detaches itself from the star, just like a brand is taken from a fire, and either kills that jinn or deprives him of his senses: it is not that the star itself is displaced from its position; and We have prepared for them the chastisement of the Blaze, the ignited Fire.

[67:6]

And for those who disbelieve in their Lord there is the chastisement of Hell, and [what] an evil journey's end!, it is.

[67:7]

When they are flung into it they hear it blaring, [producing] a horrid sound like that of an ass, as it seethes,

[67:8]

almost exploding (tamayyazu: a variant reading has the original [form] tatamayyazu) ripped apart, with rage, in wrath against the disbelievers. Whenever a host, a group of them, is flung into it, its keepers ask them, an interrogation of rebuke: 'Did there not come to you a warner?', a messenger to warn you of God's chastisement.

[67:9]

They will say, 'Yes, a warner did indeed come to us, but we denied and said, "God has not revealed anything; you are assuredly in great error"': this [last words] may be the words of the angels [spoken] to the disbelievers when they are told of the denial, or they may belong to the words of the disbelievers [spoken] to the warners.

[67:10]

And they will say, 'Had we listened, that is, listening so as to understand, or comprehended, that is, comprehension entailing reflection [upon the truth], we would not have been among the inhabitants of the Blaze'.

[67:11]

Thus they will confess, when confession is of no avail, their sin, which was their denial of the warners. So away (suhqan or suhuqan) with the inhabitants of the Blaze!, so far away may they be from God's mercy.

[67:12]

Assuredly those who fear their Lord in secret, while they are absent from people's eyes, being obedient to Him in secret, such that openly [before people] it is all the more likely [that they fear their Lord] — there will be for them forgiveness and a great reward, namely, Paradise.

[67:13]

And [whether you] keep secret, O people, your speech or proclaim it, He indeed, exalted be He, is Knower of what is in the breasts, of what they contain: so how much more so [is He Knower] in the case of what you utter [openly] — the reason for the revelation of this [verse] was that the idolaters said to one another: 'Speak secretly, and Muhammad's god will not hear you'.

[67:14]

Will He Who has created not know?, what you keep secret, in other words: will His knowledge of [things] be precluded by such [secret speech]? And He is the Subtle, in His knowledge, the Aware, therein.

[67:15]

It is He Who made the earth tractable for you, easy for you to walk on; so walk in its flanks and eat of His provision, that has been created for you; and to Him is the resurrection, from the graves for the Requital.

[67:16]

Are you secure (read a-amintum pronouncing both hamzas fully, or by not pronouncing the second one, inserting an alif between it and the other one, or without [the insertion] but replacing it with an alif instead) [in thinking] that He Who is in the heaven, [that He] Whose authority and power [is in the heaven], will not cause the earth to swallow you (an yakhsifa substitutes for man, 'He Who') while it quakes?, [while] it moves underneath you and rises above you?

[67:17]

Are you secure [in thinking] that He Who is in the heaven will not unleash (an yursila substitutes for man, 'He Who') upon you a squall of pebbles?, a wind hurling pebbles at you. But you will [soon] come to know, upon seeing the chastisement with your own eyes, the nature of My warning, My warning of chastisement, in other words, [you will soon see] that it was true.

[67:18]

And verily those, communities, who were before them denied, then [see] how was My rebuttal!, [how was] My rebuttal of them in destroying them when they denied: in other words, [how] it was true.

[67:19]

Or have they not seen the birds above them, in the air, spreading their wings and closing?, their wings after spreading them? (in other words [read wa-yaqbidna] as wa-qābidātin [similar to sāffātin, 'spreading']). Nothing sustains them, from falling, either when they are spreading them or closing them, except the Compassionate One, by His power. Indeed He is Seer of all things. The meaning is: have they not inferred from the fact that the birds [are able to] remain in the air that We have the power to do with them what has been mentioned above as well as [inflicting upon them] other kinds of chastisement?

[67:20]

Or who (am-man: the subject) is it (hādhā: its predicate) that (alladhī: a substitution for hādhā, 'is it') will be an army, supporters, for you (lakum belongs to the relative clause of alladhī, 'that') to help you (yansurukum is an adjectival qualification of jundun, 'an army') besides the Compassionate One?, that is to say, other than Him, who [is there that] will [be able to] avert His chastisement from you, in other words, you have no helper. The disbelievers are in nothing but delusion: Satan has deluded them [into believing] that the chastisement will not befall them.

[67:21]

Or who is it that will provide for you if He, the Compassionate One, withholds His provision?, that is to say, [if He withholds] the rain from you (the response to the conditional has been omitted, but is indicated by what preceded it, namely [the statement to the effect] 'who will provide for you?', and so [the response would be]: you have no provider other than Him. Nay, but they persist in disdain and aversion, moving away [further] from the truth.

[67:22]

Is he who walks cast down, fallen, on his face more rightly guided, or he who walks upright on a straight path? (the predicate of the second man, 'who', has been omitted, but is indicated by the predicate of the first, namely, ahdā, 'more rightly guided'; the similitude refers to the believer and the disbeliever and to which of the two is more rightly guided).

[67:23]

Say: 'It is He Who created you and endowed you with hearing and sight and hearts. Little do you thank!' (mā tashkurūna: mā is extra; the sentence itself is a new [independent] one, informing of how extremely little they give thanks for these graces).

[67:24]

Say: 'It is He Who multiplied you, created you, on earth, and to Him you will be gathered', for the Reckoning.

[67:25]

And they say, to the believers: 'When will this promise be [fulfilled], the promise of the gathering, if you are truthful?', about it.

[67:26]

Say: 'The knowledge, of its coming, is only with God, and I am but a plain warner', one whose warning is plain.

[67:27]

But when they see it, that is, the chastisement, after the gathering, near at hand, the faces of those who disbelieved will be awry, blackened, and it will be said, that is, the keepers [of Hell] will say to them: 'This is that, chastisement, which, the warning of which, you used to make claims about', [claims to the effect] that you would not be resurrected — this is the narration of a situation that will take place [in the future], and which has been expressed using the past tense in order to confirm that it will actually take place.

[67:28]

Say: 'Have you considered: If God destroys me and those with me, of believers, by His chastisement, as you would have it, or has mercy on us, and does not chastise us, who then will protect the disbelievers from a painful chastisement?': in other words, they will have no protector from it.

[67:29]

Say: 'He is the Compassionate One; we believe in Him, and in Him we put our trust. And assuredly you will [soon] know (sa-ta'lamūna is also read sa-ya'lamūna, 'they will know') upon seeing the chastisement with your own eyes, who is in manifest error': is it us, or yourselves or them?

[67:30]

Say: ‘Have you considered: If your water were to sink deep into the earth, who then will bring you running water?’, which hands and buckets would be able to reach, like [they do] your water: in other words, none but God, exalted be He, would be able to bring it, so how can you reject that He will resurrect you? It is commendable for one to say Allāhu rabbu’l-‘ālamīna, ‘God, Lord of the Worlds!’, after ma‘īn, ‘running water’, as is stated in a hadīth. This verse was recited before a certain tyrant who then replied, ‘Hatchets and pickaxes will bring it!’, whereupon the water of his eyes dried up and he became blind. We seek refuge with God against that we should be insolent towards Him or His verses.
Meccan, consisting of 52 verses.

(Al-Qalam)

[68:1]

Nūn, one of the letters of the alphabet: God knows best what He means by it. By the Pen, with which He has inscribed [the records of] all creatures in the Preserved Tablet, and what they inscribe, that is, the angels, of good and righteousness.

[68:2]

You are not, O Muhammad (s), by the grace of your Lord, a madman, that is to say, madness is precluded in your case, on account of your Lord’s grace to you by way of [His assigning to you] prophethood and in other ways — this was a refutation of their saying that he was a madman.

[68:3]

And assuredly you will have an unfailing reward.

[68:4]

And assuredly you possess a magnificent nature, [a magnificent] religion.

[68:5]

Then you will see and they will see,

[68:6]

which of you is demented (al-maftūn is a verbal noun, similar [in expressional form] to al-ma‘qūl, ‘intelligible’; al-futūn meaning al-junūn, ‘insanity’) in other words, is it [this insanity] in you or in them?

[68:7]

Assuredly your Lord knows best those who stray from His way, and He knows best those who are guided, to Him.

[68:8]

So do not obey the deniers.

[68:9]

They desire, they yearn, that (law relates to the verbal action) you should be pliable, [that] you should yield to them, so that they may be pliable [towards you], [so that] they may yield to you (fa-yudhinūna is a supplement to tudhinu, ‘you should be pliable’, but if it is understood to be the response to the optative clause of waddū, ‘they yearn’, then [a free standing pronoun] hum should be read as implied before it after the fā’ [sc. fa-hum yudhinūna]).

[68:10]

And do not obey any mean, despicable, oath-monger, given to frequent swearing by falsehood,

[68:11]

backbiting, faultfinder, that is to say, calumniator, scandal-monger, spreading [evil] talk among people in order to sow dissension between them,

[68:12]

hinderer of good, niggardly with his wealth against deserving causes, sinful transgressor, wrongdoer,

[68:13]

coarse-grained, crude, moreover ignoble, an adopted son of Quraysh — namely, al-Walīd b. al-Mughīra, whose father claimed him after eighteen years; Ibn 'Abbās said, 'We know of no one whom God has described in the derogatory way in which He describes him, blighting him with ignominy that will never leave him (the adverbial qualifier [ba'da dhālika, 'moreover'] is semantically connected to zanīm, 'ignoble') —

[68:14]

[only] because (an should be understood as li-an, 'because', and it is semantically connected to that [meaning] which it is indicating) he has wealth and sons.

[68:15]

When Our signs — the Qur'ān — are recited to him, he says, that they are [merely], 'Fables of the ancients!', in other words, he denies them [in arrogance] on account of the mentioned things which We have bestowed on him out of Our grace (a variant reading [for an of the previous verse] has [the interrogative] a-an).

[68:16]

We shall brand him on the snout: We shall leave a distinguishing mark upon his nose, one by which he will be reviled for as long as he lives; and so his nose was chopped off by a sword at Badr.

[68:17]

Indeed We have tried them, We have tested the people of Mecca with drought and famine, just as We tried the owners of the garden, the orchard, when they vowed that they would pluck, [that] they would pick its fruits, in the morning, so that the poor folk would not notice them and so that they would not then have to give them of it that [portion] which their father used to give them of it by way of charity.

[68:18]

And they did not make any exception, to their vow, for God's will (the sentence is a new [syntactically independent] one, in other words: and that was their condition).

[68:19]

Then a visitation from your Lord visited it, [that is] a fire consumed it during the night, while they slept.

[68:20]

So by the morning it was like the darkness of night, in other words, black.

[68:21]

They then called out to one another in the morning,

[68:22]

[saying], ‘Go forth early to your tillage, your produce (ani’ghdū ‘alā harthikum constitutes an explication of [the import of] tanādaw, ‘they called out to one another’; otherwise, an relates to the verbal action, [to be understood as] being bi-an) if you are going to pluck’, if your intention is to pick [the fruits] (the response to the conditional is indicated by what preceded it).

[68:23]

So off they went, whispering to one another, talking secretly:

[68:24]

‘No needy person shall today come to you in it’ (this constitutes the explication of the preceding [verse]; or else, an relates to the verbal action, [to be understood] to mean bi-an).

[68:25]

And they went forth early, supposing themselves, able to prohibit, to prevent the poor folk [from enjoying the fruit].

[68:26]

But when they saw it, blackened and charred, they said, ‘Assuredly we have strayed!’, from it, that is to say: this is not the one. Then when they recognised it, they said:

[68:27]

‘Nay, but we have been deprived!’, of its fruits, by our denying it to the poor folk.

[68:28]

The most moderate, the best one, among them said, ‘Did I not say to you, “Why do you not glorify?” ’, God, repenting [to Him].

[68:29]

They said, ‘Glory be to God, our Lord. Verily we have been wrongdoers’, by denying the poor folk [what is] their due.

[68:30]

They then turned to one another, blaming each other.

[68:31]

They said, ‘O ([yā is] for calling attention to something) woe to us!, [O] destruction of ours. We have indeed been unjust.

[68:32]

It may be that our Lord will give us in its place (read yubaddilanā or yubdilanā) one that is better than it. Truly we turn humbly to our Lord', that He might accept our repentance and give us back [a garden that is] better than our garden — it is reported that they were indeed given a better one in its place.

[68:33]

Such, that is to say, like the chastisement for these [people], will be the chastisement, for those disbelievers of Mecca and others who contravene Our command; and the chastisement of the Hereafter is assuredly greater, did they but know, its chastisement, they would not have contavened Our command. When they said 'If we are resurrected, we shall be given better than [what] you [have been given], the following was revealed:

[68:34]

Verily for the God-fearing there will be the Gardens of Bliss near their Lord.

[68:35]

Are We then to treat those who submit [to Us] as [We treat] the sinners?, that is to say, as belonging with them in terms of reward?

[68:36]

What is wrong with you? How do you judge?, with such corrupt judgement?

[68:37]

Or (am lakum means a-lakum) do you have a Scripture, revealed, wherein you learn, [wherein] you read,

[68:38]

that you will indeed have in it whatever you choose?

[68:39]

Or do you have oaths, pledges, binding, secured, on Us until the Day of Resurrection (ilā yawmi'l-qiyāmati is semantically connected to 'alaynā, 'on Us'; these words ['alaynā bālighatun, 'binding on Us'] contain the sense of an oath [given], in other words, 'Did We swear to you?', the response to which is [what follows]) that you will indeed have whatever you decide?, to have for yourselves.

[68:40]

Ask them, which of them will aver, will guarantee for them, that?, [that] decision which they have made for themselves, namely, that they will be given better [reward] than the believers in the Hereafter?

[68:41]

Or do they have partners?, who agree with them in this claim of theirs and able to guarantee it for them; if that is the case: Then let them produce their partners, those who will guarantee this for them, if they are truthful.

[68:42]

Mention, the day when the shank is bared (an expression denoting the severity of the predicament during the reckoning and the requital on the Day of Resurrection: one says kashafati'l-harbu 'an sāqin, 'the war has

bared its shank’, to mean that it has intensified) and they are summoned to prostrate themselves, as a test of their faith, but they will not be able [to do so] — their backs will become as [stiff as] a brick wall.

[68:43]

With humbled (khāshiʿatan is a circumstantial qualifier referring to the person [of the verb] yudʿawna, ‘they are summoned’) that is to say, with abject, gazes, which they do not raise, they will be overcast, enveloped, by abasement; for they had indeed been summoned, in this world, to prostrate themselves while they were yet sound, but they never used to do it, by the fact that they never performed prayer.

[68:44]

So leave Me [to deal] with those who deny this discourse — the Qur’ān. We will draw them on by degrees, We will seize them little by little, whence they do not know.

[68:45]

And I will grant them respite; [for] assuredly My devising is firm, [My devising is] severe and cannot be withstood.

[68:46]

Or are you asking them a fee, in return for delivering the Message, so that they are weighed down with debt?, [so that they are weighed down] with what they will [have to] give you, and that is why they do not believe.

[68:47]

Or do they possess [access to] the Unseen, that is, [access to] the Preserved Tablet which contains [knowledge of] the Unseen, so that they are writing down?, from it what they say.

[68:48]

So await patiently the judgement of your Lord, regarding them in the way that He wills, and do not be like the one of the whale, in terms of impatience and haste — this is Jonah, peace be upon him — who called out, [who] supplicated his Lord, choking with grief, filled with anguish inside the belly of the whale.

[68:49]

Had it not been for a grace, a mercy, from his Lord that reached him, he would have surely been cast, out of the belly of the whale, onto a wilderness, a desolate land, while he was blameworthy — but he was shown mercy and was therefore cast out blameless.

[68:50]

But his Lord chose him, for prophethood, and made him one of the righteous, the prophets.

[68:51]

Indeed those who disbelieve would almost throw you down [to the ground] (read la-yuzliqūnaka or la-yazliqūnaka) with their looks, looking at you in a severe way, almost hurling you to the ground or making you fall from your place, when they hear the Reminder, the Qur’ān, and they say, out of envy: ‘He is truly a madman!’, on account of the Qur’ān that he has brought.

[68:52]

Yet it, namely, the Qur'ān, is just a Reminder, an admonition, for all the worlds, of [both] humans and jinn, and cannot be the cause of any dementia.
Meccan, consisting of 51 or 52 verses.

(Al-Hâqqah)

[69:1]

The Reality, the Resurrection in which is realised [the truth of] all that was rejected in the way of the raising [from the graves], the reckoning and the requital, or [it means the Resurrection] which will manifest all of that.

[69:2]

What is the Reality? (ma'l-hāqqa: [an interrogative] to emphasise its enormity; this is the subject as well as the predicate of [the previous] al-hāqqa, 'the Reality').

[69:3]

And how would you know what the Reality is? ([repeated as] an extra emphasis of its enormity; the first mā [of the previous verse] is the subject, the second one, its predicate; the second mā and its predicate also function as the second direct object of [the verb] 'knowing').

[69:4]

Thamūd and 'Ād denied the Clatterer, the Resurrection, because its terrors cause the hearts to clatter.

[69:5]

As for Thamūd, they were destroyed by the [overwhelming] Roar, an excessively severe cry.

[69:6]

And as for 'Ād, they were destroyed by a deafening, intensely clamorous, violent wind, [that was] powerful and severe [in its assault] upon 'Ād, despite their power and might.

[69:7]

He forced it upon them for seven nights and eight days, the first of which was the morning of Wednesday, eight days before the end of [the month of] Shawwāl, and this was at the height of winter, successively, one after the next (husūman: it [the action of the wind] is likened to the repeated actions of a hāsim, 'one cauterizing a wound', time and again until it [the blood] has been cut off, inhsama) so that you might have seen the people therein lying prostrate, lying dead on the ground, as if they were the hollow, collapsed, trunks of palm-trees.

[69:8]

So do you see any remnant of them? (min bāqiyatin: this is either the adjectival qualification of an implicit nafs, 'soul', or the [final suffixed] tā' is for hyperbole, in other words [understand it as fa-hal tarā lahum] min bāqin, 'any one remaining?' No!).

[69:9]

And Pharaoh and those of his followers (man qibalahu: a variant reading has man qablahu, that is to say, those disbelieving communities who came before him) and the Deviant [cities], that is, their inhabitants — these being the cities of the people of Lot — brought iniquity, [they committed] deeds that were iniquitous.

[69:10]

Then they disobeyed the messenger of their Lord, namely, Lot and others, so He seized them with a devastating blow, one surpassing others in its severity.

[69:11]

Truly when the waters rose high, [when] they rose above all things including mountains and otherwise at the time of the Flood, We carried you, meaning, your forefathers, you being in their loins, in the sailing vessel, the ark which Noah built and by which he and those with him were saved while all the others drowned,

[69:12]

so that We might make it, namely, this act, the saving of the believers and the destruction of the disbelievers, a reminder, a lesson, for you and that receptive ears, [ears] which remember what they hear, might remember it.

[69:13]

Thus when the Trumpet is blown with a single blast, to [announce] the passing of judgement upon all creatures — this being the second [blast] —

[69:14]

and the earth and the mountains are lifted and levelled with a single levelling,

[69:15]

then, on that day, the [imminent] Event will come to pass, the Resurrection will take place,

[69:16]

and the heaven will be rent asunder — for it will be very frail on that day —

[69:17]

and the angels will be [all] over its borders, the edges of the heavens, and above them — the angels that have been mentioned — on that day eight, angels or [eight] files of them, will carry the Throne of your Lord.

[69:18]

On that day you will be exposed, before the Reckoning. No hidden thing of yours, in the way of secrets, will remain hidden (read [feminine person] takhfā or [masculine person] yakhfā).

[69:19]

As for him who is given his book in his right hand, he will say, addressing those around him, on account of the joy that has come to him: 'Here, take [and], read my book! (kitābiyah: both hā'ūmu, 'here [is]', and iqra'ū, 'read', compete for [government of] this [direct object]).

[69:20]

I was truly certain that I would encounter my account'.

[69:21]

So he will enjoy a pleasant living,

[69:22]

in a lofty Garden,

[69:23]

whose clusters, whose fruits, are in easy reach, nearby, reached [easily] by one who may be standing, or sitting or reclining.

[69:24]

And so it will be said to them: 'Eat and drink in enjoyment (hanī'an is a circumstantial qualifier, that is to say, mutahanni'īna, 'while you are enjoying [them]') for what you did in advance in former days', [in days] that have passed during the [life of the] world.

[69:25]

But as for him who is given his book in his left hand, he will say, 'O (yā is for calling attention [to something]) would that I had not been given my book,

[69:26]

and not known what my account were!

[69:27]

O would that it, namely, death in [the life of] this world, had been the [final] end, that had terminated my life, so that I am not resurrected.

[69:28]

My wealth has not availed me.

[69:29]

My authority, my strength, my argument, has gone from me' (the [final] hā' in kitābiyah, 'my book', hisābiyah, 'my account', and sultāniyah, 'my authority', is for [consonantal] quiescence; and it is retained [when reciting] with a pause as well as without a pause, in accordance with the authoritative [version of the] Qur'ānic text and the transmitted reports; some elide it when reciting without a pause).

[69:30]

'Seize him — addressing the keepers of Hell — then fetter him, bind his hands to his necks in fetters,

[69:31]

then admit him into Hell-fire, into the scorching Fire,

[69:32]

then in a chain whose length is seventy cubits — [each cubit being] that of an angel's forearm — insert him, after admitting him into the Fire (the fā' [of fa'slukūhu] does not prevent the verb from being semantically

connected to the preceding adverbial clause).

[69:33]

Lo! he never believed in God the Tremendous,

[69:34]

and never urged the feeding of the needy;

[69:35]

therefore here today he has no [loyal] friend, [no] relative to avail him,

[69:36]

nor any food except pus, the vile excretions of the inhabitants of the Fire — or it [ghislīn] may denote certain trees therein —

[69:37]

which none shall eat but the sinners', the disbelievers.

[69:38]

So indeed (fa-lā: lā is extra) I swear by all that you see, of creatures,

[69:39]

and all that you do not see: of them, in other words, [I swear] by all creatures:

[69:40]

it, that is to say, the Qur'ān, is indeed the speech of a noble messenger, in other words, he has spoken it as a message from God, exalted be He.

[69:41]

And it is not the speech of a poet. Little do you believe!

[69:42]

Nor [is it] the speech of a soothsayer. Little do you remember! (read both verbs either in the second person plural or in the third person plural; the mā [preceding both verbs] is extra, intended for emphasis). The meaning is: they believed and remembered only very few things of what the Prophet (s) did, [things] such as [his] good acts, [his] kindness to kin and abstinence; yet this will be of no avail to them.

[69:43]

Rather, it is, a revelation from the Lord of the Worlds.

[69:44]

And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said,

[69:45]

We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power;

[69:46]

then We would have assuredly severed his life-artery, the aorta of the heart, a vein that connects with it, and which if severed results in that person's death,

[69:47]

and not one of you (ahadin is the subject of mā, min being extra, used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin) could have defended him (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when employed in a negatory context, denotes a plural sense; the [suffixed] pronoun in 'anhu refers to the Prophet), in other words, there is none to prevent Us from punishing him.

[69:48]

And assuredly it, that is, the Qur'ān, is a reminder for the God-fearing.

[69:49]

And assuredly We know that some of you, O people, are deniers, of the Qur'ān, and [some of you are] believers [in it].

[69:50]

And assuredly it, that is, the Qur'ān, is a [cause of] anguish for the disbelievers, when they see the reward of those who affirmed its truth and the punishment of those who denied it.

[69:51]

And assuredly it, that is, the Qur'ān, is the certain truth.

[69:52]

So glorify, exalt as transcendent, the Name (bi'smi: the bā' [bi-] is extra) of your Lord, the Tremendous: glory be to Him.
Meccan, consisting of 44 verses

(Al-Ma'ârij)

[70:1]

A petitioner petitioned, a supplicator supplicated [for], an impending chastisement

[70:2]

— which in the case of the disbelievers none can avert: this was al-Nadr b. al-Hārith who said, 'O God, if this be indeed the truth from You … [then rain down upon us stones from the heaven' [Q. 8:32],

[70:3]

from God (mina'Llāhi is semantically connected to wāqi'in, 'impending'), Lord of the Ascensions, the

ascension routes of the angels, which are the heavens.

[70:4]

To Him, to the place in the heaven to which His command descends, ascend (read [feminine person] taʿruju or [masculine person] yaʿruju) the angels and the Spirit, Gabriel, in a day (fī yawmin is semantically connected to an omitted clause, that is to say, '[in a day] in which the chastisement befalls them', on the Day of Resurrection) whose span is fifty thousand years, from the perspective of the disbeliever, on account of the calamities he will encounter in it — but as for the believer, it [the mentioned day] will be easier for him than an obligatory prayer which he performs in this world, as stated in hadīth.

[70:5]

So be patient — this was [revealed] before he [the Prophet] was commanded to fight — with a graceful patience, that is, one in which there is no anguish.

[70:6]

Lo! they see it, that is, the chastisement, as [being] far off, as never taking place;

[70:7]

while We see it [to be] near, taking place without a doubt.

[70:8]

The day when the heaven will be (yawma takūnu'l-samā'u is semantically connected to an omitted clause, implicitly taken to be yaqaʿu, 'it will take place') as molten silver,

[70:9]

and the mountains will be as flakes of wool, in terms of [their] lightness and [their] floating about in the wind.

[70:10]

And no friend will inquire about his friend, [no] relative [will inquire] about his relative, each being preoccupied with his own predicament.

[70:11]

They will [however] be made to see them, that is, friends will catch sight of one another, recognising one another but refraining from speaking [to one another] (the sentence [yubassarūnahum] is a new [independent] one). The guilty one will desire, the disbeliever will yearn, to ransom himself from the chastisement of that day (read [min ʿadhābi] yawmi'dhin or [min ʿadhābin] yawma'idhin) at the price of his children,

[70:12]

and his companion, his wife, and his brother,

[70:13]

and his kin, his clan ([expressed as fasīla] because he is a [detached] part [fasl] of it) that had sheltered him, embraced him,

[70:14]

and all who are on earth, if it, that ransom, might then deliver him (thumma yunjīhi is a supplement to yaftadī, 'to ransom himself').

[70:15]

Nay! — a refutation of his wish. Lo! [for him] it, namely, the Fire, will be the Churning Fire (lazā) — a name for Hell, [so called] because it churns its flames [tatalazzā] against the disbelievers,

[70:16]

ripping out the scalp (shawā is the plural of shawāt, the skin of the head);

[70:17]

it will call him who turned his back and ignored, faith, saying [to him]: 'To me ! to me [come hither]!',

[70:18]

and amassed, wealth, then hoarded, keeping it in containers and refraining from paying from it what is God's due.

[70:19]

Indeed man was created restless: (halū'an is an implied circumstantial qualifier, the explanation of which [follows]):

[70:20]

when evil befalls him, [he is] anxious, at the point of that evil befalling [him],

[70:21]

and when good befalls him, [he is] grudging, at the point of that good befalling [him], that is to say, [when] wealth [befalls him], [he is grudging to give] of it what is due to God;

[70:22]

except those who perform prayers, that is, the believers,

[70:23]

those who maintain, [those who] regularly observe, their prayers,

[70:24]

and in whose wealth there is an acknowledged due, namely, alms,

[70:25]

for the beggar and the deprived, the [latter being the] one who refrains from begging and thus becomes deprived,

[70:26]

and who affirm the truth of the Day of Judgement, [of] Requital,

[70:27]

and who are apprehensive of the chastisement of their Lord —

[70:28]

lo! there is no security from the chastisement of their Lord, [from] its being sent down —

[70:29]

and those who guard their private parts,

[70:30]

except from their wives and those whom their right hands own, in the way of slavegirls, for in that case they are not blameworthy;

[70:31]

but whoever seeks beyond that, those are the infringers, who transgress [the bounds of] what is lawful [stepping] into what is unlawful;

[70:32]

and those who are keepers, [faithful] guardians, of their trusts (amānātihim: a variant reading has the singular [amānatihim]), that to which they are entrusted of religion and the affairs of this world, and their covenant, the one taken from them regarding such things,

[70:33]

and who are forthwith with their testimony (bi-shahādatihim: a variant reading has the plural [bi-shahādātihim, 'their testimonies']), [those who] offer them and do not withhold them,

[70:34]

and who preserve their prayers, by observing them in their appointed times.

[70:35]

Those will be in Gardens, honoured.

[70:36]

So what is wrong with those who disbelieve that they keep staring towards you (muhtiʿīna is a circumstantial qualifier),

[70:37]

to the right and to the left, of you, in droves? ('izīna is also a circumstantial qualifier), in other words, in groups standing in circles, one next to the other, saying, in mockery of the believers, 'Verily if [the likes of] these are to enter Paradise, we shall enter it before them'. God, exalted be He, says:

[70:38]

Does each one of them hope to be admitted into a Garden of Bliss?

[70:39]

Nay! — meant to thwart their hopes of [entering] Paradise. Indeed We created them, as others, from what they know, from drops of sperm, and so one cannot hope for Paradise [merely] on account of this: one hopes for it by being God-fearing.

[70:40]

For verily (fa-lā: lā is extra) I swear by the Lord of the rising-places and the setting-places, of the sun, the moon and all the stars, that We are able

[70:41]

to replace [them], to bring in their place, with [others] better than them, and We are not to be outmanoeuvred, [We will not be] frustrated in this.

[70:42]

So leave them to indulge, in their falsehoods, and to play, in this world of theirs, until they encounter that day of theirs, in, which they are promised, chastisement;

[70:43]

the day when they will come forth from the graves hastening, to the site of the Gathering, as if racing to a [standing] target (nasbin: a variant reading has nusubin, meaning something that has been erected [mansūb], such as a flag or a banner),

[70:44]

with their eyes humbled, abject, overcast by abasement, shrouded in it. Such is the day which they are promised (dhālika is the subject and what follows it is the predicate), meaning: the Day of Resurrection. Meccan, consisting of 28 or 29 verses.

(Nûh)

[71:1]

Verily We sent Noah to his people [saying]: 'Warn your people before there come on them — should they not believe — a painful chastisement', in this world and in the Hereafter.

[71:2]

He said, 'O my people, I am indeed a plain warner to you, one whose warning is plain,

[71:3]

[to tell you] that [you should] worship God and fear Him and obey me,

[71:4]

that He may forgive you some of your sins (min dhunūbikum, 'some of your sins': min may be taken as extra, because submission to God (islām) expunges everything [of sin that was committed] previous to it; or it [min] may be understood as partitive, to point out that which is due to [those who were already God's] servants) and defer you, without chastising [you], until an appointed term, the term for death. Indeed when

God’s term, for your chastisement — should you not believe — comes, it cannot be deferred, if only you knew’, this, you would believe.

[71:5]

He said, ‘My Lord, I have summoned my people night and day, that is to say, continuously without interruption,

[71:6]

but my summon has only increased their evasion, of faith.

[71:7]

And indeed whenever I summoned them, so that You might forgive them, they put their fingers in their ears, in order not to hear what I say, and draw their cloaks over themselves, they cover their heads with them in order not to catch sight of me, and they persist, in their disbelief, and act in great arrogance, disdaining faith.

[71:8]

Then indeed I summoned them aloud, that is to say, at the top of my voice;

[71:9]

then assuredly I proclaimed to them, with my voice, and I confided, my words, to them secretly,

[71:10]

saying, “Ask your Lord for forgiveness, from idolatry. Assuredly He is ever Forgiving.

[71:11]

He will release the heaven, the rain — for they had been deprived of it — for you in torrents, in plenteous showers,

[71:12]

and furnish you with wealth and sons, and assign to you gardens, orchards, and assign to you, running, rivers.

[71:13]

What is wrong with you that you do not hope for dignity from God, that is to say, [that] you [do not] hope that God will dignify you by becoming believers,

[71:14]

when verily He created you in stages? (atwār is the plural of tūr, which means a state). Thus the sperm-drop is one state, the blood clot is another state, and so on, until the creation of the human being is complete: reflecting on [the manner of] his creation necessarily leads to belief in his Creator.

[71:15]

Have you not seen how God created seven heavens in layers, one on top of the other,

[71:16]

and made the moon therein — that is to say, within their totality, [but] which is [effectively] true in the case of the heaven of this world — as a light and made the sun as a lamp?, as an illuminating lantern, more powerful than the light of the moon.

[71:17]

And God has caused you to grow, He has created you, from the earth, for He created your father Adam from it.

[71:18]

Then He will make you return into it, entombed [in your graves], and bring you forth, for the resurrection, [with a veritable bringing forth].

[71:19]

And God has made the earth a flat [open] expanse for you,

[71:20]

so that you may follow throughout it spacious routes." '

[71:21]

Noah said, 'My Lord, they have disobeyed me and followed, that is, the riffraff and the paupers [among them have followed], those whose wealth and children, namely, their leaders who have been blessed with such things (read wulduhu or waladuhu, 'whose children', the first of which is said to be the plural of walad, similar [in pattern] to khasab, khushb, or in fact [it is said to be] of the same meaning [as walad, but an alternative form] as in the case of bukhl or bakhal, 'niggardliness'), only add to their loss, [to] their insolence and disbelief.

[71:22]

And they have devised, namely, the leaders, a mighty plot, extremely outrageous, by denying Noah and harming him as well as his followers,

[71:23]

and have said, to the riffraff: "Do not abandon your gods, and do not abandon Wadd (read Wadd or Wudd) nor Suwā', nor Yaghūth and Ya'ūq and Nasr" — these being the names of their idols.

[71:24]

And they have certainly led astray, by these [gods], many, people, by commanding them to worship them. And do not [O God] increase the evildoers except in error!' (wa-lā tazidi'l-zālimīna illā dalālan is a supplement to qad adallū, 'they have certainly led astray'): He [Noah] invoked God against them when it was revealed to him that, 'None of your people will believe except he who has already believed' [Q. 11:36].

[71:25]

Because of (mimmā: mā indicates a relative clause) their iniquities (khatāyāhum: a variant reading has khatī'ātihim) they were drowned, by the Flood, then made to enter the Fire, with which they were punished underwater after drowning. And they did not find for themselves besides, that is to say, other than, God any helpers, to protect them against the chastisement.

[71:26]

And Noah said, 'My Lord, do not leave from among the disbelievers a single dweller upon the earth (dayyār means 'one who inhabits a dwelling [dār]'), in other words, not one.

[71:27]

Assuredly if You leave them, they will lead Your servants astray, and will beget only disbelieving profligates (fājir and kaffār derive [respectively] from yafjuru and yakfuru): he said this on account of the mentioned revelation that had been given to him.

[71:28]

My Lord, forgive me and my parents — both of whom were believers — and whoever enters my house, my dwelling or my place of worship, as a believer, and believing men and believing women, to the Day of Resurrection, and do not increase the evildoers except in ruin', in destruction — and thus they were destroyed.
Meccan, consisting of 28 verses.

(Al-Jinn)

[72:1]

Say, O Muhammad (s), to people: 'It has been revealed to me, that is to say, I have been informed by way of revelation from God, exalted be He, that (annahu: the [suffixed] pronoun is that of the matter) a company of the jinn, the jinn of Nasībīn. This was at the time of the morning prayer at Batn Nakhla, a location between Mecca and Tā'if — these [jinn] being those mentioned in God's saying, And when We sent a company of jinn your way…' [Q. 46:29] — listened, to my recitation, then said, to their people upon returning to them: "We have indeed heard a marvellous Qur'ān, whose clarity, the richness of its meanings and other aspects one marvels at,

[72:2]

which guides to rectitude, to faith and propriety. Therefore we believe in it and we will never, after this day, associate anyone with our Lord.

[72:3]

And [we believe] that (annahu: the pronoun in this and in the next two instances is that of the matter) — exalted be the majesty of our Lord, transcendent is His majesty and magnificence above what is ascribed to Him — He has taken neither spouse nor son.

[72:4]

And that the fool among us, the ignorant one among us, used to utter atrocious lies against God, extreme calumny by attributing to Him a spouse and a son.

[72:5]

And we thought that (an: softened, that is to say, annahu) humans and jinn would never utter a lie against God, by attributing such things to Him, until we discovered their mendacity thereby. God, exalted be He, says:

[72:6]

And that certain individuals of mankind used to seek the protection of certain individuals of the jinn, when they stopped over in dangerous places during their journeys — whereat every man would say, 'I seek the protection of the lord of this place against the evil of the insolent ones in it' — so that they increased them, by their seeking their protection, in oppressiveness, such that they would say, 'We are now lords of jinn and humans!'.

[72:7]

And they, namely, the jinn, thought just as you, O humans, thought, that (an: softened in place of the hardened form, that is to say, annahu) God would never raise anyone, after his death.

[72:8]

The jinn say: And we made for the heaven, we desired to listen by stealth, but we found it filled with mighty guards, from among the angels, and meteors, scorching stars: this was at the time of the sending of the Prophet (s).

[72:9]

And we used to, that is to say, before his Mission, sit in [certain] places therein to listen in; but anyone listening now will find a meteor lying in wait for him, aimed at him, ready to strike him.

[72:10]

And we do not know, by not being able to eavesdrop by stealth, whether ill is intended for those who are in the earth, or whether their Lord intends for them good.

[72:11]

And that among us some have become righteous, after having listened to the Qur'ān, and some of us are otherwise, that is to say, a folk who are unrighteous; we are [made up of] different sects, opposing groups, [some] submitters to God and [others] disbelievers.

[72:12]

And we assume that (an: softened in place of the hardened form, that is to say, annahu) we will never be able to elude God in the earth, nor will we be able to elude Him by fleeing — we will not be able to escape Him, whether we are on earth or, fleeing from it, in the heavens.

[72:13]

And that when we heard the guidance, the Qur'ān, we believed in it. For whoever believes in his Lord (read an implied huwa, 'he', [before fa-lā yakhāfu]) shall fear neither loss, a diminishing of his good deeds, nor oppression, [nor] injustice, by having his evil deeds increased.

[72:14]

And that among us some have submitted [to God], while some of us are unjust, tyrants — on account of their disbelief. So whoever has submitted [to God], those are the ones who seek right guidance.

[72:15]

And as for those are unjust, they will be firewood, fuel, for Hell!" ' (annā, annahum, and annahu totalling all twelve instances [above], including innahu ta'ālā and annā minnā'l-muslimūna and what comes in between them may be read with a kasra [sc. innā, innahum etc.] indicating a new sentence [every time], or with a fatha [sc. annā, annahum etc.] indicating the statement that will follow [as a relative clause]).

[72:16]

God, exalted be He, says [the following] about the Meccan disbelievers: And [it has been revealed to me] that if they (allaw: softened in place of the hardened form, its subject having been omitted, that is to say, annahum [law], which is a supplement to annahu istamaʿa, 'that [a company of jinn] listened') adopt the [right] path, the path of submission [to God], We will give them abundant water to drink, plenteous [water], from the heaven — this was after rain had been withheld from them for seven years —

[72:17]

so that We may try them, test them, therein, and so know, through knowledge outwardly manifested, the nature of their gratitude. And whoever turns away from the remembrance of his Lord, [from] the Qur'ān, We will admit him (naslukhu, or read [first person] yaslukhu, 'He will admit him') into a tortuous chastisement.

[72:18]

And [it has been revealed to me] that the places of prayer belong to God, so do not invoke, in them, anyone along with God, by associating others with Him, like the Jews and Christians do, who, when they enter their churches and temples, they ascribe partners to God.

[72:19]

And that (annahu; or innahu as a new sentence, the pronoun being that of the matter) when the servant of God, the Prophet Muhammad (s), rose to invoke Him, to worship Him, at Batn Nakhla, they, that is, the jinn listening to his recitation, were almost upon him in heaps (libadan or lubadan, the plural of libda [or lubda], like felt in the way they were heaped on top of one another, crowding in their eagerness to listen to the Qur'ān).

[72:20]

He said, in response to the disbelievers saying, 'Abandon this affair of yours!' (a variant reading [for qāla, 'he said'], has qul, 'Say:') 'I invoke only my Lord, as God, and I do not associate anyone with Him'.

[72:21]

Say: 'I truly have no power to bring you any harm, to lead [you] astray, or any guidance', any good.

[72:22]

Say: 'Indeed none shall protect me from God, from His chastisement, were I to disobey Him, and I shall never find besides Him, that is, other than Him, any refuge.

[72:23]

[I have power to bring you] only a communication (illā balāghan is excepted from the direct object clause of amliku, 'I have power [to bring]', that is to say, I have power only to communicate [the Message] to you, from God, that is, on His behalf, and His Messages (wa-risālātihi is a supplement to balāghan, 'a communication'; what comes between the excepted clause and the clause from which it is excepted is a parenthetical statement intended to emphasise the preclusion of [the Prophet's] 'ability [to bring them anything else]'). And whoever disobeys God and His Messenger, concerning the affirmation of [His] Oneness, and hence does not believe — indeed there will be for him the fire of Hell, abiding (khālidīna is a circumstantial qualifier referring to the person indicated by man, 'whoever', in lahu, 'for him', taking into account its [plural] import; it [khālidīna] is also an implied circumstantial qualifier, in other words, they shall enter it with their abiding having been preordained) therein forever'.

[72:24]

Such that when they see (hattā is for inceptiveness, [but] also entailing a purposive sense to an implied preceding clause, that is to say, they persist in their disbelief until they come to see …) what they are promised, of chastisement, they will then know, at the moment that it befalls them, [either] on the day of Badr or on the Day of Resurrection, who is weaker in supporters and fewer in numbers, in assistants: is it them or the believers — according to the former [reading]? Or, is it Me or them, according to the latter. Some of them said, 'When will this promise be [fulfilled]?', whereupon the following was revealed:

[72:25]

Say: 'I do not know if what you are promised, of chastisement, is near, or if my Lord has set a [distant] length for it, an extent and a term which only He knows.

[72:26]

Knower [He is] of the Unseen, what is hidden from servants, and He does not disclose, He [does not] reveal, His Unseen to anyone, from mankind,

[72:27]

except to a messenger of whom He approves. Then, in addition to disclosing to him what He will [to disclose] of it, by way of [making it] a miracle for him, He despatches, He appoints and sends forth, before him, namely, the Messenger, and behind him watchers, angels to preserve him until He has conveyed [it] to him as part of the [entire] revelation,

[72:28]

so that He, God, may know, by knowledge outwardly manifested, that (an: softened in place of the hardened form, that is to say, annahu) they, that is, the messengers, have conveyed the Messages of their Lord (the plural person [of the verb ablaghū, 'they have conveyed'] takes into account [the plural] implication of man, 'whom'), and He encompasses all that is with them (wa-ahāta bimā ladayhim is a supplement to an implied clause, that is to say: so He has knowledge of that) and keeps count of all things' ('adadan, 'count', is for specification; it is transformed from a direct object [sc. 'adada], originally: ahsā 'adada kulli shay'in, 'He keeps count of all things').
Meccan, except for verse 20, which is Medinese; it consists of 20 verses.

(Al-Muzzammil)

[73:1]

O you enwrapped in your garment!, the Prophet (al-muzzammil is actually al-mutazammil, but the tā' has been assimilated with the zāy), that is to say, the one who wraps himself up in his clothes when the Revelation [Gabriel] comes to him, in fear of him because of his awe-inspiring presence.

[73:2]

Stand vigil, perform prayer, through the night, except a little,

[73:3]

a half of it (nisfahu substitutes for qalīlan, with 'little' [being little by] taking into account the whole [night]), or reduce of it, of the half, a little, up to a third,

[73:4]

or add to it, up to two thirds (aw implies [free] choice), and recite the Qur’ān, recite it carefully, in a measured tone.

[73:5]

Verily [soon] We shall cast on you a weighty, an awe-inspiring or stern, word, [a weighty] Qur’ān, because of the prescriptions [imposed] in it.

[73:6]

Assuredly rising in the night, to wake up after [having been in] sleep, is firmer in tread, [more] conducive to [establishing] harmony between the hearing and the heart for the purpose of comprehending the Qur’ān, and more upright in respect to speech, clearer for utterance [of devotions].

[73:7]

[For] assuredly during the day you have extended engagements, administering your affairs, and you do not have the time to recite Qur’ān.

[73:8]

And mention the Name of your Lord, that is, say, bi’smi’Llāhi’l-rahmāni’l-rahīm, ‘In the Name of God, the Compassionate, the Merciful’, to begin your recitation, and devote yourself [exclusively] to Him with complete devotion (tabtīlan is the verbal noun from batala, used here [instead of tabattulan] in order to concord with the end-rhyme of the verses) for he [the Prophet] is obliged to devote himself to God.

[73:9]

He is, Lord of the east and the west; there is no god except Him, so take Him for a Guardian, entrusting your affairs to Him,

[73:10]

and bear patiently what they say, that is, the disbelievers of Mecca, in the way of their maltreatment [of you], and part with them in a gracious manner, without any anguish — this was [revealed] before the command to fight them.

[73:11]

And leave Me [to deal] with the deniers (wa’l-mukadhdhibīna is a supplement to the direct object, or [it is] an object of accompaniment; the meaning is: ‘I will avail you of them’, they being the doughty [leaders] of Quraysh), those enjoying affluence, and respite them a little, while — they were killed soon afterwards at Badr.

[73:12]

[For] indeed with Us are heavy fetters (ankāl is the plural of nikl), heavy shackles, and a hell-fire, a scorching Fire,

[73:13]

and a food that chokes, one that causes the throat to choke, and this is [either] zaqqūm [cf. Q. 44:43], darī‘ [cf. Q. 88:6], ghislīn [cf. Q. 69:36] or thorns of fire, which can neither be vomited nor ingested, and a painful chastisement, in addition to the [punishment] mentioned, for those who deny the Prophet (s),

[73:14]

on the day when the earth and the mountains will quake and the mountains will be like heaps of shifting sand (mahīl derives from hāla, yahīlu; it is actually mahyūl, but the damma sound is considered too heavy for the yā' and is therefore transposed onto the hā', while the wāw, the second of two unvocalised consonants, is omitted on account of it being extra, and the damma is replaced by a kasra because of its [phonetic] affinity the [letter] yā').

[73:15]

We have indeed sent to you, O people of Mecca, a Messenger, namely, Muhammad (s), to be a witness against you, on the Day of Resurrection to any disobedience that you engage in, just as We sent to Pharaoh a messenger, namely, Moses, peace be upon him.

[73:16]

But Pharaoh disobeyed the messenger, so We seized him with a severe seizing.

[73:17]

So, if you disbelieve, in this world, how will you guard against a day (yawman is the direct object of tattaqūna, 'you guard against') that is, against the chastisement thereof, by what defence will you defend yourselves against the chastisement of a day, that will make the children grey-haired (shīb is the plural of ashyab) by the severity of its terrors, this being the Day of Resurrection (the shīn of shīb should actually have a damma, but it is given a kasra because of its [phonetic] affinity with the yā') — a distressing day is described as being 'a day that makes the forelocks of children turn grey', which is [usually] understood figuratively; but it may be that in the case of this verse it is meant literally —

[73:18]

with the heaven being rent asunder thereon, on that Day, because of its severity. His promise, exalted be He, of the coming of that [Day], shall be fulfilled, that is to say, it will come to pass without doubt.

[73:19]

Indeed these, threatening verses, are a reminder, an admonition for all creatures. Let him who will, then, choose a way to his Lord, a path [to Him], through faith and obedience.

[73:20]

Assuredly your Lord knows that you stand vigil less than two thirds of the night, or [at times] a half of it or a third of it (if read wa-nisfihi wa-thuluthihi, then these constitute a supplement to thuluthay, 'two thirds'; if read wa-nisfahu wa-thuluthahu, then a supplement to adnā, 'less than') — his keeping vigil in the way mentioned is in accordance with what was enjoined on him at the beginning of this sūra — along with a group of those with you (wa-tā'ifatun mina'lladhīna ma'aka constitutes a supplement to the subject [of the verb] taqūmu, 'you stand vigil', but it may also constitute, although it is not certain, a separating clause). The keeping vigil by some of his companions in this way indicates their emulation of him. Some of them could not tell how much of the night they had spent in prayer and how much of it had remained, and would therefore keep vigil all night as a precaution; and so they used to keep vigil [in this way] for a whole year or more with their feet swollen, until God alleviated matters for them. He, exalted be He, says: and God keeps measures, He keeps count of, the night and the day. He knows that (an: softened in place of the hardened form, its subject having been omitted, that is to say, annahu) you will not be able to keep count of it, that is, the [length of the] night, so that you may perform the vigil at the time in which it is required unless you stay up all night, which is hard on you, and so He has relented to you, making you revert to what is easier. So recite as much as is feasible of the Qur'ān, during prayer, by performing as much prayer as is feasible. He knows that (an: softened in place of the hardened form, that is to say, annahu) some of you will be sick, while others will be travelling in the land, seeking the bounty of God, seeking of His provision through

commerce and otherwise, and others will be fighting in the way of God: for each of the three groups mentioned the keeping of nightly vigil is hard, and so God has alleviated things for them by [enjoining on them] what is feasible. Later this was abrogated by the five [daily] prayers. So recite as much as is feasible of it (as [explained] above) and perform, obligatory, prayer and pay alms and lend God, by expending in the way of good in addition to what is due from your wealth [as alms], a goodly loan, out of the goodness of [your] hearts. For whatever good you send ahead for [the sake of] your souls, you will find that, with God, it will be better, than what you left behind (huwa khayran: huwa is for separation; what follows it [khayran, 'better'] is comparable to a definite, even if it is not [actually] so, on account of the impossibility of it being given [the al- of] definition) and greater in terms of reward. And seek forgiveness from God; assuredly God is Forgiving, Merciful, to believers.
Mecca, consisting of 56 verses.

(Al-Muddaththir)

[74:1]

O you enveloped in your mantle, the Prophet (s) (al-muddaththir is actually al-mutadaththir, but the tā' has been assimilated with the dāl) that is to say, the one who is enwrapped in his clothes when the Revelation [Gabriel] comes down on him,

[74:2]

arise and warn: threaten the people of Mecca with [punishment in] the Fire should they refuse to believe;

[74:3]

and magnify your Lord, exalt [Him] above what is ascribed [to Him] by the idolaters;

[74:4]

and purify your clothes, from impurity, or [it means] shorten them, instead of [imitating] the way in which the Arabs [are wont to] let their robes drag [behind them], out of vanity, for perhaps they will be sullied by some impurity;

[74:5]

and shun [all] defilement, [this rijz] was explained by the Prophet (s) to be the graven images; in other words, persist in shunning them.

[74:6]

And do not grant a favour seeking greater gain (read tastakthiru as a circumstantial qualifier) in other words, do not give something in order to demand more in return: this [stipulation] is specific to the Prophet (s), since he is enjoined to [adopt] the fairest traits and the noblest of manners;

[74:7]

and endure patiently for the sake of your Lord, [all His] commands and prohibitions.

[74:8]

For when the trumpet is sounded, when the trumpet is blown, that is, the Horn (qarn), at the second blast,

[74:9]

that day, that is to say, the time of the sounding (yawma'idhin is a substitution for the preceding subject,

and is not declined because it is annexed to something that cannot be declined; the predicate of the subject [is the following]) will be a harsh day (idhā is operated by what is indicated by the statement: ishtadda'l-amru, '[for when the trumpet is sounded] the situation will be terrible'),

[74:10]

for the disbelievers, not at all easy: herein is an indication that it will be easy for believers despite its harshness.

[74:11]

Leave Me [to deal] with him whom I created (wa-man khalaqtu is a supplement to the direct object, or [it is] an object of accompaniment) lonely (wahīdan is a circumstantial qualifier referring to the man, 'whom', or to the pronoun referring to it but omitted from khalaqtu [sc. khalaqtuhu]), alone, without family or wealth — this was al-Walīd b. al-Mughīra al-Makhzūmī —

[74:12]

and [then] assigned him ample means, abundant and continuous, [generated] from [his] crops, livestock and commerce,

[74:13]

and sons, ten or more, present [by his side], present at social gatherings and whose testimonies are listened to,

[74:14]

and facilitated, extended, for him greatly, [his] livelihood, duration of life and children.

[74:15]

Still he is eager that I should give [him] more.

[74:16]

Nay!, I shall not give him more than that. He is indeed stubborn to Our signs, [to] the Qur'ān.

[74:17]

[Soon] I shall burden him with a trying chastisement; alternatively [sa'ūdan means] a mountain of fire which he will be made to ascend and then fall down from, forever.

[74:18]

Indeed he pondered, what to say about the Qur'ān which he heard from the Prophet (s), and decided, this, in his mind.

[74:19]

Perish he, may he be cursed and chastised, how he decided!, [perish he] whatever the nature of his decision may have been.

[74:20]

Again, perish he, how he decided!

[74:21]

Then he contemplated, the faces of his people; or [he contemplated] with what [words] he might cast aspersions upon it.

[74:22]

Then he frowned, he contracted his face and glowered, anguished by what he wanted to say, and scowled, increasing the contracting and the glowering [in his face].

[74:23]

Then he turned his back, to faith, in disdain, scornful of following the Prophet (s),

[74:24]

and said, of what he [the Prophet] had brought: 'This is nothing but handed-down sorcery, learnt from sorcerers;

[74:25]

this is nothing but the speech of humans', similar to what they [the idolaters] had said: 'It is only a human that is teaching him' [Q. 16:103].

[74:26]

I shall [soon] admit him into Saqar! — Hell.

[74:27]

And how would you know what is Saqar? — this [interrogative] is intended to emphasise its enormity.

[74:28]

It neither spares nor leaves behind, anything of flesh or nerve, but destroys it [all], after which he is restored to his former state.

[74:29]

It burns away the flesh, scorching the surface of skin.

[74:30]

There are nineteen [keepers] standing over it, angels, its keepers; a certain disbeliever, who was a mighty stalwart, said, 'I will avail you seventeen of them, if you avail me [just] two'. God, exalted be He, says:

[74:31]

And We have appointed only angels as wardens of the Fire, in other words, and so they cannot be withstood as these [disbelievers are wont to] imagine; and We have made their number, so, only as a stumbling-block, a cause for error, for those who disbelieve, when they then say, 'Why are there nineteen of them?', so that those who were given the Scripture, namely, the Jews, may be certain, of the sincerity of the Prophet (s) in [saying that] they are nineteen, for this concords with what is in their Scripture; and that those who believe, from among the People of the Scripture, may increase in faith, in affirmation of the truth, given that what the Prophet (s) has said concords with what is in their Scripture, and that those given the Scripture and the

believers, [those] other than these [Jews], may not be in doubt, concerning the number of [these] angels, and that those in whose hearts there is a sickness, an uncertainty, [those] in Medina, and the disbelievers, in Mecca, may say, 'What did God mean by this, number [as a], similitude?' (mathalan: they referred to it thus [as a mathal] on account of it being a curious matter; in terms of syntax, it [mathalan] is a circumstantial qualifier). Thus, that is, just as the one who rejects this number is led astray and the one who affirms the truth of it is guided, God leads astray whom He will and guides whom He will. And none knows the hosts of your Lord, namely, the angels, [none knows them] in terms of their strength and their assistants, except Him. And it, that is, Saqar, is nothing but a reminder for humans.

[74:32]

Nay, (kallā: denoting a commencement [of a new sentence], to be understood as alā) by the moon!

[74:33]

And by the night when it returns! (if read as idhā dabara), when it comes back after day (a variant reading has idh adbara, meaning 'when it has receded').

[74:34]

And by the dawn when it appears!

[74:35]

Verily it, that is, Saqar, is one of the enormities, [one of] the greatest calamities —

[74:36]

a warning (nadhīran is a circumstantial qualifier referring to ihdā, 'one of', and it is masculine because it denotes [masculine] 'adhāb, 'chastisement') to [all] humans;

[74:37]

[alike] to those of you who wish (li-man shā'a minkum is a substitution for li'l-bashar, 'to [all] humans') to advance, towards good, or towards Paradise by means of faith, or linger behind, in evil, or in Hell because of [their] disbelief.

[74:38]

Every soul is held to ransom by what it earns, [it is] ransomed and requited for its deeds with the Fire,

[74:39]

except those of the right [hand], namely, the believers who will be saved from it, and [who] will be,

[74:40]

in gardens, questioning one another,

[74:41]

about the guilty, and their predicament; and they will say to them, after all those who believed in the One God (muwahhidūn) are brought out of the Fire:

[74:42]

‘What has landed you in, [what has] made you enter, Saqar?’

[74:43]

They will say, ‘We were not of those who prayed.

[74:44]

Nor did we [ever] feed the needy.

[74:45]

And we used to delve, into falsehood, along with those who delved,

[74:46]

and we used to deny the Day of Judgement, [the Day] of Resurrection and Requital,

[74:47]

until [finally] the inevitable came to us’ — death.

[74:48]

Thus the intercession of the intercessors, from among the angels, the prophets and the righteous, will not avail them, in other words, there will be no intercession for them.

[74:49]

So what (fa-mā: the subject) is wrong with them (lahum: the predicate thereof, semantically connected to an omitted clause, the person of which has been transposed onto it) that they turn away (muʿridīna is a circumstantial qualifier referring to the [suffixed] pronoun [in lahum, ‘them’]) from the Reminder — in other words, ‘what has happened to them that they have turned away from admonition’ —

[74:50]

as if they were wild asses

[74:51]

fleeing from a lion?, that is to say, fleeing from it with absolute fright.

[74:52]

Nay, but everyone of them desires to be given unrolled scrolls, from God, exalted be He, [enjoining them] to follow the Prophet (s), as they said [before], ‘And [even then] we will not believe your ascension until you bring down for us a book that we may read’ [Q. 17:93].

[74:53]

No indeed! (kallā: a deterrent of what they desire). Rather they do not fear the Hereafter, that is, the chastisement thereof.

[74:54]

No indeed! (kallā: a commencement [of a new sentence]) Assuredly it, that is, the Qur’ān, is a Reminder, an

admonition.

[74:55]

So whoever wills shall remember it, he shall read it and be admonished by it.

[74:56]

And they will not remember (yadhkurūna or [read second person plural] tadhkurūna) unless God wills [it]. He is [the One] worthy of [your] fear, and [the One] worthy to forgive, by forgiving those who fear Him. Meccan, consisting of 40 verses.

(Al-Qiyâmah)

[75:1]

Nay! (the lā is extra in both instances) I swear by the Day of Resurrection.

[75:2]

And, nay, I swear by the (self-)reproaching soul, the one that reproaches itself, even if it should expend great effort in being virtuous (the response to the oath has been omitted, that is to say, la-tubʿathunna, 'you shall indeed be resurrected!', as indicated by [what follows]):

[75:3]

Does man, that is, [does] the disbeliever, suppose that We shall not assemble his bones?, for the raising [from the graves] and [for] the bringing back to life.

[75:4]

Yes, indeed!, We shall assemble them. We are able, in addition to assembling them, to reshape [even] his fingers, that is to say, to restore their bones just as they had been, despite their smallness: so how much more so [are We able to restore] the larger ones!

[75:5]

Nay, but man desires to deny (li-yafjura: the lām is extra, and the subjunctive mood is because of an implied [preceding] an, 'that') what lies ahead of him, namely, the Day of Resurrection, as is indicated by:

[75:6]

He asks, 'When is the Day of Resurrection?' — the question is meant in mockery and denial.

[75:7]

But when the eyes are dazzled (read bariqa or baraqa), startled and perplexed upon seeing some of those things which it used to deny;

[75:8]

and the moon is eclipsed, darkening, its light disappearing,

[75:9]

and the sun and the moon are brought together, so that both of them will rise from the west; or [it means

when] the light of both of them disappears — and this will be on the Day of Resurrection —

[75:10]

on that day man will say, 'Where is the escape?'

[75:11]

No indeed! — a deterrent against seeking to escape — There is no refuge, no shelter to seek protection in.

[75:12]

On that day the recourse will be to your Lord, the [final] recourse of all creatures, whereupon they will be reckoned with and requited.

[75:13]

On that day man will be informed of what he has sent ahead and left behind, [he will be informed] of the his first and last deeds.

[75:14]

Rather man has insight into his [own] soul, for his limbs will speak of his deeds (the hā' [sc. the tā' marbūta in basīratun] is for hyperbole), and so he must be requited,

[75:15]

though he should offer his excuses (maʿādhīr is the plural of maʿdhira, but following a different pattern [from the usual maʿdhira, maʿādhir]) that is to say, whatever excuse he offers will not be accepted from him.

[75:16]

God, exalted be He, says to His Prophet: Do not move your tongue with it, with the Qur'ān, before Gabriel is through with [reciting] it, to hasten it, fearing to lose it.

[75:17]

Assuredly it is for Us to bring it together, in your breast, and to recite it, your reciting of it, that is, its flowing off your tongue.

[75:18]

So, when We recite it, to you, by means of Gabriel's recital, follow its recitation, listen to its recitation: thus the Prophet (s) would listen to it and then repeat it.

[75:19]

Then, it is for Us to explain it, by making you comprehend [it]: the connection between this verse and what preceded [it] is that those [verses before] imply turning away from God's signs, whereas this one implies applying oneself to them by memorising them.

[75:20]

No indeed! (kallā is for commencement, with the sense of alā) Rather you love the transitory [life], this world (both verbs [here and below] may be read in the second or third person plural),

[75:21]

and forsake the Hereafter, thus neglecting to work towards [attaining bliss in] it.

[75:22]

Some faces on that day, that is, on the Day of Resurrection, will be radiant, fair and resplendent,

[75:23]

looking upon their Lord, in other words, they will see God, glorified and exalted be He, in the Hereafter.

[75:24]

And other faces on that day will be scowling, glowering, frowning terribly,

[75:25]

certain that a spine-crushing calamity will fall on them, a great catastrophe, one that 'crushes the spine' (fiqār).

[75:26]

No indeed! (kallā: in the sense of alā) When it, the soul, reaches up to the collar bones,

[75:27]

and it is said, [and] those around him [the dying one] say: 'Where is the enchanter?', to perform incantations on him and cure him,

[75:28]

and he suspects, [he] the one whose soul has reached this [stage], that it is the [time of] parting, the parting with this world,

[75:29]

and the shank is intertwined with the [other] shank, that is, one of his shanks [will be intertwined] with his other shank at the moment of death; or [it means] the distress of parting with this world is intertwined with the distress of the arrival of the Hereafter;

[75:30]

on that day to your Lord will be the driving [of the souls] (al-masāq means al-sawq; this indicates the operator of the [above] idhā, 'when', the meaning being: 'when the soul reaches the throat, it will be driven towards the judgement of its Lord').

[75:31]

For he, man, neither affirmed [the truth] nor prayed,

[75:32]

but he denied, the Qur'ān, and he turned away, from faith,

[75:33]

then went off to his family swaggering, strutting about in self-conceit.

[75:34]

[Woe be] nearer to you (there is a shift from the third [to the second] person address here; the term [awlā] is a noun of action, with the [following] lām being explicative, in other words, 'what you are averse to is [now] near to you') and nearer, that is because you are more deserving of it [woe] than anyone else,

[75:35]

then [may woe be] nearer to you and nearer! — [repeated] for emphasis.

[75:36]

Does man suppose that he is to be left aimless?, left to his own devices without being obligated to the [prescribed] laws: let him not suppose that!

[75:37]

Was he not — that is, [indeed] he was — a drop of emitted semen? (read yumnā or tumnā) deposited into the womb.

[75:38]

Then it, the drop of semen, became a clot; then He, God, created, from it man, and proportioned [him], making the parts of his body upright,

[75:39]

and made of it, of the drop of semen that became a blood-clot, then an embryo, a [small] mass of flesh, the two sexes, the two kinds, the male and the female, at times coming together and at times each being on their own.

[75:40]

Is not such, a Doer of [all] these things, able to revive the dead? — the Prophet (s) would say, 'Yes, indeed!' Meccan or Medinese, consisting of 31 verses.

(Al-Insân)

[76:1]

Has there [ever] been — there has indeed [been] — for man, Adam, a period of time, forty years, in which he was a thing unmentioned? — he was during this [period] a fashioned in clay and not mentioned; alternatively what is meant by insān, 'man', is the generic noun and by hīn, 'a period of time', the period of gestation.

[76:2]

Verily We created man, the species, from a drop of mixed fluid, [from] a mixture, that is from the [seminal] fluid of the man and the [ovarian] fluid of the woman that have mixed and blended, so that We may test him, trying him with the moral obligations [of religion] (nabtalīhi is either a new sentence ['We will test him'], or an implied circumstantial qualifier, meaning 'intending to test him when he is ready'). So We made him, for that [very] reason, hearing, seeing.

[76:3]

Verily We have guided him to the way, We have pointed out to him the path of guidance by sending messengers [to mankind], whether he be grateful, that is to say, [whether he be] a believer, or ungrateful (both [shākiran and kafūran] are circumstantial qualifiers referring to the direct object; in other words, We have pointed out to him in both presupposed states, whether his gratefulness or his unthankfulness; immā is used to list the 'states').

[76:4]

We have assuredly prepared for the disbelievers chains, with which they are dragged through the Fire, and fetters, around their necks to which the chains will be attached, and a hell-fire, a fire set ablaze, burning fiercely, in which they shall be chastised.

[76:5]

Truly the righteous (abrār is the plural of barr or bārr), namely, the obedient ones, will drink from a cup (ka's is a vessel for drinking wine and this [wine] will be in it; what is meant is [that they will drink] from 'wine', [a case where] the actuality is referred to by the name of the locus [in which it is found]; min, 'from, is partitive) whose mixture, that with which it is mixed, is camphor;

[76:6]

a spring ('aynan substitutes for kāfūran), containing the scent thereof, from which the servants of God, His friends, drink, making it gush forth plenteously, directing it to wherever they wish of their dwellings.

[76:7]

They fulfil their vows, [pledged] in obedience to God, and fear a day the evil of which will be widespread.

[76:8]

And they give food, despite [their] love of it, that is to say, [despite their love] of food and their craving for it, to the needy, the poor, and the orphan, who does not have a father, and the prisoner, meaning the one who has been rightly imprisoned.

[76:9]

'We feed you only for the sake of God, seeking His reward. We do not desire any reward from you, nor any thanks: this contains the reason for the giving of the food. Now, do they actually say this, or is it that God knows this [to be true] of them and has thus praised them by [mentioning] it? The two are different opinions [regarding this matter].

[76:10]

Indeed we fear from our Lord a day of frowning, one in which faces scowl, in other words, a horrid day to observe on account of its severity, calamitous', severe in that respect.

[76:11]

God has therefore shielded them from the evil of that day, and has granted them radiance, fairness and resplendence in their faces, and joy.

[76:12]

And He has rewarded them for their patience, for their steadfastness in refraining from disobedience, with a

Garden, into which they are admitted, and silk, which they are given to wear;

[76:13]

reclining (muttaki'īna is a circumstantial qualifier referring to the subject of the implicit [verb] udkhilūhā, 'they are admitted into it') therein upon couches (arā'ik are beds inside canopies). They will not find (lā yarawna is a second circumstantial qualifier) therein either sun or bitter cold, neither heat nor cold; but it is also said that zamharīr means 'the moon', and so, in other words, it [means that it] will be bright without any sun or moon.

[76:14]

And close (dāniyatan is a supplement to the [syntactical] locus of the clause lā yarawna, in other words, [it is a supplement to the import] ghayra rā'īna) over them will be its shades, its trees, and its clusters [of fruits] will hang low, its fruits will brought close, so that they are reached by the one standing, the one sitting or the one lying down.

[76:15]

And they will be waited upon from all around them, in it, with vessels of silver, and goblets (akwāb are cups without handles) of crystal —

[76:16]

crystal of silver, that is, they are made of silver which is transparent like crystal — which they, that is, the ones passing around them [in service], have measured in a precise measure, according to the measure required by the one drinking it, neither more nor less, which makes for a most delightful drink.

[76:17]

And they will be given to drink therein a cup, wine, whose mixture, that with which it is mixed, is ginger,

[76:18]

a spring ('aynan substitutes for zanjabīlan, 'ginger') therein named Salsabīl, meaning that its water is like ginger, which the Arabs find very tasteful, [and which is] very palatable for the throat.

[76:19]

And they will be waited upon by immortal youths, [immortally] in the form of youths, never ageing, whom, when you see them you will suppose them, because of their beauty and the way in which they are scattered about [offering] service, to be scattered pearls, [strewn] from their string, or from their shells, in which they are fairer than [when they, the pearls, are] otherwise [not in their shells].

[76:20]

And when you look there, that is to say, when you begin to look about in Paradise, you will see (ra'ayta is the response to idhā, 'when') bliss, that is indescribable, and a great kingdom, vast, without limit.

[76:21]

Upon them ('āliyahum is in the accusative as an adverbial clause, and constitutes the predicate of a subject that will follow; a variant reading has 'ālīhim as a subject, with what follows as its predicate; the suffixed pronoun [-hum] denotes those persons to whom the supplement refers) will be garments of fine green silk and [heavy] silk brocade (sundus is fine silk and constitutes the outer cushion, while istabraq is coarse silk and constitutes the inner lining; either read thiyābu sundusin khudrun wa'stabraqin or thiyābu sundusin

khudrin wa’stabraqun, or thiyābu sundusin khudrun wa’stabraqun, or wa-thiyābu sundusin khudrin wa’stabraqin). And they will be adorned with bracelets of silver — elsewhere it is stated, ‘of gold’, in order to show that they will be adorned with both types at the same time or separately — and their Lord will give them a pure drink to drink (tahūran, ‘pure’, is intended as a hyperbolic qualification of its purity and cleanness, in contrast to the wine of this world).

[76:22]

‘Verily this, bliss, is a reward for you, and your endeavour has been appreciated’.

[76:23]

Assuredly We (nahnu reiterates the subject of innā, ‘assuredly, for the purpose of emphasis; alternatively it is a separating pronoun) have revealed the Qur’ān to you as a gradual revelation (tanzīlan is the predicate of inna, ‘assuredly’), in other words, We have divided it into parts instead of not revealing it all at once.

[76:24]

So submit patiently to your Lord’s decree, to you to deliver His Message, and do not obey of them, that is, [of] the disbelievers, any sinner or disbeliever, namely, ‘Utba b. Rabī‘a and al-Walīd b. al-Mughīra — both of whom said to the Prophet (s), ‘Abandon this affair of yours!’; it is also possible that what is meant is every sinner or disbeliever, in other words, ‘Do not obey any of these, whichever of the two he may be, in what he may summon you to of sin or disbelief’.

[76:25]

And mention the Name of your Lord, during prayer, at dawn and with the declining of the sun, that is, at dawn (fajr), noon (zuhr) and in the afternoon (‘asr);

[76:26]

and prostrate to Him for a portion of the night, that is, at after sunset (maghrib) and at night (‘ishā’), and glorify Him the length of the night: perform supererogatory prayers during it, as mentioned above, for either two thirds, a half or a third of it.

[76:27]

Assuredly these love the transitory [life], this world, and leave behind them a burdensome day, an awful [one], namely, the Day of Resurrection, not working towards it.

[76:28]

We created them and made firm their frames, their limbs and their joints, and, whenever We will, We can completely replace them with others like them, in terms of their created form, in place of them, by destroying them (tabdīlan, ‘completely’, is for emphasis; idhā, ‘when’, functions in the sense of in, ‘if’, similar to [where God says in several places], in yasha’ yudhhibkum, If He will, He can take you away [cf. Q. 14:19]; but because He, exalted be He, has not willed this, it has not happened thus far).

[76:29]

This, sūra, is indeed a reminder, an admonition for [all] creatures. Let him who will, then, choose a way to his Lord, a path, through obedience.

[76:30]

But you will not (tashā’ūna, may also be read yashā’ūna, ‘they will’), choose a way through obedience,

unless God wills, this. Assuredly God is ever Knower, of His creatures, Wise, in what He does.

[76:31]

He admits whomever He will into His mercy, His Paradise, namely, the believers; and as for the evildoers (al-zālimīna is in the accusative because of an implied verb, that is to say, aʿadda, 'He has prepared', as explained by [what follows]), He has prepared for them a painful chastisement — these are the disbelievers. Meccan, consisting of 50 verses.

(Al-Mursalât)

[77:1]

By those sent in succession (ʿurfan), that is, [by] the winds that follow [one another] in succession, like the mane (ʿurf) of a horse, one part [of hair] coming after the other (ʿurfan is in the accusative because it is a circumstantial qualifier);

[77:2]

by the raging hurricanes, the violent winds;

[77:3]

by the sweeping spreaders, [by] the winds that scatter the rains;

[77:4]

by the decisive discriminators, that is, [by] the verses of the Qur'ān, which discriminate between truth and falsehood, and between what is lawful and what is unlawful;

[77:5]

by the casters of the remembrance, that is, [by] angels that descend with the revelation upon the prophets and messengers, casting the revelation onto the [various] communities [of mankind],

[77:6]

to excuse or to warn, that is to say, in order to excuse or to warn on behalf of God, exalted be He (a variant reading [for nudhran and ʿudhran] has nudhuran and ʿudhuran).

[77:7]

Surely that which you are promised, O disbelievers of Mecca, in the way of resurrection and chastisement, will befall: it will be, without any doubt.

[77:8]

So when the stars are obliterated, [when] their light is extinguished,

[77:9]

and when the heaven is rent asunder,

[77:10]

and when the mountains are blown away, crushed to pieces and blown in the air,

[77:11]

and when the time is set for the [testimony of the] messengers (read uqqitat or wuqqitat), that is to say, [when] they are gathered to an appointed time,

[77:12]

For what day — for a tremendous day — has it been appointed?, [it has been appointed] for witnessing [of the messengers] against their communities [to the effect] that they delivered [their messages from God].

[77:13]

For the Day of Decision, for creatures (from this one may infer the response to [the clauses beginning with] idhā, 'when', in other words, '[when …], the decision will be made for [all] creatures').

[77:14]

And how would you know what the Day of Decision is? — emphasising the enormity of its terror.

[77:15]

Woe to the deniers on that day! — a threat of chastisement for them.

[77:16]

Did We not destroy the ancients, for their denial, in other words, We certainly destroyed them,

[77:17]

then made the latter folk follow them?, [the latter folk] of those who denied, such as the disbelievers of Mecca, whom We will destroy.

[77:18]

So, just as We dealt with those who denied, will We deal with the guilty, with every individual who will be guilty in the future, and destroy them.

[77:19]

Woe to the deniers on that day! — [reiterated] for emphasis.

[77:20]

Did We not create you from a base fluid, one that is delicate — and this is semen,

[77:21]

then lodged it in a secure abode, that is, the womb,

[77:22]

for a known span?, namely, the time for delivery.

[77:23]

Thus We were able, to do this; so [how] excellent able ones We are!

[77:24]

Woe to the deniers on that day!

[77:25]

Have We not made the earth a receptacle (kifātan is a verbal noun, from kafata, meaning damma, 'enclosed'), that is, an enclosure,

[77:26]

for the living, on its surface, and the dead, inside it,

[77:27]

and set therein soaring mountains and give you sweet water to drink?

[77:28]

Woe to the deniers on that day!

[77:29]

And on the Day of Resurrection it will be said to the deniers: Depart to that, chastisement, which you used to deny!

[77:30]

Depart to a triple-forked shadow — this is the smoke of Hell, which, as it rises, splits into three parts because of its magnitude —

[77:31]

which is neither shady, [neither] protective, [unable] to shade them from the heat of that Day, nor of any avail against, [nor] wards off from them anything of, the flame, the Fire.

[77:32]

Indeed it, that is, the Fire, throws up sparks, namely, those [flame] that are thrown by it into the air, [huge] like palace edifices, in terms of their enormity and vertical extension,

[77:33]

as if they were [dark] yellow camels (jimālātun is the plural of jimalatun, the plural of jamalun; a variant reading has jimālatun), in terms of their shape and colour. In hadīth [it is stated], 'The sparks of humans [thrown into the air by the Fire] are black as pitch (qīr)'; the Arabs call dark camels sufr, 'yellow', because a touch of yellow is mixed with their blackish colour, and therefore it is said that 'yellow' in this verse [actually] means 'black', on account of what has been mentioned; but some say no [to this interpretation]; (sharar is the plural of sharāra; qīr is qār, 'pitch').

[77:34]

Woe to the deniers on that day!

[77:35]

This, namely, the Day of Resurrection, is the day in which they will not utter, anything,

[77:36]

nor will they be given permission, to offer excuses, and so offer excuses (fa-yaʿtadhirūna is a supplement to yu'dhanu, 'given permission', but without being a direct result of it, since it belongs within the confines of the [general] denial [of permission], in other words, 'there will be no permission, hence no excuses').

[77:37]

Woe to the deniers on that day!

[77:38]

'This is the Day of Decision. We have brought you, O deniers from this community, and the ancients together, [the ancients] from among the deniers before you, so that you will [all] be reckoned with and chastised together;

[77:39]

So if you have any stratagems, any ploy to ward off your chastisement, try your strategems against Me!' — put them into effect!

[77:40]

Woe to the deniers on that day!

[77:41]

Truly the God-fearing will be amid shades, that is, amid clusters of trees, since there is no sun therein from whose heat to seek shade, and springs, issuing forth with water,

[77:42]

and fruits such as they desire: this is meant to point out that eating and drinking in Paradise is [done] according to their desires, in contrast to [the case in] this world, where it is predominantly determined by what people are able to procure. It will also be said to them:

[77:43]

'Eat and drink in [full] enjoyment (hanī'an is a circumstantial qualifier, in other words, mutahanni'īna) for what you used to do', in the way of obedience.

[77:44]

Indeed so, in the same way that We reward the God-fearing, do We reward the virtuous.

[77:45]

Woe to the deniers on that day!

[77:46]

'Eat and enjoy — addressing the disbelievers in this world — for a little, time, at the end of which comes

death — this is meant as a threat for them. Indeed you are guilty!'

[77:47]

Woe to the deniers on that day!

[77:48]

For when it is said to them, 'Bow down!', perform prayer, they do not bow down, they do not perform prayer.

[77:49]

Woe to the deniers on that day!

[77:50]

In what discourse, then, after this, namely, the Qur'ān, will they believe? In other words, they cannot believe in any other of God's Scriptures after having denied this [Qur'ān], since it comprises that inimitability (i'jāz) which none of the others do.
Meccan, consisting of 40 or 41 verses.

(An-Naba')

[78:1]

About what, about what thing, are they, the people of Quraysh, questioning one another?

[78:2]

About the awesome tiding ([this is] the explication of that 'thing'; the interrogative is meant to emphasise its magnitude) — this [awesome tiding] is the Qur'ān, comprising [news of] the Resurrection and so on, which the Prophet (s) brought —

[78:3]

concerning which they are at variance, for the believers affirm it, while the disbelievers repudiate it.

[78:4]

No indeed! — a disavowal — they will come to know, what will befall them for their rejection of it.

[78:5]

Again, no indeed! They will come to know! ([reiterated] for emphasis; thumma is added here to declare that the second threat of chastisement is more severe than the first). God, exalted be He, then alludes to His power to resurrect, saying:

[78:6]

Have We not made the earth a cradle, a bed, like a cradle,

[78:7]

and the mountains pegs?, with which the earth is tied down like tents are tied down with pegs (the interrogative is meant as an affirmative).

[78:8]

And created you in pairs?, males and females,

[78:9]

and made your sleep for rest?, repose for your bodies,

[78:10]

and made the night a cloak?, to cover you with its darkness,

[78:11]

and made the day for livelihood?, a time for seeking livelihood,

[78:12]

and built above you seven mighty ones?, seven heavens (shidād is the plural of shadīda) that is to say, strong and sturdy unaffected by the passage of time,

[78:13]

and set a radiant lamp?, namely, the sun,

[78:14]

and sent down from the rain-clouds (muʿsirāt), the clouds due to give rain (similar to [the term] muʿsir, which denotes a girl nearing menstruation) cascading water?, pouring forth,

[78:15]

that with it We may bring forth grains, such as wheat, and plants, such as figs,

[78:16]

and gardens, orchards, of intertwining foliage? (alfāf is the plural of lafīf, similar [in pattern] to sharīf, 'noble', [plural] ashrāf).

[78:17]

Verily the Day of Decision, for creatures, is the tryst, a time [fixed] for reward and punishment,

[78:18]

the day the Trumpet, the Horn, is blown (yawma yunfakhu fī'l-sūri is either a substitution for, or an explication of, yawma'l-fasli, 'the Day of Decision', the blower being Isrāfīl) and you come, forth from your graves to the site [of the Resurrection], in droves, in diverse groups,

[78:19]

and the heaven is opened (read futtihat or futihat), sundered for the descent of the angels, and becomes as gates, it becomes [a heaven] with gates,

[78:20]

and the mountains are set in motion, dislocated from their positions, and become as a mirage, as fine dust, that is to say, like it in terms of its levity when in motion.

[78:21]

Verily Hell lurks in ambush (mirsādan, in the sense of rāsidatan or mursidatan, 'lying in wait')

[78:22]

for the rebellious, the disbelievers, who will not be able to avoid it, [it is] a resort, a retreat for them, and so they will enter it,

[78:23]

to remain (lābithīna is an implied circumstantial qualifier, in other words, their remaining therein will be decreed [to be]) therein for ages, for endless epochs (ahqāb is the plural of huqb),

[78:24]

tasting in it neither coolness, [neither] sleep, [something] which they will not taste [therein], nor drink, [nor] anything that is imbibed for the sake of its delightful taste,

[78:25]

except boiling water, of extreme temperatures, and pus (read ghasāqan or ghassāqan, which is the vile matter that is emitted by the [bodies of the] inhabitants of the Fire), which is what they will [indeed] taste. They are given this pair [of tortures],

[78:26]

as a fitting requital, one that accords with [the nature of] their deeds, for there is no sin greater than disbelief, and no chastisement greater than the Fire.

[78:27]

Indeed they never feared any reckoning, given their rejection of the Resurrection,

[78:28]

and they denied Our signs, the Qur'ān, mendaciously,

[78:29]

and everything, in the way of deeds, have We kept count of, have We recorded precisely, in a Book, as [individual] written records in the Preserved Tablet, in order to requite [creatures] in accordance with them, including [the record of] their denial of the Qur'ān.

[78:30]

'So [now] taste! — in other words, it will be said to them in the Hereafter, when the chastisement has befallen them: taste [now] your requital! For We will increase you in nothing but chastisement', in addition to your [due] chastisement.

[78:31]

Truly for the God-fearing there will be a triumph, a place of triumph, in Paradise:

[78:32]

gardens, orchards (hadā'iqa is either a substitution for, or an explication of, mafāzan, 'a triumph') and vineyards (wa-a'nāban is a supplement to mafāzan, 'a triumph'),

[78:33]

and buxom maidens (kawā'ib is the plural of kā'ib) of equal age (atrāb is the plural of tirb),

[78:34]

and a brimming cup, wine filling the vessels in which it is in; in sūrat al-Qitāl [it is said], and rivers of wine [Q. 47:15].

[78:35]

They will not hear in it, that is, [in] Paradise, when they drink wine and in other situations, any vain talk, any words of falsehood, or lies, between one another (read kidhāban, to mean kadhiban, 'lies', or kidhdhāban to mean takdhīban, 'lying'), in contrast to what happens in this world when wine is drunk,

[78:36]

[this will be] a reward from your Lord, in other words, God has rewarded them with this reward as, a gift ('atā'an substitutes for jazā'an, 'reward') that is sufficing, [that is] abundant (hisāban, [as meaning 'abundant'] derives from their saying a'tānī fa-ahsabanī, 'he gave me so abundantly that I said, "that is enough for me"' [hasbī]),

[78:37]

[from] the Lord of the heavens and the earth (read rabbi, '[from] the Lord of', or rabbu, '[He is] the Lord of') and all that is between them, the Compassionate One (likewise [read rahmāni or rahmānu], or read rahmānu with rabbi [for the preceding]), Whom, exalted be He, they, that is, creatures, will not be able to address, that is to say, not one of them will be able to address Him for fear of Him,

[78:38]

on the day (yawma is the adverbial qualifier for lā yamlikūna, 'they will not be able to') when the Spirit, Gabriel, or God's hosts, and the angels stand arrayed (saffan is a circumstantial qualifier, in other words, mustaffīna). They, creatures, will not speak, except him whom the Compassionate One permits, to speak, and who says what is right, from among the believers and the angels: as if [meaning] that they will intercede for he whom He approves of.

[78:39]

That is the True Day, whose coming to pass is definite, namely, the Day of Resurrection. So whoever wishes [to], let him seek resort with his Lord, a return [to Him], that is to say, [let him] return to God by being obedient to Him, so that he may be secure from chastisement in it.

[78:40]

Lo! We have warned you, O disbelievers of Mecca, of a chastisement that is near, the chastisement of the impending Day of Resurrection — for anything that is impending is [also] near — the day (yawma adverbially qualifies 'adhāban, 'a chastisement', by describing it) when a person, [when] every person, will behold what his hands have sent ahead, of good and evil, and the disbeliever will say, 'O (yā is a particle

used to call attention to something) would that I were dust!', in other words, and not be chastised. He says this when God, exalted be He, says to the beasts, after each of them has retaliated against the other, 'Be dust!'.
Meccan, consisting of 46 verses.

(An-Nâzi'ât)

[79:1]

By those that wrest, [by] the angels who wrest the souls of disbelievers, violently;

[79:2]

by those that draw out, [by] the angels who draw out the souls of believers, gently;

[79:3]

by those that glide serenely, [by] the angels who descend from the heavens with His command, exalted be He;

[79:4]

by those that race forward, [by] the angels who race forward to Paradise with the souls of believers;

[79:5]

and by those that direct the affair, [by] the angels who direct the affairs of this world, that is to say, they descend with the directions for it [from God] (the response to all of these oath clauses has been omitted, understood to be [something like], la-tub'athunna yā kuffāra Makka, 'you shall certainly be resurrected, O disbelievers of Mecca!', which is also the operator of [the following clause]):

[79:6]

the day when the Tremor quakes, that is to say, the first blast, as a result of which everything will be shaken violently (thus it [the subject] has been described in terms of the effect it produces),

[79:7]

and is followed by the Aftershock, the second blast; between the two [blasts] is a span of forty years (the sentence [tatba'uhā'l-rādifatu] is a circumstantial qualifier referring to al-rājifa, 'the Tremor', in other words, the 'day' can [adverbially] accommodate both blasts and other events, and so for this reason it can also properly function as the adverbial qualifier for the Resurrection that will take place after the second [blast]);

[79:8]

on that day hearts will be trembling, frightened and anxious,

[79:9]

their eyes humbled, abject, because of the terror that they see.

[79:10]

They, those of the [mentioned] hearts and eyes, will say, mockingly and in rejection of the Resurrection: 'Are we indeed (read a-innā pronouncing both hamzas, or by not pronouncing the second, and inserting an alif between them in both cases, and in both instances) being restored as before? Shall we be restored to

life after death (al-hāfira is a noun signifying the 'first part' of anything, from which is derived the expression raja'a fī hāfiratihi to mean that so and so 'returned whence he had come').

[79:11]

What! When we have been decayed bones?' (nakhira: a variant reading has nākhira, 'decayed and withered'), will we have life again?

[79:12]

They will say, 'That, return of ours to life, then, if it were true, would be a ruinous return!'.

[79:13]

God, exalted be He, says: But it, the Aftershock, which will be followed by the Resurrection, will be only a single blast, and so when it is blasted:

[79:14]

behold, then, they, all creatures, will be upon the surface of the earth, alive, after having been dead inside it.

[79:15]

Have you, O Muhammad (s), received the story of Moses (hadīthu Mūsā operates [the clause that follows]),

[79:16]

when his Lord called out to him in the holy valley of Tuwā? — this is the name of the valley (it may be read with nunation, Tuwan, or without) — and He said:

[79:17]

'Go to Pharaoh; he has indeed become rebellious, he has exceeded [all] bounds with his disbelief,

[79:18]

and say, "Would you — I call you [to] — purify yourself (tazakkā: a variant reading has tazzakkā, where the original second tā' [of tatazakkā] has been assimilated with the zāy), to purge yourself of idolatry, by bearing witness that there is no god but God,

[79:19]

and allow me to guide you to your Lord, to show you how to know Him (ma'rifa) by way of proofs, so that you may have fear [of Him]?" '

[79:20]

So he showed him the greatest sign, from among His nine signs, namely, the [glowing] hand or the [slithering] staff.

[79:21]

But he, Pharaoh, denied, Moses, and disobeyed, God, exalted be He.

[79:22]

Then he turned his back, to faith, going about in haste, throughout the land causing corruption.

[79:23]

Then he gathered, he assembled the sorcerers and his armies, and proclaimed,

[79:24]

and said, ‘I am your most high lord!’, above whom is no other lord.

[79:25]

So God seized him, He destroyed him by drowning him, as punishment for the latter, that is to say, these [last] words [of his], and for the former, that is to say, his saying previously, ‘I do not know of any god for you other than me’ [Q. 28:38] — and between the two [claims made by Pharaoh] was an interval of forty years.

[79:26]

Assuredly in that, which is mentioned, there is a moral for him who fears, God, exalted be He.

[79:27]

Are you (read a-antum pronouncing both hamzas, or by substituting an alif for the second one, not pronouncing it and inserting an alif between the one not pronounced and the former, or without [this insertion]), namely, [you] the deniers of the Resurrection, harder to create or the heaven which He has built?, harder to create (banāhā: an explication of the manner of [its] creation).

[79:28]

He made it rise high — an explication of the manner of [its] construction; in other words, He made its vertical extension high; it is also said that samkahā means ‘its ceiling’ — and levelled it: He made it even, flawless,

[79:29]

and darkened its night, and brought forth its day: He exposed the light of its sun (‘night’ has been annexed to it [the heaven] because it represents its shade, and likewise the ‘sun’, because it represents its light);

[79:30]

and after that He spread out the earth: He made it flat, for it had been created before the heaven, but without having been spread out;

[79:31]

from it He has brought forth (akhraja: a circumstantial qualifier with a suppressed [preceding] qad, that is to say, mukhrijan, ‘bringing forth [from it]’) its waters, by making its springs gush forth, and its pastures, what cattle graze, of trees and herbage, and what humans consume of foods and fruits (the use of marʿā to express this [of the earth] is figurative),

[79:32]

and has set firm the mountains, on the face of the earth so that it stays still,

[79:33]

as a [source of] sustenance (an object denoting reason for an implied [verbal clause], in other words, faʿala dhālika mutʿatan or tamtīʿan, 'He did this to provide [a source of] sustenance') for you and your flocks (anʿām is the plural of naʿam, which are camels, cows and sheep).

[79:34]

So when the Greatest Catastrophe befalls — the second blast —

[79:35]

the day when man will remember (yawma yatadhakkaru'l-insānu substitutes for idhā, 'when') his efforts, in the [life of the] world, in the way of good or evil,

[79:36]

and the Hell-fire, the consuming Fire, is revealed for all to see, for every on-looker (the response to idhā, 'when', is [what follows]):

[79:37]

as for him who was rebellious, [who] disbelieved,

[79:38]

and preferred the life of this world, by pursuing [carnal] desires,

[79:39]

Hell-fire will indeed be the abode, his abode.

[79:40]

But as for him who feared the stance before his Lord, his standing before Him, and forbade the, evil-bidding, soul from [pursuing] desire, that leads to perdition as a result of [that person's] lusting after [carnal] desires,

[79:41]

Paradise will indeed be the abode: in sum the response [to idhā, 'when', verse 34] is that the disobedient one will be in the Fire and the obedient one in Paradise.

[79:42]

They, that is, the disbelievers of Mecca, will ask you about the Hour: when will it set in?, when will it come to pass and when will it begin?

[79:43]

What have you to do with the mention of it?, in other words, you have no knowledge of it in order to mention it.

[79:44]

With your Lord it belongs ultimately, ultimate knowledge of it [lies with Him]; none other than Him has any

knowledge of it.

[79:45]

You are only a warner for, your warning will only benefit, the one who fears it.

[79:46]

The day they see it, it will be as if they had only tarried, in their graves, for an evening or the morning thereof, that is to say, [as if only] one evening of a day or its morning (the annexation of duhā, 'morning', to 'ashiyya, 'evening', is valid, on the basis of their contiguity, since both constitute either side of the day; the annexation has also allowed for the word to fall in harmony with the end-rhyme of the verses).
Meccan, consisting of 42 verses.

('Abasa)

[80:1]

He, the Prophet, frowned, glowered with his face, and turned away,

[80:2]

because the blind man came to him: 'Abd Allāh son of Umm Maktūm, who interrupted him while he was busy with those notables of Quryash whose submission [to God] he was very eager for. The blind man was not aware that he was busy with these and so he called out to him, 'Teach me of what God has taught you'. However, the Prophet (s) went off to his house. He was then reproached for this with what was revealed in this sūra. Afterwards, whenever he came to him, the Prophet would say to him, 'Greetings to him on whose account God reproached me!', and would lay down his cloak for him.

[80:3]

And how would you know? Perhaps he would cleanse himself (yazzakkā: the original tā' [of yatazakkā] has been assimilated with the zāy), that is, [perhaps] he would purge himself of sins by what he hears from you,

[80:4]

or be admonished (yadhdhakkar: the original tā' [of yatadhakkar] has been assimilated with the dhāl) and so the reminder, the admonition heard from you, might benefit him (a variant reading [for tanfa'uhu] has tanfa'ahu as the response to the optative statement).

[80:5]

But as for the one [who thinks himself] self-sufficient, through wealth,

[80:6]

to him you [do] attend (tasaddā: a variant reading has tassaddā, where the original second tā' [of tatasaddā] has been assimilated with the sād), [him] you accept and turn your attention to;

[80:7]

yet it is not your concern if he does not cleanse himself, [if he does not] believe.

[80:8]

But as for him who comes to you hurrying (yas'ā is a circumstantial qualifier referring to the subject of [the

verb] jā’a, ‘comes’)

[80:9]

fearful, of God (wa-huwa yakhshā is a circumstantial qualifier referring to the subject of [the verb] yasʿā, ‘hurrying’) — this being the blind man —

[80:10]

to him you pay no heed (talahhā: the original second tā’ [of tatalahhā] has been omitted), that is to say, from him you are distracted [by other things].

[80:11]

No indeed!, do not behave like this. Truly it, the sūra, is, or the verses [are], a reminder, an admonition for [all] creatures —

[80:12]

so let whoever will, remember it, preserve it [in his memory] and thus be admonished by it —

[80:13]

on leaves (fī suhufin is the second predicate of innahā, ‘truly it’, and what precedes it is a parenthetical statement) [that are] honoured, by God,

[80:14]

elevated, in the heavens, purified, exalted above the touch of devils,

[80:15]

in the hands of scribes, who write it down from the Preserved Tablet,

[80:16]

noble, pious, obedient to God, exalted be He: these being the angels.

[80:17]

Perish man!, accursed be the disbeliever! What has made him ungrateful? (an interrogative statement meant as a rebuke) — what has driven him to disbelief?

[80:18]

From what thing has He created him? (an interrogative meant as an affirmative, which He then explains by saying):

[80:19]

From a drop of sperm did He create him then proportion him, [in stages] as a blood-clot, then an embryo up to the last [stage] of his creation.

[80:20]

Then He made the way, his exit from his mother’s belly, easy for him;

[80:21]

then He makes him die and buries him, He places him in a grave that hides him;

[80:22]

then, when He wills, He will raise him, for the Resurrection.

[80:23]

No indeed! Verily, he has not accomplished, he has not done, what He, his Lord, commanded him, to [do].

[80:24]

So let man consider, in reflection, his [source of] food, how it is determined and procured for him:

[80:25]

that We pour down water, from the clouds, plenteously;

[80:26]

then We split the earth into fissures, with vegetation,

[80:27]

and cause the grains, such as wheat and barley, to grow therein,

[80:28]

and vines and herbs (qadb is moist qatt),

[80:29]

and olives and date-palms,

[80:30]

and gardens of dense foliage, orchards teeming with trees,

[80:31]

and fruits and pastures (abb is what cattle graze; it is also said to be ‘straw’),

[80:32]

as sustenance (understand matāʿan as mutʿatan or tamtīʿan, as explained above in the previous sūra) for you and your flocks (also as [explained] above).

[80:33]

So when the [deafening] Cry, the second blast, comes —

[80:34]

the day when a man will flee from his [own] brother,

[80:35]

and his mother and his father,

[80:36]

and his wife and his sons (yawma, 'the day [when]', is a substitution for idhā, 'when', the response to which is indicated by [what follows]) —

[80:37]

every person that day will have a matter to preoccupy him, a predicament to distract him from the affairs of others, in other words, every person will be preoccupied with his own self.

[80:38]

On that day some faces will be shining, radiant,

[80:39]

laughing, joyous, happy — these are the believers.

[80:40]

And some faces on that day will be covered with dust,

[80:41]

overcast, covered, with gloom, darkness and blackness.

[80:42]

Those, the people of this predicament, are the disbelievers, the profligates, those who have combined disbelief with profligacy.
Meccan, consisting of 29 verses.

(At-Takwîr)

[81:1]

When the sun is folded away, enfolded and stripped of its light,

[81:2]

and when the stars scatter, [when] they are extinguished and hurtle down towards the earth,

[81:3]

and when the mountains are set in motion, [when] they are blown away from the face of the earth, becoming as scattered dust,

[81:4]

and when the pregnant camels are neglected, abandoned without a herdsman or anyone to milk them, on

account of the matter that has come over them — even though [previously] no wealth was dearer to them than these [pregnant camels];

[81:5]

and when the wild beasts are mustered, [when they are] brought together after being resurrected so that each of them may retaliate against the other, before becoming dust;

[81:6]

and when the seas are set afire (read sujirat or sujjirat), [when] they are set alight and become [a mass of] fire;

[81:7]

and when the souls are coupled, [when they are] paired up with their bodies;

[81:8]

and when the girl buried-alive, the young girl buried alive for fear of shame and impoverishment, asks — in rebuke of its slayer —

[81:9]

for what sin she was slain (sa'alat, 'asks': a variant reading has su'ilat, '[she] is asked', narrating the address directed to her, to which she then responds by saying, 'I was slain without [having committed] any sin');

[81:10]

and when the scrolls, the scrolls containing the deeds, are unrolled (read nushirat or nushshirat), [when they are] unfolded and spread out;

[81:11]

and when the heaven is stripped off, torn away from its place, just as the skin of a sheep is stripped off;

[81:12]

and when the Hell-fire is set ablaze (read su'irat or su''irat), [when it is] set alight;

[81:13]

and when Paradise is brought near, [when it is] brought close to those who have merited it, that they may enter it (the response to idhā, 'when', at the beginning of the sūra and all that has been supplemented thereto is [the following]):

[81:14]

[then] a soul, every soul, at the time of the [occurrence of the] things mentioned, which is the Day of Resurrection, will know what it has presented, of good or evil.

[81:15]

So I swear (fa-lā: lā is extra) by the receding [planets],

[81:16]

the movers, the setters, that is, the five planets: Saturn, Jupiter, Mars, Venus and Mercury (takhnusu means 'they sink away' during their orbit, whereas we see stars at the end of their zodiacal course return to the start; taknisu means that they enter their kinās, 'hideaway', in other words, they retreat into their setting-places);

[81:17]

and [by] the night as it approaches, as it falls with its darkness, or [it means] as it recedes;

[81:18]

and [by] the dawn as it breathes, [as] it extends until it becomes broad daylight,

[81:19]

truly this, Qur'ān, is the word of a messenger [who is] noble, in the sight of God, exalted be He — this being [the messenger] Gabriel (it [qawl, 'word'] has been annexed to him, because he descends with it),

[81:20]

powerful, one of mighty powers, eminent, one of eminent status (makīnin is semantically connected 'inda, 'in the presence of') in the presence of the Lord of the Throne, that is, God, exalted be He;

[81:21]

obeyed there, the angels obey him in the heavens, trustworthy, with the Revelation.

[81:22]

And your companion, Muhammad (s) (wa-mā sāhibukum: a supplement to [the clause from] innahu, 'truly this is', up to the last of the oath clauses) is not a madman, as you claim.

[81:23]

For verily he, Muhammad (s), saw him, Gabriel, in the form in which he was created, on the clear horizon, the highest one, towards the east;

[81:24]

and he, Muhammad (s), is not to be accused of [knowing] the Unseen, what is hidden of the revelation and the tidings of the heaven (a variant reading [for bi-zanīnin] has bi-danīnin, meaning that he is not 'niggardly' [with the Unseen] so as to reduce something of it [and not disclose it]).

[81:25]

And it, that is, the Qur'ān, is not the word of an accursed satan, eavesdropping stealthily.

[81:26]

So where are you going? So what path are you going to follow in repudiating the Qur'ān and turning away from it?

[81:27]

It is only a reminder, an admonition, for all worlds, [those of] mankind and jinn,

[81:28]

for those of you who (li-man shā'a minkum is a substitution for li'l-'ālamīna, 'for all worlds', using the same preposition) wish to go straight, by following the truth;

[81:29]

but you will not [wish], to go straight along the [path of] truth, unless God, the Lord of the Worlds, [of all] creatures, wills, that you should go straight along it.
Meccan, consisting of 19 verses.

(Al-Infitâr)

[82:1]

When the heaven is split open, [when it is] rent asunder,

[82:2]

and when the stars are dispersed, [when] they expire and begin to fall,

[82:3]

and when the seas are burst forth, released one upon the other, forming one mass of water, so that the sweet [water] mixes with the salty;

[82:4]

and when the tombs are overturned, [when] their earth [above them] is dug up and its dead are raised (the response to idhā, 'when', and all that is supplemented thereto is [the following]):

[82:5]

a soul, every soul, will know, at the time of the [occurrence of the] things mentioned, which is the Day of Resurrection, what it has sent ahead, in the way of deeds, and, what [it has], left behind, of these and did not do.

[82:6]

O, disbelieving, man! What has deceived you with regard to your generous Lord?, so that you have disobeyed Him,

[82:7]

Who created you, when you were not, then made you upright, in your created form, with sound limbs, then proportioned you (read fa-'adalak or fa-'addalak), making you symmetrical in shape, with well-proportioned parts, so that no hand or leg is longer than the other,

[82:8]

assembling you in whatever (mā is a relative) form He will?

[82:9]

No indeed! — a deterrent against letting oneself be misled by the generosity of God, exalted be He. Rather

you, that is, disbelievers of Mecca, deny Judgement, requital for deeds;

[82:10]

Yet lo! there are above you watchers, from among the angels, over your deeds,

[82:11]

noble, in God's sight, writers, of these [deeds],

[82:12]

who know whatever you do, all of it.

[82:13]

Indeed the pious, the believers who are sincere in their faith, shall be amid bliss, [in] Paradise,

[82:14]

and indeed the profligates, the disbelievers, shall be in Hell-fire, a scorching fire,

[82:15]

entering it, to suffer its heat, on the Day of Judgement, [the Day of] Requital,

[82:16]

and they shall not be absent from it, [they shall not] be taken out of it.

[82:17]

And what would show you, [what would] inform you, what the Day of Judgement is?

[82:18]

Again, what would show you what the Day of Judgement is? — [repeated] to emphasise its enormity.

[82:19]

[It is] a day (read yawmu) when no soul will be of any avail, any use, to another soul, and the [absolute] command on that day will be God's: there will be no [power of] command for anyone other than Him thereat, in other words, none has been given the power to mediate thereupon, in contrast to [situations] in this world.
Meccan or Medinese, consisting of 36 verses.

(Al-Mutaffifîn)

[83:1]

Woe (waylun: a term entailing chastisement; or [it is the name of] a valley in Hell) to the defrauders:

[83:2]

those who, when they take measure from people, demand [it] in full, the measure;

[83:3]

but [who] when they measure for them or weigh for them, they cause [them] loss, they diminish [for them] the measure or the weight.

[83:4]

Do such [individuals] not know for certain (alā indicates an interrogative of rebuke) that they will be resurrected

[83:5]

for an awful day, that is to say, on it, and this is the Day of Resurrection,

[83:6]

a day when (yawma is a substitution for the [syntactical] locus of li-yawmin, ‘to an [awful] day’, and as such is in the accusative because of [the verb] mab‘ūthūna, ‘will be resurrected’) mankind will rise, from their graves, before the Lord of the Worlds?, [the Lord of] all creatures, for His affair, His reckoning and His requital.

[83:7]

Nay!, verily, the record of the profligates, that is to say, the record of the deeds of the disbelievers, is in Sijjīn — this is said to be a book containing [the record of] all the deeds of the devils and the disbelievers; but it is also said to be a location in the lowermost part of the seventh earth, the place of Satan and his hosts.

[83:8]

And what would tell you what Sijjīn is?, what the book of Sijjīn is.

[83:9]

[It is] a sealed book.

[83:10]

Woe to the deniers on that day,

[83:11]

who deny the Day of Judgement, [the Day of] Requital (alladhīna yukadhdhibūna bi-yawmi’l-dīn: either a substitution for or an explication of al-mukadhdhibīna, ‘the deniers’);

[83:12]

and none deny it but every sinful (the form [athīm] is hyperbolic) transgressor, overstepping the bounds.

[83:13]

When Our signs, [of] the Qur’ān, are recited to him, he says, ‘[Mere] fables (asātīr) of the ancients!’, [mere] tales that were written down (sutirat) in ancient times (asātīr is the plural of ustūra or istāra).

[83:14]

No indeed! — a deterrent and a warning against saying such [things]. Rather there has slayed, engulfed, their hearts, covering them like rust that which they earned, of acts of disobedience.

[83:15]

Nay!, verily, they, on that day, the Day of Resurrection, will be screened off from their Lord, and so they will not see Him.

[83:16]

Then they will be exposed to Hell-fire, [then] they will enter the scorching Fire;

[83:17]

then it will be said, to them: 'This, that is, the chastisement, is that which you used to deny!'

[83:18]

Nay!, verily, the record of the pious, that is, the record of the deeds of the believers who were sincere in their faith, is in 'Illiyyūn — this is said to be the book [containing] all the good deeds of the angels and the believers from among the two heavy ones [sc. mankind and jinn]; but it is also said to be a place below the Throne in the seventh heaven;

[83:19]

and what will tell you, [what will] inform you, what 'Illiyyūn is?, what the book of 'Illiyyūn is.

[83:20]

[It is] a sealed book,

[83:21]

witnessed by those brought near, from among the angels.

[83:22]

Assuredly the pious will be amid bliss, [in] Paradise,

[83:23]

upon couches, [upon] beds beneath canopies, gazing, at the bliss which they have been given.

[83:24]

You will perceive in their faces the radiancy of bliss, the splendour and beauty of blissfulness,

[83:25]

as they are given to drink a nectar, a wine free of any impurities, [that is] sealed, in its vessel, none other than them breaking its seal,

[83:26]

whose seal is musk, that is, whose final sip is followed by an emanating scent of musk — so for such [bliss] let the viers vie, let them desire to apply themselves to obedience of God —

[83:27]

and whose mixture, that is to say, that with which it is mixed, is of Tasnīm, which is explained by His [following] words:

[83:28]

a spring (ʿaynan is in the accusative because of an implicit [prefatory] amdahu, 'I extol [this spring]') from which those brought near will drink (yashrabu bihā: [should be yashrabu] minhā, or [it may be that bihā is used because] yashrabu is meant to imply the sense of yaltadhdhu [bihā, 'in which they delight']).

[83:29]

Verily the guilty, like Abū Jahl and his ilk, used to laugh at the believers, such as ʿAmmār [b. Yāsir] and Bilāl [the Ethiopian] and those like them, in mockery of them;

[83:30]

and when they, the believers, passed them by, they would wink at one another, the guilty beckoned with their eyebrows and eyelids towards the believers in mockery;

[83:31]

and when they returned to their folks they would return blithely (fākihīna: a variant reading has fakihīna), rejoicing in their [disparaging] mention of the believers;

[83:32]

and when they see them, that is, the believers, they say, 'Lo! these [men] are astray!', on account of their belief in Muhammad (s).

[83:33]

God, exalted be He, says: Yet they, that is, the disbelievers, were not sent as watchers over them, [over] the believers, to preserve them or [to keep a record of] their deeds and thus guide them back to what is best for them.

[83:34]

So today, that is, the Day of Resurrection, the believers will be laughing at the disbelievers,

[83:35]

upon couches, in Paradise, gazing, out from their dwellings at the disbelievers while they are being tortured; and they will laugh at them just as they, the disbelievers, had laughed at them in the world.

[83:36]

Have the disbelievers been requited for what they used to do? Yes, indeed!
Meccan, consisting of 23 or 25 verses.

(Al-Inshiqâq)

[84:1]

When the heaven is rent asunder,

[84:2]

and heeds, gives ear to and, in rending itself asunder, obeys, its Lord as it should, that is, as its duty is to heed and obey,

[84:3]

and when the earth is stretched out, [when] its width is increased, just as a piece of leather is stretched, so that no edifice or mountain remains upon it,

[84:4]

and casts out all that is in it, of the dead, onto its surface, and empties itself, thereof,

[84:5]

and heeds, [and] in this respect, gives ear to and obeys, its Lord, as it should: all of this will be on the Day of Resurrection (the response to idhā, 'when', and [to] all that is supplemented thereto, has been omitted; but it is indicated by what follows it, and is implied to be [something like] laqiya'l-insānu 'amalahu, 'man will encounter his deeds').

[84:6]

O man! Verily you are labouring, exerting your efforts, toward, the encounter with, your Lord, that is, death, laboriously, and you will encounter it, that is, you will encounter your mentioned good or evil deeds on the Day of Resurrection.

[84:7]

Then as for him who is given his book, the record of his deeds, in his right hand — and this is the believer —

[84:8]

he will receive an easy reckoning, which [simply] entails the presentation of his deeds to him, as in the hadīth of the two Sahīhs [of Bukhārī and Muslim] — in which there is also [a hadīth saying], 'He who is reckoned with at length, will be destined for perdition' — and after this presentation [of his deeds to the believer] he will be excused,

[84:9]

and return to his family, in Paradise, joyful, because of it.

[84:10]

But as for him who is given his book from behind his back — and this is the disbeliever, whose right hand is chained to his neck and whose left hand, by which he is given the book, is placed behind his back,

[84:11]

he will pray, upon seeing what is in it, for annihilation, he will invoke destruction against himself by saying: yā thabūrāh, 'O annihilation [of mine]!',

[84:12]

and he will enter the Blaze, an intense fire (a variant reading [for yaslā, 'he will enter'] has yusallā, 'he will be admitted').

[84:13]

Indeed among his folk, his clan, in the world, he used to be joyful, wanton, lusting after his desires;

[84:14]

indeed he thought that (an: softened in place of the hardened form, with its subject omitted, that is to say, annahu) he would never return, to his Lord.

[84:15]

Nay!, he will return to Him; indeed his Lord is ever Seer of him, knowing that he would return to Him.

[84:16]

So I swear (fa-lā: lā is extra) by the twilight (al-shafaq), the reddishness visible in the horizon after the sunset,

[84:17]

and [by] the night and what it envelops, [what] it brings together of creatures and otherwise that have entered into it,

[84:18]

and [by] the moon when it is at the full, and its light is complete, and this happens during the nights of the full moon:

[84:19]

you will surely journey (tarkabunna is actually tarkabūnanna, but the nūn of the indicative has been omitted because of two identical letters following one another, and the wāw [is omitted] because of two unvocalised consonants coming together), from stage to stage, state after state, namely, death, then life, then what comes afterwards of the states at the Resurrection.

[84:20]

So what is wrong with them, that is, the disbelievers, that they do not have faith, that is to say, what is there to prevent them from [embracing] faith; or what argument do they have for neglecting it despite the existence of proofs for it,

[84:21]

and, what is wrong with them, that when the Qur'ān is recited to them they do not prostrate?, they [do not] submit by believing in it, given its inimitability?

[84:22]

Nay, but the disbelievers deny, resurrection and other matters,

[84:23]

and God knows best what they are amassing, accumulating in their scrolls, in the way of disbelief, denial

and evil deeds.

[84:24]

So give them good tidings, inform them, of a painful chastisement,

[84:25]

except those who believe and perform righteous deeds: theirs will be an unfailing reward, one that is unending, undiminished and not given to them in expectance of anything in return.
Meccan, consisting of 22 verses.

(Al-Burûj)

[85:1]

By the heaven of the constellations, the twelve constellations of the planets — as explained in [sūrat] al-Furqān [Q. 25:61];

[85:2]

and [by] the promised day, the Day of Resurrection;

[85:3]

and [by] the witness, Friday, and the witnessed, the day of 'Arafa — that is how these three [elements] have been explained in hadīth: for the first one is 'promised', the second one is 'a witness' [that testifies] to deeds performed in it, while the third is 'witnessed' by mankind and angels (the introductory [particle] of the response to the oath has been omitted, but is implied to be laqad, 'verily', [sc. laqad qutila ashābu'l-ukhdūd]):

[85:4]

perish, accursed be, the men of the ditch!, the pit in the ground,

[85:5]

of the fire (al-nāri is an inclusive substitution of it [al-ukhdūdi, 'of the ditch']), abounding in fuel, by which it was fuelled,

[85:6]

when they sat by it, around the edge of the ditch on chairs,

[85:7]

and they themselves, to what they did to those who believed, in God, in the way of torturing them by hurling [them] into the fire when they did not recant their faith, were witnesses, [they were themselves] present [thereat]. It is reported [in a hadīth] that God saved the believers who had been thrown into the fire by taking their souls before they fell into it, and that the fire then rose up and burnt all those [sitting] around it.

[85:8]

And all that they were vindicative towards them of was that they believed in God, the Mighty, in His kingdom, the Praised,

[85:9]

to Whom belongs the kingdom of the heavens and the earth, and God is Witness to all things, in other words, all that the disbelievers disavowed of the believers was their faith.

[85:10]

Indeed those who persecute believing men and believing women, by having them burnt, then do not repent, there will be for them the chastisement of Hell, [in return] for their disbelief, and there will [also] be for them the chastisement of burning, that is to say, the chastisement for their having had the believers burnt, in the Hereafter; but it is also said [that there is this chastisement for them] in this world, as when the fire rose up and burnt them, as [mentioned] above.

[85:11]

Indeed those who believe and perform righteous deeds, for them there will be gardens underneath which rivers flow: that is the supreme triumph.

[85:12]

Assuredly your Lord’s assault, against the disbelievers, is severe, [as severe] as He will [it to be].

[85:13]

Assuredly it is He Who originates, creation, and restores, and is never thwarted in what He wills,

[85:14]

and He is the Forgiving, to sinning believers, the Loving, the One Who shows love to His friends through [His acts of] generosity,

[85:15]

Lord of the Throne, its Creator and Possessor, the Glorious (read nominative al-majīdu), the One deserving of the perfect attributes of sublimity,

[85:16]

Doer of what He desires, nothing able to thwart Him.

[85:17]

Have you, O Muhammad (s), received the story of the hosts,

[85:18]

Pharaoh and Thamūd? (Firʿawna wa-Thamūda substitutes for al-junūdi) — the mention of ‘Pharaoh’ suffices to also include his followers; their ‘story’ is that they were destroyed for their disbelief, and this is meant as a warning for those who deny the Prophet (s) and the Qur’ān, that they may be admonished [thereby].

[85:19]

Nay, but the disbelievers are [engrossed] in denial, of the mentioned;

[85:20]

and God is behind them, All-Encompassing — they have no protector against Him.

[85:21]

Nay, but it is a glorious, a magnificent, Qur'ān,

[85:22]

in a tablet, suspended above the seventh heaven, preserved (read mahfūzin), from all devils and from having any of its contents altered; it is a high as the distance between the earth and the heaven, and as wide as the distance between the east and the west, made of white pearls — as stated by Ibn 'Abbās, may God be pleased with both [him and his father, 'Abbās
Meccan, consisting of 17 verses.

(At-Târiq)

[86:1]

By the heaven and the night-visitor! (al-tāriq actually denotes any thing that comes by night, including stars, because they come out at night).

[86:2]

And what will tell you what the night-visitor is? (mā'l-tāriq is a subject and predicate, standing as the second object of [the verb] adrā, 'tell'; and what comes after the first mā, 'what', is the predicate thereof [of this first mā]) — this [statement] emphasises the magnificence of the 'night-visitor', which is explained in what follows. It is:

[86:3]

The piercing, the brilliant, because of its piercing the darkness with its light, star!, meaning [the constellation] Pleiades; or [it refers to] all stars (the response to the oath [follows]):

[86:4]

Over every soul there is a keeper (if read la-mā, then mā is extra, and in, is softened in place of the hardened form with its subject omitted, that is to say, innahu; the lām is [a particle] for separation; if read lammā, then in is for negation and lammā means illā, 'except that') — the watcher is an angel that keeps a record of its deeds, both the good and the evil.

[86:5]

So let man consider, by way of reflection, from what he was created, from what thing:

[86:6]

the response is: He was created from a gushing fluid, gushing forth from the man and the woman into the womb,

[86:7]

issuing from between the loins, of the man, and the breast-bones, of the woman.

[86:8]

Assuredly He, exalted be He, is able to bring him back, to resurrect man after his death; and so when he reflects on his origins, he will realise that the One who was able to do this is also able to resurrect him,

[86:9]

on the day when [all] secrets, the hidden convictions and intentions of the hearts, are inspected, [when] they are examined and revealed,

[86:10]

whereat he, the one who denies resurrection, will have neither strength, to defend himself against chastisement, nor any helper, to avert it from him.

[86:11]

By the heaven of returns, [of] the rain that returns time and again,

[86:12]

and [by] the earth of fissures, splitting with [the growth of] vegetation,

[86:13]

assuredly it, the Qur'ān, is a decisive word, distinguishing between truth and falsehood,

[86:14]

and it is not a jest, frivolity or falsehood.

[86:15]

Indeed they, that is, the disbelievers, are devising a plot, they are preparing plots against the Prophet (s),

[86:16]

and I [too] am devising a plot, drawing them by degrees [towards destruction] from whence they know not.

[86:17]

So respite, O Muhammad (s), the disbelievers; grant them respite ([reiterated as] an emphasis, one enhanced by the use of a different form [mahhil, amhil]), that is to say, put them off, for a little (ruwaydā is a verbal noun emphasising the import of the operator, and is the diminutive form of rūd or irwad, with shortening of final consonant [ruwaydan, ruwaydā]). Surely enough God, exalted be He, seized them at Badr and abrogated [the dispensation of] 'granting respite' by the 'sword' verse, in other words, by the command to fight and struggle.
Meccan, consisting of 19 verses.

(Al-A'lâ)

[87:1]

Glorify the Name of your Lord, that is, exalt your Lord above what does not befit Him (ism [in isma rabbika, 'the Name of your Lord'] is extra), the Most High (an adjective qualifying rabbika, 'your Lord'),

[87:2]

Who created and proportioned, His creature, making it of well-proportioned parts, without irregularities,

[87:3]

and Who determined, what He wants, and guided, to what He had determined of good or evil,

[87:4]

and Who brought forth the pasture, [Who] caused herbage to grow,

[87:5]

then made it, after verdancy, blackened stubble, desiccated broken chaff.

[87:6]

We will have you recite, the Qur'ān, so that you will not forget, what you recite,

[87:7]

except what God may will, that you forget, by abrogating its recitation and its ruling — the Prophet (s) used to recite aloud while Gabriel recited, fearing to forget, and so it is as though it was said to him, 'Do not hasten in it; you will not forget and so do not weary yourself by reciting it aloud'; assuredly He, exalted be He, knows what is overt, of words and deeds, and what is hidden, of both of these.

[87:8]

And We will ease your way to the easy way, the uncomplicated Law, namely, Islam.

[87:9]

So remind, admonish by the Qur'ān, in case the reminder should be of benefit, to the one whom you might remind, the one mentioned in [the following verse] 'he [who fears] will be reminded', in other words, even if it might not be of benefit, for it is of benefit to some but of no benefit to others.

[87:10]

He who fears, God, exalted be He, will be reminded, by it, as in the verse: So admonish by the Qur'ān him who fears My threat [Q. 50:45];

[87:11]

but the wretched one (al-ashqā means al-shaqī), that is to say, the disbeliever, will shun it, that is, the reminder, in other words, he will leave it aside, not looking at it,

[87:12]

he who will be roasted in the greater Fire, the Fire of the Hereafter, the lesser fire being that of this world;

[87:13]

then he will neither die therein, and find rest, nor live, a enjoyable life.

[87:14]

Successful, winner, indeed is he who purifies himself, [who] cleanses himself by means of [his adherence to]

faith,

[87:15]

and mentions the Name of his Lord, saying Allāhu akbar, 'God is Great', and prays, the five prayers — and such are the concerns of [one working towards] the Hereafter, [concerns] which the Meccan disbelievers shun.

[87:16]

Nay, but you prefer (or read yu'thirūna, 'they prefer') the life of this world, to the Hereafter,

[87:17]

whereas the Hereafter, and the Paradise it entails, is better and more lasting.

[87:18]

Truly this, the success of those who purify themselves, and the Hereafter being better, is in the former scrolls, the ones revealed before the Qur'ān,

[87:19]

the scrolls of Abraham and Moses, the ten scrolls of Abraham and the Torah of Moses.
Meccan, consisting of 26 verses.

(Al-Ghâshiyah)

[88:1]

Has there — [there has] indeed — come to you the tiding of the Enveloper?, the Resurrection, [so called] because it 'envelops' creatures with its terrors.

[88:2]

Some faces on that day — they [faces] are used to represent the individuals in both instances — will be humbled, abject,

[88:3]

toiling, weary, tired and exhausted from the chains and fetters,

[88:4]

roasting (read taslā or tuslā) in a scorching fire,

[88:5]

made to drink from a boiling spring, one of extremely hot temperatures.

[88:6]

They will have no food except cactus (darī') — a type of thorn plant which no animal grazes on because of its vileness —

[88:7]

neither nourishing, nor availing against hunger.

[88:8]

Other faces on that day will be delicate, fair,

[88:9]

pleased by their efforts, in the [life of the] world [expended] in obedience, [pleased] in the Hereafter upon seeing the reward thereof;

[88:10]

in a lofty Garden, [lofty] in a physical as well as an abstract sense,

[88:11]

in which they will not hear (read lā yusmaʿu, 'will not be heard', or lā tasmaʿu, 'they will not hear') any vanity, any inane soul, speaking drivel;

[88:12]

therein is a running spring, of water, meaning 'springs';

[88:13]

therein are lofty couches, [lofty] in terms of their essence, their size and [physical] location,

[88:14]

and goblets, vessels without handles, set, around the edges of the springs prepared for them to drink with,

[88:15]

and cushions arrayed, one next to the other, against which they may lean,

[88:16]

and carpets, rugs of velvet-hair, spread out.

[88:17]

Will they, the Meccan disbelievers, not consider, by way of reflection, the camels, how they are created?

[88:18]

And the heaven, how it was raised?

[88:19]

And the mountains, how they were set?

[88:20]

And the earth, how it was laid out flat?, and thus infer from this the power of God, exalted be He, and His

Oneness? The commencing with the [mention of] camels is because they are closer in contact with it [the earth] than any other [animal]. As for His words sutihat, 'laid out flat', this on a literal reading suggests that the earth is flat, which is the opinion of most of the scholars of the [revealed] Law, and not a sphere as astronomers (ahl al-hay'a) have it, even if this [latter] does not contradict any of the pillars of the Law.

[88:21]

So remind, them of God's graces and the proofs affirming His Oneness. For you are only an admonisher;

[88:22]

you are not a taskmaster over them (a variant reading [for musaytir] has musaytir, that is to say, [not one who has been] given authority over them) — this was [revealed] before the command to struggle [against the disbelievers].

[88:23]

But he who turns away, [he who] rejects faith, and disbelieves, in the Qur'ān,

[88:24]

God will chastise him with the greater chastisement, the chastisement of the Hereafter, the lesser chastisement being that of this world, that of being killed or taken captive.

[88:25]

Truly to Us will be their return, their coming back after death,

[88:26]

then truly with Us will lie their reckoning, their requital, which We will never abandon.
Meccan, consisting of 30 verses.

(Al-Fajr)

[89:1]

By the dawn, that is to say, [by] the dawn of each day,

[89:2]

and [by] the ten nights, the [first] ten nights of Dhū'l-Hijja,

[89:3]

and [by] the even, the pair, and the odd (read watr or witr, two [alternative] forms), the single,

[89:4]

and [by] the night in motion, falling or receding:

[89:5]

Is there in that, oath, an oath for one of sense?, [one of] intellect (the response to the oath has been omitted, that is to say, [it is to be understood as something like], la-tu'adhdhabunna yā kuffāra Makka, 'you will assuredly be chastised O disbelievers of Mecca!').

[89:6]

Have you not seen, [do you not] know O Muhammad (s), how your Lord dealt with ʿĀd,

[89:7]

Iram — these were the former [people of] ʿĀd (Irama is an explicative supplement or a substitution, and it is treated as a diptote because it is a proper noun and feminine) — of the towering ones, that is to say, the tall ones — the tallest one among them would reach four hundred cubits —

[89:8]

the like of which was not created in the land, in terms of their power of assault and strength,

[89:9]

and Thamūd, who hollowed, hewed, the rocks (sakhr is the plural of sakhra) in the valley, the Wādī al-Qurā, [rocks] which they used as dwellings,

[89:10]

and Pharaoh, the one of the tent-pegs: he used to fasten four pegs and tie to these the hands and feet of those whom he tortured —

[89:11]

those who were rebellious, became tyrannical, in the land,

[89:12]

and caused much corruption therein?, [by way of] slaying and otherwise.

[89:13]

So your Lord poured on them a scourge of chastisement.

[89:14]

Assuredly your Lord is ever on the watch, watching over the deeds of servants, nothing of which escapes Him, that He may then requite them for these [deeds].

[89:15]

And as for man, the disbeliever, whenever his Lord tests him and honours him, with wealth and other things, and is gracious to him, he says, 'My Lord has honoured me'.

[89:16]

But when he tests him and restricts his provision for him, he says, 'My Lord has humiliated me'.

[89:17]

No indeed! — a disavowal [of this notion], in other words, honour is not about wealth, nor is there any humiliation in poverty, rather it has to do with obedience and disobedience [respectively]; but the disbelievers of Mecca unmindful of this. Rather they do not honour the orphan, they do not treat him with

kindness, despite their wealth, or [it means that] they do not give him what is his due from an inheritance,

[89:18]

and they do not urge, neither themselves nor others, the feeding of the needy;

[89:19]

and they devour inheritance (turāth means mīrāth) greedily (lamman), that is to say, voraciously, when they appropriate (lammuhum) the women's and the young ones' share of the inheritance together with their own share of it, or to their own wealth;

[89:20]

and they love wealth with abounding love, that is to say, greatly, and so they do not expend [any] of it (a variant reading in the case of all four verbs has the second person plural).

[89:21]

No indeed! — a deterrent for them from such [conduct]. When the earth is pulverised repeatedly, when it is shaken until every edifice has collapsed and is destroyed,

[89:22]

and your Lord, that is to say, His command, and the angels arrive rank on rank (saffan saffan is a circumstantial qualifier, meaning 'standing in rows' or 'made up of many ranks'),

[89:23]

and Hell on that day is brought [near], pulled by seventy thousand sets of reins, each set of reins [pulled] by the hands of seventy thousand angels, as it groans and seethes in fury; on that day (yawma'idhin is a substitution for idhā, 'when', the response to which is [the following]) man, that is to say, the disbeliever, will remember, his prodigal conduct in it, but how will remembering avail him [now]? (the interrogative is meant as a denial, in other words, his remembering that will not be of any use to him).

[89:24]

He will say, as he remembers: 'O (yā is for calling attention to something) would that I had sent ahead, good deeds and faith, for my life!', [for] a good [life] in the Hereafter, or [it means] 'during my life' in the world.

[89:25]

Then on that day none shall mete out (read yu'adhdhibu) His, God's, chastisement, that is to say, He shall not delegate it to any other;

[89:26]

and, likewise, none shall bind (read yūthiqu) His bind (a variant reading has yu'adhdhabu, '[none] shall be chastised', and yūthaqu, '[none] shall be bound', so that the [suffixed] pronoun of 'adhābahu and wathāqahu refers to the [chastisement and the binds of the] disbeliever, the meaning then being, 'none shall be chastised as he shall, and none shall be bound as he shall [be bound]').

[89:27]

'O soul at peace!, [the one] secure, namely, the believing one.

[89:28]

Return — this is said to it upon death — to your Lord, that is to say, return to His command and to His will, pleased, with the reward, pleasing, in God's sight with your deeds; in other words [return O soul] combining both descriptions (both of which are circumstantial qualifiers). And it will be said to it at the Resurrection:

[89:29]

Then enter among My, righteous, servants!

[89:30]

And enter My Paradise!', with them.
Meccan, consisting of 20 verses.

(Al-Balad)

[90:1]

I swear (lā is extra) by this land, of Mecca,

[90:2]

and you, O Muhammad (s), have free disposal of, sanction for, this land, in that you will be given permission to fight in it — and indeed God fulfilled this promise to him on the day of the Conquest [of Mecca] (thus this is a parenthetical statement intervening between that by which the oath has been sworn and that which is a supplement thereto).

[90:3]

And [by] the begetter, that is, Adam, and that which he begat, that is, his descendants (mā, 'that which', [actually] means man, 'whom').

[90:4]

We certainly created man (al-insān: the generic noun) in travail, in [a state of] toil and hardship, struggling with the tribulations of this world and the calamities of the Hereafter.

[90:5]

Does he suppose, does the strong man of Quraysh, namely, Abū'l-Ashadd b. Kalada, presume, on account of his strength, that (an: softened in place of the hardened form, its subject omitted, that is to say, annahu) no one will have power over him? Yet God has power over him.

[90:6]

He says, 'I have exhausted, in enmity of Muhammad (s), vast wealth!', great [wealth], piles and piles of it.

[90:7]

Does he suppose that (an, in other words, annahu) no one has seen him?, with regard to what he has expended to know the quantity thereof; God knows the quantity thereof; but it is not [in reality that much so as] to be considered a great amount, and [in any case] He will requite him for his evil conduct.

[90:8]

Have We not given (an interrogative meant as an affirmative, in other words, 'We have [certainly] given') him two eyes,

[90:9]

and a tongue, and two lips,

[90:10]

and guided him to the two paths?, [did We not] point out to him the path of good and that of evil?

[90:11]

Yet why does he not assault the obstacle?, [why] does he [not] surmount it?

[90:12]

And what will show you, [what will] make known to you, what the obstacle is?, that he is to surmount — intended to emphasise its enormity (this statement is a parenthetical one). He explains the way to surmount it by saying:

[90:13]

the freeing of a slave, from bondage,

[90:14]

or to give food on a day of hunger,

[90:15]

to an orphan near of kin (maqraba means qarāba),

[90:16]

or a needy person in misery (matraba: [literally means] 'clinging to the dust [turāb]' because of his poverty; a variant reading has two verbal nouns in place of the two verbs [fakka, 'he freed', and at'ama, 'he fed'], the first being in a genitive construction, fakku raqabatin, 'the freeing of a slave', and the second with nunation, it'āmun, 'to give food', in which case there is an implied iqtihāmu before al-'aqaba, of which the said reading becomes the explication);

[90:17]

while being (thumma kāna is a supplement to iqtahama, 'he assaulted'; thumma is for the ordering of things to be mentioned) in other words, [what is meant is that] at the point of the assault he was: one of those who believe and enjoin one another to steadfastness, in [pursuing] obedience and in refraining from disobedience, and enjoin one another to compassion (marhama means rahma), towards creatures.

[90:18]

Those, the ones described by the said attributes, are the ones of the right [side] (al-maymana means al-yamīn).

[90:19]

But those who disbelieve in Our signs, they are the ones of the left [side] (al-mash’ama means al-shimāl).

[90:20]

Over them will be an enclosing Fire (read mu’sada or mūsada), closed on top [of them].
Meccan, consisting of 15 verses.

(Ash-Shams)

[91:1]

By the sun and her morning light,

[91:2]

and [by] the moon when it follows her, rising after she has set,

[91:3]

and [by] the day when it reveals her, as it rises [high],

[91:4]

and [by] the night when it enshrouds her, covering her up with its darkness (idhā, ‘when’, in all three instances is an absolute adverbial, operated by the verbal action of the oath).

[91:5]

By the heaven and the One Who built it,

[91:6]

and [by] the earth and the One Who spread it, laid out flat.

[91:7]

and [by] the soul, that is to say, [by] all souls, and the One Who proportioned it, in its created form (mā in all three instances relates to the verbal action, or functions as man, ‘the one who’),

[91:8]

and inspired to discern its vices and piety, He pointed out to it the path of good and that of evil (the placing of taqwā, ‘piety’, second takes into account the [rhyme] endings of the verses; the response to the oath is [the following:])

[91:9]

Successful indeed (qad: the lām [of laqad, ‘indeed’] has been omitted from it for the sake of brevity) will be the one who purifies it, purges it of sins,

[91:10]

and he will indeed have failed he who eclipses it, he who obscures it with [acts of] disobedience (dassāhā is actually dassasahā, but the second sīn has been replaced with an alif for [phonetic] ease).

[91:11]

Thamūd denied, their messenger Sālih, because of their rebellious nature,

[91:12]

when the most wretched of them, whose name was Qudār, was dispatched, [when] he hastened, in order to hamstring the she-camel with their approval.

[91:13]

But then the messenger of God, Sālih, said to them, '[This is] the she-camel of God, so let her have her drink!', her drink on her day — one day was hers, the next theirs.

[91:14]

But they denied him, with regard to his saying this [as being a command] from God — which if they contravened would immediately result in chastisement being sent down on them — then hamstrung her, they slew it in order to appropriate her [share of the] drinking water. So their Lord closed in on them, the chastisement, because of their sin, and meted it equally [among them], that is, the closing in on them, in other words, He subsumed them all by it, so that not one of them escaped.

[91:15]

And He does not (read wa-lā, or fa-lā) fear the consequence of it.
Meccan, consisting of 21 verses.

(Al-Layl)

[92:1]

By the night as it enshrouds, with its darkness all that is between the heaven and the earth,

[92:2]

and [by] the day as it unveils, [as] it is revealed and becomes manifest (idhā, 'as', in both instances is an absolute adverbial, operated by the verbal action of the oath),

[92:3]

and [by] the One Who (mā either functions as man, 'the One Who', or it is related to a verbal action) created the male and the female, Adam and Eve, or every male and female — the hermaphrodite, although problematic for us, is [in fact] either male or female according to God, and therefore a person [actually] commits perjury if he speaks with one [thinking that] because he has sworn not to speak with a male or a female; [he may do so with a hermaphrodite].

[92:4]

Assuredly your efforts, your deeds, are dissimilar, with some working towards Paradise by means of obedience, while others [in effect] are working towards the Fire through [acts of] disobedience.

[92:5]

As for him who gives, what is due to God, and is fearful, of God,

[92:6]

and affirms the truth of the best [word], that is, [the truth] of ‘there is no god but God’ (in both places [here and below, verse 9]),

[92:7]

We shall surely ease his way to [the abode of] ease, to Paradise.

[92:8]

But as for him who is niggardly, with what is due to God, and deems himself self-sufficient, without need for His reward, [92:9] and denies the best [word],

[92:9]

and denies the best [word],

[92:10]

We shall surely ease his way, We shall pave for him the way, to hardship, to the Fire;

[92:11]

And his wealth shall not (mā is or negation) avail him when he perishes, in the Fire.

[92:12]

Truly with Us lies [all] guidance, the pointing out of the path of guidance from that of error, so that Our command may be followed by adhering to the former [manner of conduct] and that Our prohibition [may also be heeded] by refraining from falling into the latter [manner of conduct].

[92:13]

And truly to Us belong the Hereafter and the first [life], that is to say, [that of] this world, and so whoever seeks either of the two from anyone other than Us has erred.

[92:14]

So I have warned you of, I have threatened you, O people of Mecca, [with], a raging fire (talazzā, ‘raging’: one of the two original tā’ letters [of tatalazzā] has been omitted; a variant reading retains it, tatalazzā, that is, ‘one that is flaming’),

[92:15]

which none shall enter but the wretched one (al-ashqā means al-shaqī),

[92:16]

he who denies, the Prophet, and turns away, from faith — this delimiting [of those who deserve to enter this fire] constitutes an interpretation of His saying, But He forgives other than that to whomever He will [Q. 4:48], which in turn suggests that what is meant is that entry [into the Fire] which will be everlasting.

[92:17]

The God-fearing one (al-atqā means al-taqī) shall be spared it, he will be removed far away from it,

[92:18]

he who gives his wealth to purify himself, offering it as a [means of self] purification before God, exalted be He, by making this payment for the sake of God, exalted be He, and not for show or the sake of reputation, so that he [or the offering] stands purified in the sight of God. This [verse] was revealed regarding the truthful one (al-siddīq) [Abū Bakr], may God be pleased with him, when he purchased Bilāl [the Ethiopian], who was being tortured on account of his faith, and then freed him, whereat the disbelievers said, 'He only did this in return for a favour which he [must have] owed him', and so the following was revealed:

[92:19]

and no one has any favour [outstanding] with him that must be requited;

[92:20]

but, he did this, only seeking the pleasure of his Lord the Most High, that is to say, only seeking [to secure] God's reward;

[92:21]

and verily [soon] he shall [himself] be pleased, with the reward he will be given in Paradise. The verse applies [equally] to anyone who may do as he [Abū Bakr] did, may God be pleased with him, and such [a person] will thereby be removed far from the Fire and rewarded.
Meccan, consisting of 11 verses.
When this was revealed, the Prophet (s) said Allāhu akbar! at the end, and so it became the recommended practice (sunna) to say this at the end of it; it is also reported that it [the saying of it] is actually enjoined at the end of this [sūra] and at the end of every sūra henceforth, and that is [to say] Allāhu akbar or lā ilāha illā'Llāh wa'Llāhu akbar.

(Ad-Dhuhâ)

[93:1]

By the forenoon, that is to say, the first part of the day or all of it,

[93:2]

and [by] the night when it is still — or [sajā can mean] 'when it envelops [all] in its darkness'.

[93:3]

Your Lord has neither forsaken you, He has [not] abandoned you, O Muhammad (s), nor does He hate you: this was revealed when, after the revelation had not come to him for fifteen days, the disbelievers said, 'His Lord has parted with him and hates him'.

[93:4]

And verily the Hereafter shall be better for you, by virtue of the honours awaiting you thereat, than the first [life], this world.

[93:5]

And verily your Lord shall give you, in the Hereafter, of good things, a bounteous gift, and you shall be satisfied, with it — and so the Prophet (s) said, 'In that case, I shall not be satisfied if a single person from among my community remains in the Fire' (the response to the oath terminates here, with two affirmations and two negations).

[93:6]

Did He not find you an orphan (an interrogative meant as an affirmative, in other words, He did [indeed] find you [an orphan]), having lost your father before you were born or [shortly] thereafter, and shelter you?, by having your uncle Abū Tālib embrace you [as part of his household].

[93:7]

And did He not find you erring, from the [revealed] Law which you [now] follow, and guided you?, that is, and then guided you to it.

[93:8]

And did He not find you needy, poor, and enrich you?, [and] made you content with the spoils and other things which He gave you — in a hadīth [it is stated], 'Wealth comes not from the proliferation of transient [worldly] goods, but wealth comes from the contentedness of the soul'.

[93:9]

So, as for the orphan, do not oppress [him], by appropriating his wealth or otherwise,

[93:10]

and as for the beggar, do not drive [him] away, [do not] repel him on account of his poverty,

[93:11]

and as for your Lord's grace, to you, by way of prophethood and otherwise, proclaim [it], make it known. The omission in certain instances of the [suffixed] pronoun referring to the Prophet (s) from the end of the verbs is intended to sustain the end-rhyme of the verses.
Meccan, consisting of 8 verses.

(Al-Sharh)

[94:1]

Did We not expand (an interrogative meant as an affirmative, in other words, 'We did [indeed] expand') your breast for you, O Muhammad (s), by means of prophethood and otherwise,

[94:2]

and relieve you of your burden,

[94:3]

that which weighed down your back? — this is similar to where God says: that God may forgive you what is past of your sin [Q. 48:2].

[94:4]

Did We not exalt your mention? For you are mentioned where I [God] am mentioned in the call announcing [the time for] prayer (adhān), in the [second] call to perform the prayer (iqāma), in the witnessing ['there is no god but God, Muhammad is His Messenger'] (tashahhud), in the Friday sermon and in other instances.

[94:5]

For truly with hardship comes ease.

[94:6]

Truly with hardship comes ease: the Prophet (s) suffered much hardship at the hands of the disbelievers, but then he enjoyed ease when he was assisted to victory [by God] over them.

[94:7]

So when you are finished, from [performing] prayer, toil, exert yourself in supplication [to God],

[94:8]

and seek, devote yourself humbly to, your Lord.
Meccan or Medinese, consisting of 8 verses.

(At-Tîn)

[95:1]

By the fig and the olive, that is, the two [edible] foods — or [these denote the names of] two mountains in Syria on which these two foods grow —

[95:2]

and [by] the Mount Sinai, the mountain on which God, exalted be He, spoke to Moses (sīnīn means 'the one blessed' or 'the fair one with fruitful trees'),

[95:3]

and [by] this secure land: Mecca, as people were secure in it in the time of pagandom and [are still secure in it] in Islam.

[95:4]

Verily We created man (al-insān: the generic) in the best of forms, [in the best] proportioning of his shape.

[95:5]

Then, in the case of certain individuals of his [species], We reduced him to the lowest of the low — a metaphor for old age and weakness, at which point a believer's deeds are fewer than when he was young; but he will still have his reward, as God, exalted be He, says:

[95:6]

except those who believe and perform righteous deeds, for they shall have an unfailing reward, one unending — in a hadīth [it is stated], 'When a believer reaches that stage of old age which prevents him from performing [good] deeds, then what he used to do is recorded in his favour [instead]'.

[95:7]

So what makes you deny, O disbeliever, thereafter — after the mention of man being created in the best of forms and his being reduced to the vilest of age, all of which indicates the power [of God] to resurrect — the Judgement?, the Requital that will be preceded by the Resurrection and the Reckoning. In other words, what makes you disbelieve in all this? Nothing does!

[95:8]

Is not God the fairest of all judges?, the most just of all judges. His passing judgement by means of [the process of] requital is one such example. In a hadīth [it is stated], 'Whoever recites [sūrat] wa'l-tīni, 'By the fig', to the end of it, let him then say, "Yes Indeed! And I am of those who bear witness to this!" '
Meccan, consisting of 19 verses; from the beginning of it up to [the verse] what he did not know, was the first of the Qur'ān to be revealed, in the cave at Hirā', as reported by al-Bukhārī.

(Al-'Alaq)

[96:1]

Recite, bring recitation into existence, beginning with: In the Name of your Lord Who created, all creatures;

[96:2]

created man (al-insān: the generic) from a blood-clot ('alaq is the plural of 'alaqa, which is a small quantity of congealing blood).

[96:3]

Recite: (reiterating the first one) and your Lord is the Most Generous, having no counterpart in terms of His generosity (wa-rabbuka'l-akram is a circumstantial qualifier referring to the subject [of the verb] iqra', 'recite'),

[96:4]

Who taught, [the art of] script, by the pen — the first to write with it was [the prophet] Enoch (Idrīs), peace be upon him —

[96:5]

taught man (al-insān: the generic) what he did not know, before he was taught, in the way of guidance, [the art of] writing, crafts and so on.

[96:6]

Nay, but verily man is [wont to be] rebellious,

[96:7]

when he sees it, that is to say, his own soul, to be self-sufficient, in terms of wealth — this was revealed regarding Abū Jahl (ra'ā, 'sees', means [to see] mentally; istaghnā, 'self-sufficient', is the second direct object; an ra'āhu, 'when he sees it', is an object denoting reason).

[96:8]

Surely to your Lord, O man, is the return — [meant as] a threat for him — and so He will requite the rebellious one with what he deserves.

[96:9]

Have you seen (a-ra'ayta in all three instances [here and below] is an exclamation of wonder) him, namely, Abū Jahl, who forbids

[96:10]

a servant, namely, Muhammad (s), when he prays?

[96:11]

Have you considered what if he, the one forbidden, should be upon [a path of] guidance,

[96:12]

or (aw is for division) be bidding [others] to fear of God?

[96:13]

Have you considered what if he, the one forbidding the Prophet, should be denying [God's guidance] and turning away?, from faith.

[96:14]

Is he not aware that God sees?, what has issued from him, that is to say, He does [indeed] know it and will requite him for it. In other words, 'Marvel, O you being addressed, at the way in which he forbids prayer, and at the fact that the one being forbidden is actually the one upon guidance, bidding to fear of God, while the one forbidding is a denier, disregarding faith'.

[96:15]

No indeed! — a repudiation of him — Assuredly if (la-in: the lām is for oaths) he does not desist, from the disbelief that he is upon, We shall seize him by the forelock, We shall drag him to the Fire by his forelock,

[96:16]

a lying, iniquitous forelock! (nāsiyatin: an indefinite noun substituting for a definite) — the description of this [forelock] in such terms is meant figuratively, and what is actually meant is that individual.

[96:17]

Let him, then, call upon [the henchmen of] his council, the members of his council (nādin) — a place of assembly where people gather to talk. He [Abū Jahl] had said to the Prophet (s) in reproof, having forbidden him from prayer, 'You are well aware that there is none in this [town] who has [recourse to] as large a council [of men] as I do. Verily, I shall fill this [entire] valley with mature steeds and young men [in battle] against you if you so wish!'

[96:18]

We shall call the Zabāniya, the grim stern angels to destroy him, as [stated] in the hadīth, 'Had he called his council [of henchmen] together, the Zabāniya would have seized him right before his own eyes!'.

[96:19]

No indeed! — a repudiation of him — Do not obey him, O Muhammad (s) and abandon prayer, and prostrate yourself, perform prayer to God, and draw near, to Him through obedience to Him.
Meccan or Medinese, consisting of 5 or 6 verses.

(Al-Qadr)

[97:1]

Lo! We revealed it, that is, the Qur’ān, in its entirety, [sending it down] from the Preserved Tablet to the heaven of this world, on the Night of Ordainment, that is, [the Night] of great eminence.

[97:2]

And what will show you, [what] will make known to you, O Muhammad (s), what the Night of Ordainment is? — [intended] to emphasise its great status and to provoke marvel at it.

[97:3]

The Night of Ordainment is better than a thousand months, in which there is no Night of Ordainment, for a righteous deed on that Night is better than one [performed] for a thousand months without it.

[97:4]

The angels and the Spirit, namely, Gabriel, descend (tanazzalu: one of the two original tā’ letters [of tatanazzalu] has been omitted) in it, on that night, by the leave of their Lord, by His command, with every command, that God has decreed from that year to the following one (min is causative functioning as bi, ‘with’).

[97:5]

It is peaceful (salāmun hiya: a predicate preceding the subject) until the rising of the dawn (read matla‘ or matli‘), until the time it rises: it is peaceful because of the numerous salutations [of peace] (salām) spoken in it by the angels, who, every time they come across a believing man or believing woman, bid him peace. Meccan or Medinese, consisting of 8 verses.

(Al-Bayyinah)

[98:1]

The disbelievers from among (min: explicative) the People of the Scripture and the idolaters, that is, the idol-worshippers (wa’l-mushrikīna is a supplement to ahl, ‘the People of’) were not going to leave off (munfakkīna is the predicate of yakun, ‘were’), that is to say, they were not going to abandon their ways, until the clear proof, namely, Muhammad (s), should come to them, that is, [until] it came to them;

[98:2]

a messenger from God (rasūlun mina’Llāhi substitutes for al-bayyinatu, ‘the clear proof’), namely, the Prophet (s), reciting pages purified, of [all] falsehood,

[98:3]

wherein are upright precepts, written rulings that are upright, that is to say, one who recites what contains all that, and that is the Qur’ān. Thus some of them believed in it, while others disbelieved.

[98:4]

And those who were given the Scripture did not become divided, regarding belief in him [the Prophet] (s), except after the clear proof had come to them, namely, the Prophet (s) — or the Qur’ān which he brought as his miracle. Before his (s) arrival they had all agreed to believe in him when he would come; then those who disbelieved in him from among them became envious of him.

[98:5]

And they were only commanded, in their Scripture, the Torah and the Gospel, to worship God (illā li-ya‘budū

means illā an yaʿbudū, an having been omitted and the lām added) devoting religion purely to Him, [free] of any idolatry, as hanīfs, upright in [following] the religion of Abraham and the religion of Muhammad (s), when he would come — so how is it that they disbelieved in him?, and to establish prayer and pay the alms. That is the upright religion, the upright creed.

[98:6]

Truly the disbelievers from among the People of the Scripture and the idolaters shall be in the fire of Hell, to abide therein (khālidīna: an implied circumstantial qualifier, in other words, it will be decreed for them by God, exalted be He, to abide therein) — those are the worst of creatures.

[98:7]

Truly those who believe and perform righteous deeds — they are the best of creatures (al-bariyya means al-khalīqa).

[98:8]

Their reward with their Lord will be Gardens of Eden, as a residence, underneath which rivers flow, wherein they shall abide forever. God is pleased with them, because of [their] obedience of Him, and they are pleased with Him, because of His reward. That is [the reward] for him who fears his Lord, [for him] who fears His punishment and hence desists from disobeying Him, exalted be He.
Meccan or Medinese, consisting of 8 verses.

(Al-Zalzalah)

[99:1]

When earth is shaken, [when] it is rocked for the rising of the Hour, with its [final] quake, with its most violent rocking, one that befits its magnitude,

[99:2]

and the earth brings forth its burdens, its hidden treasures and its dead, casting them onto its surface,

[99:3]

and man, the disbeliever in resurrection, says, 'What is wrong with it?' — in denial of that situation.

[99:4]

On that day (yawma'idhin substitutes for, and is the response to, idhā, 'when') it shall relate its chronicles, it shall inform of the good and evil deeds committed in it,

[99:5]

for its Lord will have inspired it, that is, He will have commanded her to [do] this — in a hadīth [it is stated], 'It [the earth] shall testify to every single deed committed by every servant and handmaiden upon its surface'.

[99:6]

On that day mankind shall issue forth, they will depart from the site of the Reckoning, in separate groups, divided up, so that those taking it [their book] by the right hand will go to Paradise, while those taking it by the left hand will go to the Fire, to be shown their deeds, that is, the requital for them, in [either] Paradise or the Fire.

[99:7]

So whoever does an atom’s weight of good shall see it: he shall see its reward,

[99:8]

and whoever does an atom’s weight of evil shall see it: he shall see its requital.
Meccan or Medinese, consisting of 11 verses.

(Al-‘Adiyât)

جواد بغير تشديد الواو
horse
steed
charger
racer
race horse
courser

[100:1]

By the chargers, the steeds that charge in attack and snort [with a], snorting — this being the [name of the] sound which they emit from inside them when they charge;

[100:2]

by the strikers, the steeds that strike fire [by way], of sparks, with their hoofs, when they gallop across rocky terrain by night;

[100:3]

by the dawn-raiders, the steeds that make raids against the enemy at dawn at the hands of their riders,

[100:4]

raising, stirring up, therein, in the place of their charge or at that time [of dawn], a trail of dust, by the power of their movement,

[100:5]

cleaving therewith, with the dust, a host, of the enemy, that is to say, cutting right into their centre! (the verb is supplemented to the noun [in the above instances] because it serves to explain the verbal action, in other words, wa’llātī ‘adawna fa-awrayna fa-agharna, ‘by those that charge, then strike sparks, then raid’).

[100:6]

Verily man, the disbeliever, is ungrateful to his Lord, thankless, denying [the reality of] His graces, exalted be He,

[100:7]

and verily to that, ingratitude of his, he is a witness, bearing witness against himself to his own actions.

[100:8]

And verily in the love of wealth he is avid, and is therefore niggardly with it.

[100:9]

Does he not know that, when that which is in the graves, in the way of the dead, is strewn, when it is turned over and brought out, that is to say, [that when] they are raised,

[100:10]

and that which is in the breasts, the hearts, of disbelief or faith, is obtained, [when] it is revealed and examined,

[100:11]

on that day their Lord will indeed be Aware of them, Knower [of them] and will requite them for their disbelief (the pronoun reverts to the plural because of the [collective] import of the term 'man'; this sentence indicates the direct object of [the verb] yaʿlamu, '[does he not] know', that is to say, 'We will requite him at the time mentioned'; khabīrun, 'Aware', is semantically connected to yawma'idhin, 'on that day', even though [in fact] God is ever Aware, because that is the Day of Requital.
Meccan, consisting of 11 verses.

(Al-Qâriʿah)

[101:1]

The Clattering Blow, the Resurrection that will make hearts clatter by its terrors.

[101:2]

What is the Clattering Blow? — [intended] to emphasise its awesomeness (mā'l-qāriʿa: both of these [elements] constitute a subject and a predicate, and [together] the predicate of [the first] al-qāriʿa).

[101:3]

And what will show you, [what] will make known to you, what the Clattering Blow is? — additional emphasis of its awesomeness (the first mā is a subject, and what follows it is its predicate; the second mā and its predicate also function together as the second direct object of [the verb] adrā, 'show').

[101:4]

The day (yawma: that which renders it accusative is [the verb] indicated by al-qāriʿa, in other words, [by the implied] taqraʿu, 'it clatters') mankind will be like scattered moths, like a throng of scattered locusts surging into each other in confusion, until they are summoned to the Reckoning,

[101:5]

and the mountains will be like tufts of wool, like carded wool in terms of the lightness with which it floats [in the air] until it comes to settle upon the earth.

[101:6]

Then as for him whose scales weigh heavy, in that his good deeds outweigh his misdeeds,

[101:7]

he will enjoy a pleasant life, in Paradise, that is to say, a pleasing one, for he will be pleased with it, that is, it will be pleasing to him;

[101:8]

but as for him whose scales weigh light, in that his evil deeds outweigh his good ones,

[101:9]

his home will be the Abyss.

[101:10]

And what will show you what it is?, that is to say, what the Abyss is.

[101:11]

It is: A scorching fire, of extremely hot temperature (the hā’ of hiya is for [consonantal] quiescence, and is retained when reciting without a [subsequent] pause or with; some omit it when reciting without a pause). Meccan, consisting of 8 verses.

(At-Takâthur)

[102:1]

Rivalry [in worldly things], mutual vainglory about wealth, children and men, distracts you, preoccupies you [diverting you] from obedience to God,

[102:2]

until you visit the graves, [either] in that you have died and then been buried in them, or [it means] to the extent that you [actually] count the dead as a something to rival one another by.

[102:3]

No indeed! — a disavowal. You will come to know!

[102:4]

Again, no indeed! You will come to know, the evil consequences of your mutual vainglory at the moment of the extraction [of the soul], then [you will come to know] in the grave.

[102:5]

No indeed! — verily — Were you to know with certain knowledge, the consequences of your vainglory, you would not preoccupy yourselves with it, [for]

[102:6]

you would surely see hell-fire, the Fire (la-tarawunna’l-jahīma: this is the response to an omitted oath; the third consonant of the root of the verb [r-’-y] together with the second have been omitted, and its vowel has been transposed onto the rā’).

[102:7]

Again, you will surely see it — [repeated] for emphasis — with the eye of certainty (‘ayna is a verbal noun, as both ra’ā and ‘āyana have the same meaning).

[102:8]

Then, on that day, the day you see it, you will assuredly be questioned (la-tus’alunna: the nūn of the indicative has been omitted because of one nūn coming after the other; likewise [omitted] is the wāw indicating the plural person [of the verb] because of two unvocalised consonants coming together) about the comforts [of the world], the health, leisure, security, food, drink and other things which one enjoys in this world.

Meccan or Medinese, consisting of 3 verses.

(Al-'Asr)

[103:1]

By Time! — or [it 'asr can mean the period] from the declining of the sun to sunset, or [it may denote] the afternoon prayer.

[103:2]

Verily man (al-insān: the generic) is in [a state of] loss, in all his bargaining,

[103:3]

except those who believe and perform righteous deeds, they are not in [a state of] loss, and enjoin one another to [follow] the truth, faith, and enjoin one another to patience, in [maintaining] obedience and in refraining from [acts of] disobedience.
Meccan or Medinese, consisting of 9 verses.

(Al-Humazah)

[104:1]

Woe (waylun: an expression implying chastisement) to every backbiter, [who is a] slanderer, frequently engaging in backbiting and slander, that is to say, defamation — this was revealed regarding those who slandered the Prophet (s) and the believers, the likes of Umayya b. Khalaf, al-Walīd b. al-Mughīra and others —

[104:2]

who amasses (read jama'a or jamma'a) wealth and counts it over, keeping count of it and stores it aside as a provision against the [unforeseeable] calamities of time.

[104:3]

He thinks, in his ignorance, that his wealth will make him immortal, never to die.

[104:4]

Nay! — a repudiation — He will surely be flung (la-yunbadhanna is the response to an omitted oath), that is, he will be hurled down, into the Crusher, that crushes everything that is thrown into it.

[104:5]

And what will show you, [what] will make known to you, what the Crusher is?

[104:6]

[It is] the fire of God, kindled, set ablaze,

[104:7]

which peers over the hearts, to burn them — the pain of which is much more severe than any other because of the delicate nature [of the heart].

[104:8]

Lo! it will be closed in (mu'sada or mūsada) on them ('alayhim, 'on them': the plural pronoun takes into account the [plural] import of kull, 'every'),

[104:9]

in outstretched (mumaddadatin is an adjective qualifying the preceding [noun, 'amadin]) columns (read 'umudin or 'amadin), and will therefore be inside the columns.
Meccan, consisting of 5 verses.

(Al-Fîl)

[105:1]

Have you not considered (an interrogative meant to provoke marvel, in other words, 'marvel at') the way in which your Lord dealt with the Men of the Elephant?, who was named Mahmūd, and the men were Abraha, King of Yemen and his troops. He had built a church in San'ā' in order to divert pilgrims away from Mecca to it. A man from among the Banū Kināna defecated in it and stained its prayer niche with a deflowered virgin's blood, in contempt of it. Abraha then swore that he would knock down the Ka'ba. So he approached Mecca with his troops riding Yemeni elephants with Mahmūd at the vanguard. But when they turned to destroy the Ka'ba, God unleashed upon them what He relates in His words:

[105:2]

Did He not make — that is to say, He did [indeed] make — their stratagem, to destroy the Ka'ba, go astray, [ending up] in failure and destruction,

[105:3]

and unleashed upon them swarms of birds, [birds] in droves, one following the next (it is said there is no singular form for it [abābīl], like asātīr; but some say that the singular is abūl or ibāl or ibbīl, similar [in constructed pattern] to 'ajūl, miftāh and sikkīn),

[105:4]

pelting them with stones of baked clay,

[105:5]

thus making them like devoured blades?, like the leaves of crops which have been consumed, trampled and destroyed by animals. God destroyed each one of them with his own stone, inscribed with his name, larger than a lentil [in size] but smaller than a chick-pea, able to pierce through an egg, a man, or an elephant and go through the ground. This took place in the year of the Prophet's birth (s).
Meccan or Medinese, consisting of 4 verses.

(Quraysh)

[106:1]

[In gratitude] for the security of Quraysh,

[106:2]

their security (īlāfihim: repeated for emphasis; it is a verbal noun from [the verb] ālafa) for the journey of winter, to Yemen, and, the journey, of summer, to Syria, every year: they made use of these two journeys

to provide for their trade at the station [of Abraham] in Mecca, in order to attend to the House [of God], which was their source of pride; they [Quraysh] were the descendants of al-Nadr b. Kināna;

[106:3]

let them worship (fa'l-ya'budū is semantically connected to li-ilāfi, 'for the security', the fā' being extra) the Lord of this House,

[106:4]

Who has fed them against, that is, on account of, hunger and made them secure from, that is, on account of, fear: they used to suffer hunger in Mecca due to the lack of crops and they feared the army of the Elephant.
Meccan or Medinese, or half and half; it consists of 6 or 7 verses.

(Al-Mâ'ûn)

[107:1]

Have you seen him who denies the Judgement?, the Requital and the Reckoning, that is to say, 'Do you know who he is?' If you do not know him then:

[107:2]

That is he (read an implied huwa after the fā' [of fa-dhālika]) who repels the orphan, that is to say, [who] violently drives him away from what is his due,

[107:3]

and does not urge, either himself or others [to], the feeding of the needy: this was revealed regarding al-'Āsī b. Wā'il or al-Walīd b. al-Mughīra.

[107:4]

So woe to them who pray,

[107:5]

those who are heedless of their prayers, neglectful, delaying them from their appointed times,

[107:6]

those who make a pretence, with prayers and otherwise,

[107:7]

and deny aid, as [insignificant as] a needle, a hatchet, a cooking pot or a bowl.
Meccan or Medinese, consisting of 3 verses.

(Al-Kawthar)

[108:1]

We have assuredly given you, O Muhammad (s), Abundance — [the name of] a river in Paradise and his [the Prophet's] pool around which his community shall gather; al-kawthar also means the abundant good [that has been given to the Prophet], such as prophethood, the Qur'ān, intercession, and the like.

[108:2]

So pray to your Lord, the prayer of the Festival of Immolation (ʿīd al-nahr), and sacrifice, your offering.

[108:3]

Indeed it is your antagonist, your hater, who is the severed one, refraining from all [acts of] good, or the one whose line of offspring will be severed [by his not having any]: this was revealed regarding al-ʿĀsī b. Wāʾil, who called the Prophet (s) al-abtar, 'the severed one', when his son al-Qāsim died.
Meccan or Medinese, consisting of 6 verses; this was revealed when a band of idolaters said to the Prophet (s), 'What if you worship our gods for one year, and we worship your God the next?'

(Al-Kâfirûn)

[109:1]

Say: 'O disbelievers!

[109:2]

I do not worship, at present, what you worship, of idols,

[109:3]

and you do not worship, at present, what I worship, and that is God, exalted be He, alone,

[109:4]

nor will I worship, in the future, what you have worshipped,

[109:5]

nor will you worship, in the future, what I worship: God knew that they would never become believers (the use of [the inanimate] mā, 'what', to refer to God is meant to counter [the reference to 'what thing' they worship]).

[109:6]

You have your religion, idolatry, and I have a religion', Islam: this was [revealed] before he was commanded to wage war [against the idolaters] (all seven Qurʾānic readers omit the yāʾ of the genitive possessive construction [in wa-liya dīni] whether with a pause or without; Yaʿqūb, however, retains it in both cases).
This was revealed at Minā during the Farewell Pilgrimage, hence it is considered Medinese: it was the last sūra to be revealed; it consists of 3 verses.

(An-Nasr)

[110:1]

When the help of God, for His Prophet (s), against his enemies, comes together with victory, the victory over Mecca,

[110:2]

and you see people entering God's religion, that is to say, Islam, in throngs, in large droves, after they had been entering one by one — this was after the conquest of Mecca, when the Arabs from all corners of the

land came to him willingly [in obedience to his command] —

[110:3]

then glorify with praise of your Lord, that is, continuously praising Him, and seek forgiveness from Him; for verily He is ever ready to relent. The Prophet (s), after this sūra had been revealed, would frequently repeat the words subhāna'Llāhi wa bi-hamdihi, 'Glory and praise be to God', and astaghfiru'Llāha wa-atūbu ilayhi, 'I seek forgiveness from God and I repent to Him'; with [the revelation of] this [final sūra] he realised that his end was near. The victory over Mecca was in Ramadān of year 8; the Prophet (s) passed away in Rabī' I of the year 10.
Meccan, consisting of 5 verses.
When the Prophet (s) summoned his people and said, 'I am a warner to you, [standing] before a terrible chastisement', his uncle, Abū Lahab, said, 'May you perish! Is that what you have called us out for?', whereupon the following was revealed:

(Al-Masad)

[111:1]

Perish, ruined be, the hands of Abū Lahab, in other words, all of him — the use of 'hands' here to denote [all of] him is figurative, and is because most actions are performed by them; the statement is an invocation — and perish he!, may he be ruined! (this [tabba] is a predicate, as where one says, ahlakahu'Llāhu wa-qad halak, 'God destroyed him and he indeed is destroyed'. When the Prophet threatened him with the chastisement, he said, 'If what my brother's son says is true, then I shall ransom [myself] from it with my wealth and sons!'; so the following was revealed:

[111:2]

His wealth will not avail him, nor what he has earned (wa-kasab means wa-kasbihi, that is to say, his sons; mā aghnā means [mā] yughnī).

[111:3]

He will [soon] enter a Fire of flames, that is to say, [a fire that is] flaming and ignited (this [statement] is the source of his nickname, [which was given to him] on account of his flaming reddish fair face),

[111:4]

and his wife (wa'mra'atuhu is a supplement to the person [of the verb] yaslā, 'he will enter', separated by the clause of the direct object and its qualification) — and this was Umm Jamīl — the carrier (read hammālatu or hammālata) of firewood, cactus and thorns which she used to fling into the path of the Prophet (s).

[111:5]

with a rope of palm-fibre around her neck (fī jīdihā hablun min masadin is a circumstantial qualifier referring to hammālata'l-hatab, which in turn is [either] a description of imra'atahu, 'his wife', or the predicate of an implied subject).
Meccan or Medinese, consisting of 4 or 5 verses.
The Prophet (s) was asked about his Lord and the following was revealed:

(Al-Ikhlâs)

[112:1]

Say: 'He is God, One (Allāhu is the predicate of huwa, 'He is', and ahadun is its substitution or a second

predicate).

[112:2]

God, the Self-Sufficient, Besought of all (Allāhu'l-samad constitute a subject and a predicate) [al-samad means] the One Who is always sought at times of need,

[112:3]

He neither begot, for no likeness of Him can exist, nor was begotten, since createdness is precluded in His case.

[112:4]

Nor is there anyone equal to Him', neither match nor comparison (lahu, 'to Him', is semantically connected to kufuwan, 'equal', but precedes it because it is the object of the intended negation; ahadun, 'anyone', which is the subject of yakun, 'is there', has been placed after the predicate of the latter [kufuwan, 'equal'] in order to retain the harmony of the end-rhyme [of the verses]).
Meccan or Medinese, consisting of 5 verses.
This sūra and the next one were revealed when Labīd the Jew placed a spell on the Prophet (s) using a string with eleven knots. God informed him of this and of its place, and so it was brought before the Prophet (s) and he was commanded to 'seek refuge [in God]' by means of these two sūras; and so each time he recited a verse from them, a knot would become undone and he would sense an alleviation, until in the end all the knots had been undone and he stood up invigorated, as if he had previously been hobbled to the ground.

(Al-Falaq)

[113:1]

Say: 'I seek refuge in the Lord of the Daybreak, the morning,

[113:2]

from the evil of what He has created, of obligated animate beings and non-obligated ones and from all inanimates, such as poison and so on;

[113:3]

and from the evil of darkness when it gathers, that is, [from] night when it becomes dark and the moon when it is absent,

[113:4]

and from the evil of the women-blowers, sorceresses who blow, on knots, which they knot into strings, blowing into them [certain] words, but without spittle; however, al-Zamakhsharī says, 'with this [spittle]' — [sorceresses] such as the daughters of the said Labīd —

[113:5]

and from the evil of an envier when he envies', [when] he manifests his envy and behaves in accordance with it — such as the mentioned Labīd from among the Jews who were envious of the Prophet (s); the mention of these three [elements of evil] which are [already] subsumed by [the statement] 'of what He has created', is because of the severity of their evil.
Meccan or Medinese, consisting of 6 verses.

(An-Nâs)

[114:1]

Say: 'I seek refuge in the Lord of mankind, their Creator and their Possessor: they [mankind] have been singled out for mention here in order to honour them, and a preface to seeking refuge from the evil of the one who whispers in their hearts;

[114:2]

the King of mankind,

[114:3]

the God of mankind (both [maliki'l-nās and ilāhi'l-nās] are either substitutions or adjectival qualifications or explicative supplements; the repetition of the annexed word [al-nās] is meant as an additional explication),

[114:4]

from the evil of the slinking whisperer, Satan — he is referred to by the name of the action [waswasa] on account of his repeated engaging in it — who slinks [away] and recoils from the heart whenever God is mentioned,

[114:5]

who whispers in the breasts of mankind, in their hearts — whenever they neglect to remember God,

[114:6]

of the jinn and mankind' (mina'l-jinnati wa'l-nāsi: an explication for the whispering Satan being of the jinn and [also] of the humans, similar to God's saying, the devils of humans and jinn [Q. 6:112]; or, mina'ljinnati, 'of the jinn', is an explication for him [Satan], wa'l-nāsi, 'and [of] mankind' being a supplement to alwaswās, 'the whisperer'). Both [explanations] apply to the evil of the mentioned Labīd and his daughters; the objection to the first opinion is that humans do not 'whisper' in the hearts of [other] humans, but that it is the jinn who whisper in their hearts: I would respond by saying that human beings also 'whisper' in a manner appropriate to them, [beginning] externally, whereafter their whispers reach the heart and establish themselves in it in the way in which this [customarily] happens. But God knows best what is correct, and to Him shall be the return and the final destination, and may God bless our master Muhammad and his family and Companions, and grant [them all] much peace, forever and always. God suffices for us and [what] an excellent guardian [is He]! And there is no power or might except in God, the Sublime, the Tremendous.